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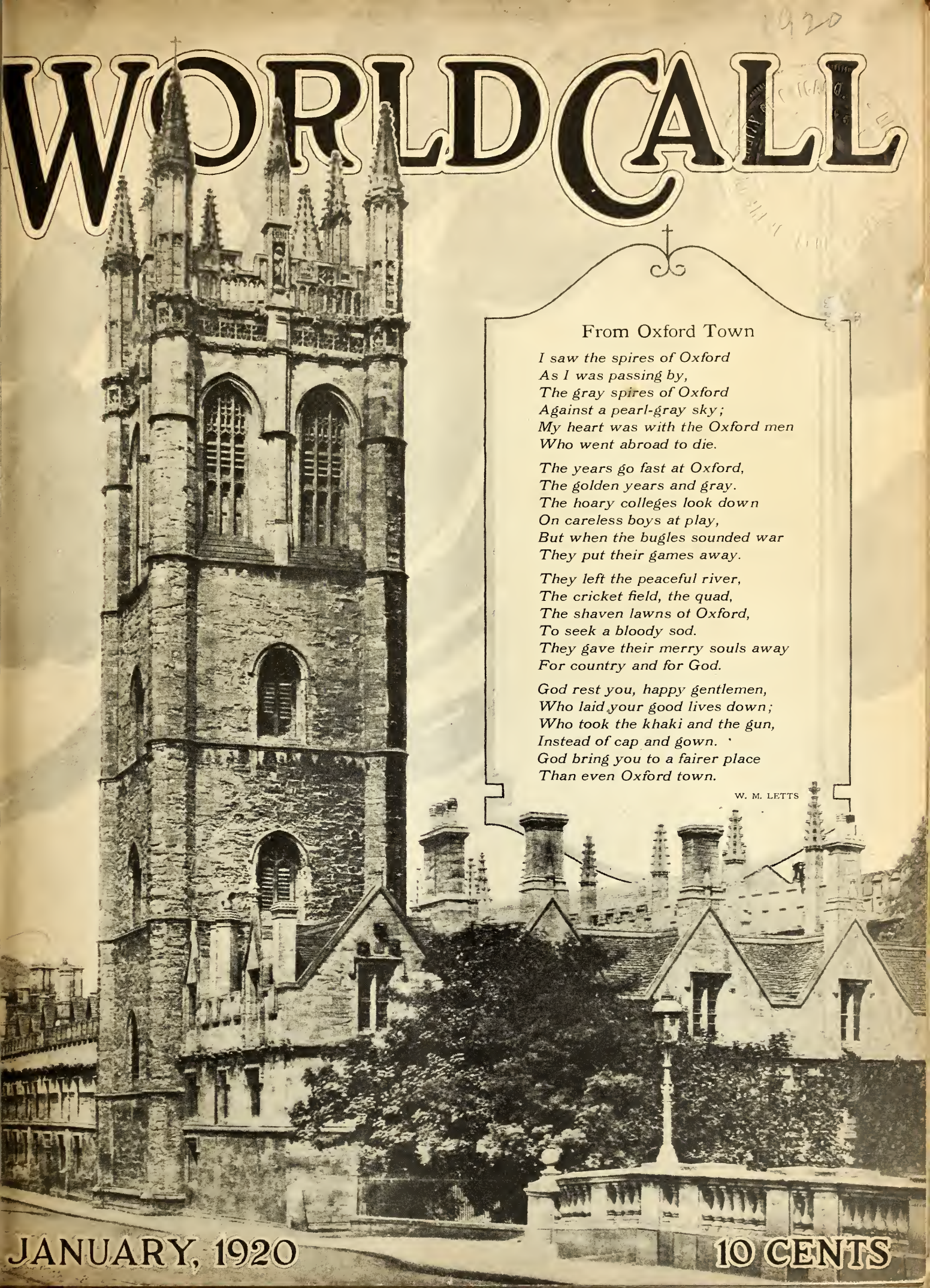
WORLD CALL



From Oxford Town

I saw the spires of Oxford
As I was passing by,
The gray spires of Oxford
Against a pearl-gray sky;
My heart was with the Oxford men
Who went abroad to die.

The years go fast at Oxford,
The golden years and gray.
The hoary colleges look down
On careless boys at play,
But when the bugles sounded war
They put their games away.

They left the peaceful river,
The cricket field, the quad,
The shaven lawns of Oxford,
To seek a bloody sod.
They gave their merry souls away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down;
Who took the khaki and the gun,
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town.

W. M. LETTS

JANUARY, 1920

10 CENTS

Boys' School, South Gate, Nanking, China. The Photograph was taken on the Birthday of

BL1.

1209

Circulation Department

HAPPY New Year! As we begin the second year of WORLD CALL, we want to express our appreciation for the patience and longsuffering of our loyal friends during this first year. We realize the causes you have had for complaint about delays and mistakes. We hope you will continue to let us know whenever you think we have made a mistake. If we have not made the mistake, we want a chance to explain; if we have, we want a chance to correct it. In your New Year's resolutions may we suggest the following:

1. I will read WORLD CALL every month of 1920.

2. I will keep in mind that on account of the advance in cost of paper and other supplies it is now costing nearly $1.50 to produce WORLD CALL; and when I receive notice of my expiration, I will renew the month in advance in order to save extra expense and any delay in receiving the next copy on time.

3. I will send my renewal direct to WORLD CALL, 222 Downey avenue, Indianapolis, and not wait to send it through the local committee. I will just report to the committee that I have sent my renewal to the office.

4. If I change my address during the year, I will plainly write my former address and my new address and send them at once to WORLD CALL office, 222 Downey avenue, Indianapolis.

5. I will try to secure subscriptions for WORLD CALL by talking about it to friends and helping them to realize the interesting reading there is in the magazine; in fact, I will tell them it is the most interesting news I read for it tells of the growth of Christianity throughout the world.

Our January Cover

THROUGH the courtesy of the Art Department of the New York Public Library we are enabled to show on the cover of this number of WORLD CALL a picture of the Bell Tower of Magdalen College, Oxford University, England, from "The Old Colleges of Oxford," by Aymer Vallance, a splendid volume published in 1912 by Scribners.

Magdalen College was founded in 1458 on plans projected in 1448. The tower was begun in 1492 and completed in 1505. Its height is 125 feet to the top of its battlements and 145 feet to the top of its pinnacles. In outside measurements it is 33 by 36 feet. Inside it is 18 by 21 feet. It is pronounced "A monument perfect in proportion and exquisite in detail."

Binders for World Call

MANY of our readers have been asking for binders for the preservation of the successive numbers of WORLD CALL. We are now glad to announce that we can supply binders at $1.50 each, postpaid. The binders are both convenient and durable and each one will hold the twelve issues of a year. The numbers can be inserted by anyone without difficulty. If desired, at the end of the year, they can be taken out and permanently bound by a book-binder and the original binder used again for preserving the file through the year, or the year's issues can be left in the handy binder and a new one purchased for preserving current numbers.

To encourage our readers to preserve their files of WORLD CALL and to facilitate their use, we are furnishing without charge a complete index of the 1919 volume with a title page. A postal card request will bring it.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

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Answering the Call

ON this and thirty-three succeeding pages appear photographs of students who are now in colleges of the Disciples of Christ and who are definitely committed to and preparing for service as ministers or missionaries.

A fine spirit of cooperation and devotion to the common cause was shown by both the schools and the students in having the photographs made promptly and according to specifications. Considerable expense and no little inconvenience were involved, and all understood that no names would appear in the magazine. Each school may well be proud of its section of the line, but all cheerfully consented to merge their particular interests in the cause as a whole.

The representation of the colleges of the brotherhood that are engaged in preparing young people for Christian service is about as complete as human cooperation ever gets to be, almost unanimous, in fact. We regret that the same cannot be said of each school's line, for in some instances only half of the eligible students are shown in the photographs. But there are enough, 616 out of a possible thousand, if we have counted correctly, to emphasize the idea that we had in mind: the embodiment of God's will for the world's redemption in joyous and vigorous young men and young women of our day.

Of course we would not for a moment intimate that there is no service of God outside of the ministry and the mission field. The training of these is only a small part of the work of our church colleges. Complete figures for this year are not at hand. We know, however, that the number attending our colleges is much larger than last year, aside from the S. A. T. C. Then the twenty-six schools that are cooperating in the Board of Education had 8,398 students, of whom 980 were preparing for the ministry or for missions. Counting all the schools of the brotherhood this year there must be an attendance of not less than nine thousand; and including students in eastern universities and other outside institutions, there are probably over twelve hundred of our young people getting ready for definite Christian service.

This is a great host of thrice-picked students. But, as is explained later, and will appear more fully in February WORLD CALL, it is only a fraction of the number that a vigorous body of a million and a half American Christians ought to be giving to God's service. But the rest are coming as certainly as two million American soldiers followed Pershing's headquarters regiment to France! And their schoolmates who take up other callings will give those who go to the front just as loyal support as Americans at home gave their soldiers abroad. It took the whole nation to do America's part toward winning the war. It will take the whole Church to win the world.

Turn the pages and see these hundreds of America's choicest youth march in review. Extend the line to include the hundreds who have completed their school days and taken up their tasks, all over America and unto the uttermost parts of the earth. Extend it at the other end with not hundreds but thousands who are coming after these, as the actual calls of all the fields and the clear voice of the Lord of the Harvest reach the souls of high school boys and girls. These are they who are to make good forever, and in all the world, the glorious ideals for which four and a half millions of young men in Canada and the United States took up arms. These are to plant and propagate these ideals, and to cultivate good will among men until war between any two peoples on earth shall become as impossible as it is now between Canada and the United States; or even between any two of these states or any two of those provinces.

Hats off to these cadets of the Kingdom of God, soon to be the commissioned officers of His increasing reign!

Hats off to the homes that have given them to God and to humanity!

Hats off to the schools that are training them for their holy tasks!

Hats off to the devoted teachers whose labor of love has never been worthily recognized with either wage or plaudit!

Hats off to the men and women of vision who have given of their money—God's money in their hands—that these schools might live and serve!

"I feel the earth move sunward,
I join the great march onward,
And take by faith while living
My freehold of thanksgiving."

The Son of God goes forth to war, A kingly crown to gain;

TO INFORM THOSE WHO ARE INTERESTED; TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

JANUARY 1920

The Teacher Come from God

TEACHING is essentially a divine service. It is not so much an informing of the mind as a forming of the character. Parents instinctively recognize this as their chief duty. The most common title of the Son of God on earth was Teacher. Anyone who comes in between the parent and the Christ to teach must partake somewhat of the character of each—must come from God—or fail in his mission.

The most glorious annals of mankind, mostly unwritten on earth, but fully recorded in heaven, tell of fathers and mothers who were the parents of their children's souls and not merely of their bodies, of public school teachers who were employed to give instruction in arithmetic and grammar, but also instilled honor and grace into the minds of their pupils, of Sunday school teachers in whom again the Word became flesh, of preachers who "lured to brighter worlds and led the way," of college and university professors who conducted their students up to the very gates of heaven.

Since this generation's chief task is the training of the next generation, these notable examples must be made the common rule. This will not come to pass by chance. Only by conscious and concerted effort have we doubled the yield of corn and made the common run of cattle better than the best of fifty years ago. So in this infinitely more important business the whole process of Christian education must be standardized and systematized from infancy to maturity.

Does the task seem too large to be undertaken? Witness how, under systematic education the entire German people grew into a fighting organism, a war machine. To make a people wholly Christian would be far easier, since man was created in the image of God; it would be infinitely less expensive, since only the normal processes of life are involved and these would be made more productive rather than less. Militarism took years of time from millions of men; perfected Christianity would save years for millions by eliminating idleness and dissipation. Militarism required vast quantities of arms and munitions; Christianity only improves the skill with which the tools of productive peace are used.

The task is as necessary as it is feasible. Nothing but thoroughgoing Christianity can save the world from falling again into a welter of blood—and the time is now.

For the whole vast undertaking the Christian college occupies the same place of vital and strategic importance that the agricultural college does in the improvement of farming and the military school in preparation for war. Here the processes are to be perfected and the leaders trained. For instance: Since the public schools are forbidden to teach religion, and since one hour a week is utterly inadequate, however efficient the Sunday school, some sort of week-day Bible school is immediately necessary. The way has been pioneered at Gary, Indiana. Methods and men and women to make the experiment a movement, and to make the movement universal, must be supplied by our Christian colleges.

Our investment of life and of money in these colleges must at once be scaled up to the Christian redemption of the whole of life and the whole of the world.

His blood-red banner streams afar: Who follows in His train?

Let There Be Light

By H. O. PRITCHARD

THE progenitors of the Restoration Movement were intellectual giants. They were likewise men who had a passion on the subject of education and placed a high estimate on colleges. Of that quartet whose names are more closely associated with the beginnings of the Current Reformation than any others, three were educators and the fourth was a distinguished scholar. Their appeal was always to a sanctified intellect. They were continually accused of having more head than heart. They considered ignorance to be the enemy of truth and light. They stood for a rational interpretation of Scripture as opposed to the vagaries, superstitions and emotionalism of their time. They were intellectual pioneers, blazing out new pathways of light in the midst of sectarian darkness and ecclesiastical ignorance.

Thomas Campbell—the father of the Reformation—was distinguished for his scholarly attainments. He was educated at Glasgow University and Divinity Hall. Although he won distintion as a preacher, he was preeminently an educator. In Ireland he was head of Rich Hill Academy, and upon coming to America he became a schoolmaster in western Pennsylvania. He was one of the first to see the vital and inseparable relation between the Restoration Movement and education. Alexander Campbell followed in the footsteps of his illustrious father. He was the intellectual equal of any man of his time. He, too, was educated at the University of Glasgow. He was a great scholar in every sense of the term. Furthermore, he was a wise man and knew that the cause to which he gave his life could never succeed without colleges—hence Bethany College. In establishing that institution of higher learning, he said, "The cardinal thought in this scheme is our beautiful ideal of education, viz.: that the formation of moral character, the culture of the heart, is the supreme end of education, or rather is education itself. With me *education* and the *formation* of *moral character* are identical expressions." Every intelligent Disciple knows the vital importance which Mr. Campbell attached to Christian education and how he gave the best of his wonderful powers to the building of Bethany College.

Walter Scott, too, was an educator. The popular imagination has pictured him only as a magnetic evangelist. He was that, but he was more. He was a scholar and college president as well. Educated at the University of Edinburgh he was a man of exceptional attainments. There may be some who do not know that he was president of our first college. Bacon College was founded at Georgetown, Kentucky, in 1836—four years prior to Bethany—and of all the men then associated with the Restoration, Walter Scott was chosen to head the enterprise. He was associated with a number of institutions of learning during his lifetime. Barton W. Stone—the fourth member of that immortal quartet—was an honor graduate of Guilford College. As a student he distinguished himself for studiousness. He slept only six or seven hours out of twenty-four, denied himself strong food, living chiefly on milk and vegetables, that he might become a scholar. The last article which ever came from his pen—a letter of advice to a young man entering the ministry, and which was published in the paper which he edited—displays scholarship which for the day in which he lived was truly remarkable. Yes, the fathers of the Restoration Movement were intellectual giants.

And what shall we say of the contemporaries of those men? What of James Shannon, educator and university president, who as a student at Belfast Royal Academy won prizes for scholarship in Latin, Greek, mathematics, moral and natural philosophy? What of John T. Johnson, who founded our first college, who could have gone to the United States senate had he not chosen to be a humble messenger of Christ, and who was fitted by nature and culture to stand before kings? What of Dr. Robert Richardson, thinker, scientist, critic and exegete, whose life of Alexander Campbell is a masterpiece of pure English? What of Philip S. Fall, who founded a college for girls at Frankfort, Kentucky, and who was one of the first trustees of Bethany College? What of W. K. Pendleton, refined, intellectual, scholarly, a graduate of the University of Virginia, and later college president?

And what shall we say of that long list of immortals who followed in their train? What of Robert Milligan, J. K. Rogers, Isaac Errett, B. A. Hinsdale, S. K. Hoshour, O. A. Burgess, H. W. Everest, J. M. Allen, George T. Carpenter, Charles Louis Loos, Addison Clark, Allen R. Benton, Charles

Who best can drink his cup of woe, And triumph over pain,

Carlton, J. W. McGarvey, E. V. Zollars and a host of others? What of those still living—Randolph Clark, B. J. Radford, D. R. Dugan, E. B. Wakefield and William Prince Aylsworth? These are the illustrious whom we delight to honor. These are they who have made the Disciples of Christ what they are. And *they were all educators*—every man in the category was at one time a college president.

We quote them; we praise them; we revere them; but we forget what they were. *They were educators.* Without their labors in the field of education we would not be what we are. They were the true prophets among us. By their labors we have as our heritage our colleges of today. We cannot be true to these men and to the genius of the Restoration Movement unless we support our colleges in a magnificent way. They literally burned themselves out to make these colleges what they are; and yet we have allowed them to go in penury and want, in poverty and neglect. Dr. W. T. Moore in his "History of the Disciples of Christ" says, "It ought to be stated that the truth of history compels the further statement that the Disciples as a whole do not seem to realize the importance of their colleges. The most fundamental thing in their plea is mainly education."

The history of our people in the field of education is interesting—even fascinating. During the early years of our movement the leaders exhibited a very passion on this important matter. Colleges were founded in every state where we had made progress. Many of these have since died for lack of support, but we have left to our heritage Bethany, Transylvania, Hiram, Butler, Eureka, Culver-Stockton, Christian, Kentucky Female Orphan School, Missouri Christian, and Milligan—all founded before 1860 (Milligan, 1867). Then there came a time of neglect and indifference. We turned back into the wilderness and during the next forty years we started only two colleges which are alive today—Texas Christian University, 1873, and Drake University, 1881. Our other colleges and the work at state universities have been founded since that time. Indeed, it may be said that not until the beginning of the present century was there a revival of interest in this fundamental issue. Practically all the endowment which our colleges now have has been received since 1900. We came up to our hundredth anniversary at Pittsburgh with a total for all our colleges in buildings of $3,936,304, and for endowment, $2,067,749. Since 1909 we have more than doubled these amounts. In the past ten years we have done more for the endowment and equipment of our colleges than we did in the previous century. These latter figures do not include the pledges of the Men and Millions Movement. If these be included the showing for the past decade is magnificent. Certainly it all bespeaks the dawning of a new and triumphant day.

But let it be remembered and never forgotten that the present endowment, equipment and support are pitifully inadequate. When single institutions are receiving single gifts from single individuals for larger amounts than we—a great people—have given in all our history to all our colleges and university chairs; when other religious bodies are pouring their millions into their colleges—the Southern Baptists raising twenty-five million, the Southern Methodists twenty-six million, the Northern Methodists fifty-five million, the Congregationalists and Presbyterians even larger amounts—when there is such a revival of interest in education as our nation has never seen and the colleges and universities are taxed to their utmost capacity with eager, wistful students, when the shattered, tattered nations of the earth are crying out in the night of their despair for light and leading; when the harvest fields of the world are ripe and the Master of all good workmen stands in the market places and cries aloud for reapers; is it not time that the Disciples of Christ were entering into their birthright? Is it not time that we were proving true to the fathers and fulfilling their labors by providing amply for the institutions for which they so heroically lived and in many instances heroically died? Is it not time that we were putting first things first, and seeing with the clear-eyed vision of those intrepid prophets who perceived that without education the Restoration Movement could never succeed; that no religious people will ever be truly great that does not possess great institutions of learning where great leaders are produced?

The words of Alexander Campbell, appearing in the preface of the "Millennial Harbinger of 1840," read like a prophecy for this hour: "We have been dreaming for ages, and are only just now awakening to the importance of education, not merely to its importance, but to the rationale, the philosophy of the thing called education. . . . To this subject, as essentially connected with the speed and progress of the current reformation, a more full and marked attention shall be paid." Shall we fulfill those words? Shall we enter into our heritage? Shall we complete the work which they so nobly began? Shall we take as our watchword the motto of the Campbells, Scott, and Stone—"Let there be light"?

Who patient bears his cross below— He follows in His train.

The Healing of China

By DR. G. L. HAGMAN

THE part our Christian Church has had in the healing of China began thirty-three years ago, when Dr. Macklin started his medical work in Nanking. Our Mission now has hospitals in Nanking (Union), Luchowfu and Nantungchow. The last, being the most recently established hospital, is under the joint control of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

Would you like to spend a day seeing the work of our Mission Hospital at Nantungchow? If you do you will have to walk fast because there is a full day's work ahead. It is a bright June morning, good for traveling, and so we know there will be many patients coming from long distances. But it is only twenty-five minutes to eight. We will have to go into the garden and gather some flowers to take to the patients before the little prayer service with the Christian helpers. Please take the scissors and gather some of those snapdragons —get a big armful of the red ones, the children like them best. They call them dragon heads and love to cause them to open their mouths by pressing on the sides of their jaws. I will get some of the red roses. Mrs. Hagman will bring some more when she comes as soon as she has finished with the household duties. It is only a three or four minute walk to the hospital—you can see the large gray brick building over there. Yes, it looks just like a building in America. It was planned by a missionary and built with money from Mr. C. C. Chapman, but all of the work was done by Chinese workmen.

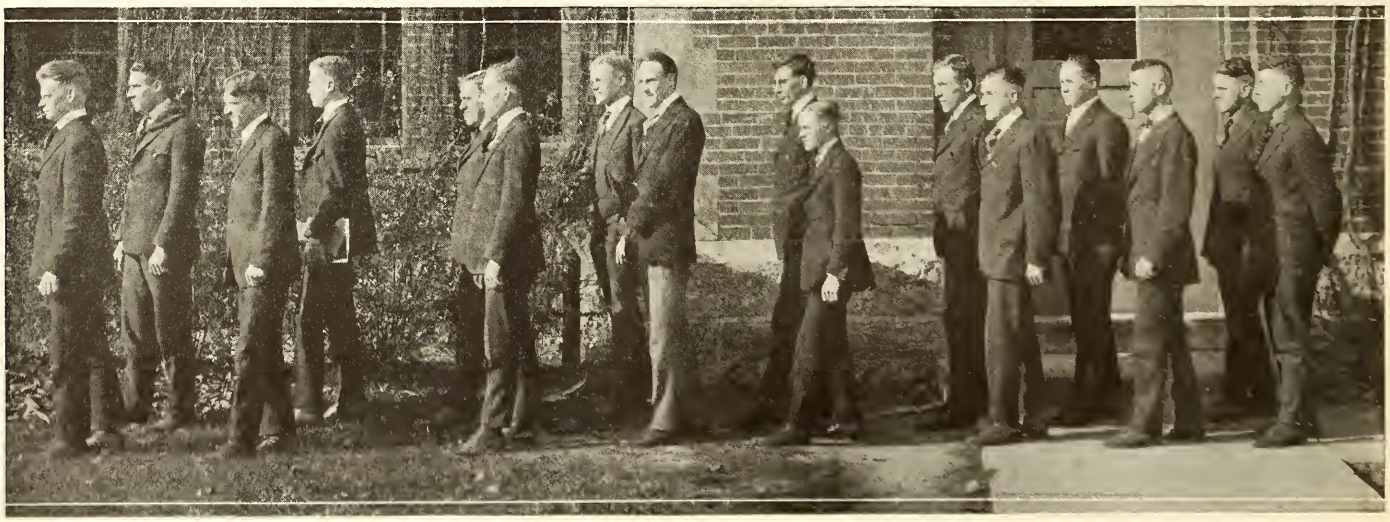
A Full Day in the Hospital

There is no time to look around the place now as we must go right in to the little prayer service. The nurses are all there, also our Chinese assistant, Dr. Yang, and the little service is helpful to us all. After that we must hurriedly look the patients all over before we start operating. See how glad they are to have the flowers we have brought them.

We operate regularly three times a week and these are always full days. The instruments are already sterilized and everything has been made ready for the operations. The Chinese boy-nurses made these preparations before the prayer service. It was a long and tedious process to train them up to this responsibility but now they can do it with a little supervision. Miss Du Pee, our new nurse from California, is now in Nanking, spending a year at language study. How gladly shall we give into her hands the supervision of the nurses when she comes to the hospital next year. The operating room is much the same as those seen in hospitals in America except that white paint is used instead of tile and marble. But all of the careful precautions for cleanliness and sterilization observed in American operating rooms are practiced here.

The first patient to be operated on today is a woman with a large abdominal tumor. She thinks she has had it only two years, but has felt badly for three years. She was hardly able to walk when entering the hospital because of the great size of her tumor. Because of her poor physical condition norocain is used as a local anesthetic instead of ether. Her father and mother and husband are seeing everything that is going on from the observer's corner, as we always allow the presence of some relative. This tumor contained over three buckets of thick, gelatinous fluid. At the close of the operation, when the tumor is being delivered from the abdomen, she asks her father if we are starting to cut. She had felt no pain up to this point though she was conscious during the whole operation. The tumor and fluid contained in it weigh over fifty pounds. On the completion of her operation, after seeing the large tumor, she is returned to her bed in good condition. Her relatives return to the ward with her and discuss with the other patients there what to them was an awe-inspiring spectacle. This patient before coming to the hospital had been treated without relief by many native practitioners who, of course, know nothing of modern surgery.

While the final preparations are being made for the second operation, Mrs. Hagman begins the administration of the ether. This patient, as shown by the accompanying snapshot, has elephantiasis of the leg, and his last question before he is rendered unconscious is "Will it hurt?" You will see his leg is swollen to about six times the normal size. He has been afflicted for many years and is hardly able to walk. He has come a distance of over two hundred miles—traveling by



Lead on, O King Eternal, The day of march has come;

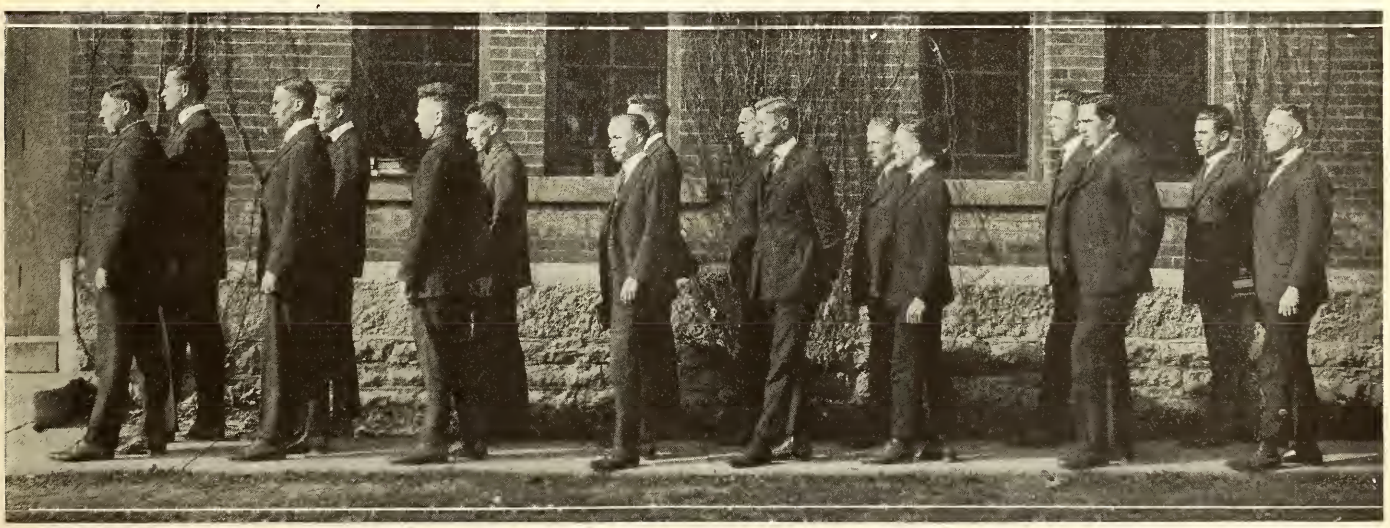
small boat most of the way. He has used up most of his substance, by the way, and is not even able to pay the customary two dollars for operation and twenty cents daily for food, clothing, medicines, dressings and attention. We are going to perform on him a new operation recently devised by a Greek surgeon. The disease is caused by a microscopic parasite inhabiting the blood stream which obstructs the lymphatic circulation. He will be operated on twice after which he will probably be cured, his limb returning to normal size. His friend, who witnesses the operation, marvels that the patient sleeps quietly on while his limb is cut wide open from top to bottom. The operation is completed and the patient returns to his bed in the ward.

The third case for operation today is a woman with a tumor of her eye. The whole eyeball has been destroyed by the fungoid growth and her only hope is for its complete removal. This is quite a simple operation, but she has suffered much at the hands of Chinese physicians and is afraid the operation may be very painful. She says she has been in constant pain for two years. She has been in the hospital several times imploring us to cure her with medicine. Too many times has she heard lies from the native practitioners to believe us when we say her operation will be painless. Finally she has mustered up enough courage to come into the hospital, and tomorrow she will probably be filled with gratitude, for the operation was without pain. She, too, is accompanied by many relatives, but only three are allowed to remain in the operating room.

Woman Relieved of 50-Pound Tumor

The next case is a young man with a deep abscess in the thigh. This, too, requires ether anesthesia. A quick incision is made and a pint of pus gushes forth. Drainage tubes are inserted and he is bandaged up as he awakens from the anesthetic. His friends stand amazed to see the pus and in such quantity, as they only half believed, before the operation, when we asserted that without doubt the pus was present. This young man will go home cured within a week. He lives in a village many miles away. His friends will gather from far and near to hear him tell of his wonderful visit to the foreign hospital, of new and strange things he has seen and heard. They will want to see the gospels and tracts telling about the religion of Jesus which he heard about from the doctors and nurses.

Now it is past time for lunch and we must hurry to get back to see the outpatients who are waiting to be treated. Some of them have traveled by wheelbarrow since early dawn and they are anxious to get back home before late night. Just as we are passing through the back gate we hear the calling of the front gate keeper. As he approaches he says there is a young woman to be seen who has attempted suicide by eating match heads. This is an urgent case, so we return to the hospital to see her. There we find a pouting young woman surrounded by a dozen or more relatives and neighbors all talking. It appears that the mother-in-law, with whom she lives, has become so tyrannical that life has become unbearable to this young woman who has borne three daughters, but no son. The young woman, in desperation, swallowed the heads of ten boxes of matches. The irate mother, on finding the match sticks without heads surmised the daughter-in-law's intent—



Henceforth in fields of conquest Thy tent shall be our home.

hence the visit to the hospital. After a hasty examination the appropriate remedy produced prompt relief and the poor young woman had to return to her former condition.

As we again proceed homeward, our journey is interrupted by the mason who has come to repair the kitchen stove and wants to know my idea of the new design before he can go on working; the carpenter who has just finished a repair job wants to be settled with; a nurse reports that a tubercular patient is having a large hemorrhage and will I please see him immediately. Then the washerman brings a wornout washboard stating that it tears the clothes and that he can't work any further without he has a new one.

Afternoon Clinic for Out-Patients

After these things are settled more or less satisfactorily, we arrive home for lunch, quite late. After lunch we return immediately to the clinic and find that seventy-four patients have already registered. Dr. Yang, the Chinese assistant, and I each see half of them. Over two-thirds of the patients are to be seen for the first time. The first case has a bad tooth. It takes a number of sentences to convince him that we can pull it without pain. A Chinese doctor has already tried to get that tooth out with a nail and a pair of tweezers. The patient hasn't slept for three nights. With the aid of a little anesthetic injected and a good pair of forceps the tooth is out in less time than it takes to tell about it. His gratitude is unbounded. He enthusiastically proclaims that he did not feel it pulled.

Man with Elephantiasis

Next is a little boy of nine years with tubercular disease of the hip joint. His father must go home and talk it over with the mother and grandmother and perhaps inquire the pleasure of the idols before he can be brought into the hospital.

Then there is a boy with a little brother and sister—all three have scabies—a bad case of itch. With a number on their slips for the dispenser, they are sent off in a jiffy with a jar of ointment each, which will effect a cure within a few days and they will be delivered from the itching torment.

Now comes a man with a very much enlarged abdomen. He has Bright's disease. He doesn't want to stay in the hospital but has heard that we can give relief by draining off the fluid. He is seated on a bench at the side of the room—a trocar is inserted and the ascitic fluid gushes out for fifteen or twenty minutes, filling three large buckets. The seeing of this spectacle causes a profound effect on some of the other patients following him.

The next is a young woman who has been here several times. She is a teacher in one of the government schools—a very bright young woman. She has pulmonary tuberculosis. The Chinese doctors told her that she must avoid fresh air at all times. Her condition continued to decline until, very much discouraged, she came to us. She accepted our advice to give up her school for the time, to open windows in her sleeping room and follow other instructions. She improved rapidly and is now well along the road to recovery. Mrs. Hagman will accompany her into the little private examination room and get her ready for a chest examination, while we see the next case. This is a little girl who has trachoma. You see her eyelashes are turned in so that every time she blinks the hairs rub on the surface of the eyeball and scratch it. Before she can be cured an operation will have to be performed to turn the eyelashes out and remove the irritation. This condition is very common following trachoma, a severe infectious disease of the eyelids. We operate on many of these cases. The gratitude shown by patients with this disease, after their relief, is sometimes pathetic.

Mrs. Hagman calls out that the tubercular patient has a sheet draped about her and is ready to be examined. I find that the

Through days of preparation *Thy grace has made us strong,*

diseased process has continued to improve so that she will probably be able to take her school again after the summer. Mrs. Hagman has visited her home a number of times to see that our instructions are being observed. They have established a very friendly relationship.

You ask whose voice that is which we constantly hear on the other side of the partition in the big waiting room? It is the Bible woman. She is explaining the Jesus religion to the woman who has never before heard the name of One who loves them and is anxious to give them a new life.

This old man, you see, has a large ulcer on his leg. He says it has not healed in fourteen years. He can be cured by a stay in the hospital, when we will graft some new skin onto it. But he is a farmer and says he will wait to be cured until next winter when he will have less work to do. He couldn't be taken into the hospital anyway today, because all of the beds for men are occupied and there is a list of names ahead of him waiting to be admitted.

The next is a morphine habitue who has smoked opium for fifteen years and used the morphine needle for two years. He comes to be cured of the dreadful habit that is rapidly bringing him to ruin. He, too, must be turned away to wait until there is an unoccupied bed in the hospital. Since the police commissioner of this district has been enforcing the imposition of heavy fines upon the users of opium or morphine not a few of these unfortunate victims come to us to be cured. Many were successfully treated last year.

Now we see a woman with large ulcerated swellings on both sides of her neck. It is due to tuberculosis. She has heard of the reputation of the Christian Hospital from a distance of almost three hundred miles and has traveled that far in a houseboat. She knows she will have to be operated on and is quite enthusiastic about it because she has also heard about the wonderful "dream medicine" (ether) that will prevent her from feeling pain during her operation. A neighbor treated here before has told her all about it and her confidence is implicit. She has come prepared to stay and will enter the hospital now.

Next are two soldiers with venereal diseases. The woman seated on the bench, whose little girl is now being treated by Dr. Yang, has lost her entire nose from the same cause. These cases are all too numerous. The loathsomeness of this disease continually reminds us how terrible all sin is in the sight of our Heavenly Father.

There are three cases of leprosy in for treatment today. They come for an injection of medicine once a week. We will not undertake to treat them unless they agree to come for at least a year. Short courses of treatment are of no value. Several cases that have been treated over eight months show definite improvement.

This old woman has cataract in both eyes. She cannot see enough to walk. Her son has led her here. I have told her that she may see again after an operation. She can hardly believe it but is willing to try. But first she must consult with her children at home and the idols.

We daily see many varieties of eye diseases. Unfortunately they do not all respond to treatment as readily as does the cataract. Many cases that come are beyond any help whatsoever. They must be turned away to continue in their darkness. But we do have a message of salvation that can bring light into their darkened souls.

This woman has a cancer of the breast. One can almost make the diagnosis from the odor. After examination in the private room I have told her that we have no method to cure her. She has come too late. But, she argues, one of her neighbors had the same disease and just returned home cured last week after being operated on here. Her neighbor came before the disease had gone too far.

I see you are growing weary of seeing all these poor sick folks. They aren't very attractive to look at. But they are real folks and each one has a soul. We have learned to love them, too. We see in each one the latent possibility of a regeneration, the becoming a child of God. How we do long to make Jesus Christ real to each one of them. You have seen that most of these clinic patients are carrying little books and papers in their hands. A gospel and several Christian tracts are sold for a copper. If purchased they are more likely to be read than if received free. We continually pray that the Word sent out in this way may bear some fruit.

Seeing the Patients in the Wards

Let us now look about the building a bit and make ward rounds while Dr. Yang continues seeing the out-patients. You will notice that one of the two big wards on the first floor has been fitted up temporarily by partitions to accommodate the out-patients. This arrangement is being rapidly outgrown however, so that a separate building will soon be needed for this department.

And now, O King Eternal, We lift our battle song.

At the farther end of the corridor, passing the laboratory, office and private patient's room, is another large ward. At present there are no beds and other equipment and this ward is being used as a Sunday school room in the afternoon. We hope that money may be available to equip it for use as a men's ward by next year. It will not be necessary to turn away so many patients when this ward is in use as it will accommodate sixteen more beds.

We will now go up the stairway to the second floor. Passing the operating room, where we were this morning, we come to the women's and children's ward. In the first bed is an old lady with bound feet. She fell and fractured both bones of her leg. She has been in the hospital for two weeks. She seems quite interested in the gospel and said she believed in Jesus. When I asked her the other day why she did not accept Him as her personal Savior she replied that she was afraid her relatives would laugh her to scorn for partaking of the foreign religion. She lives in the city. We expect to keep track of her. Perhaps some day her faith may become strong enough to withstand the test of her home folks. In the next bed is the woman operated on for the fifty-pound tumor this morning. Her condition is good. Although still somewhat uncomfortable from the operation, one sees that the look of fearfulness on her face has been replaced by one of contentment. She is very grateful to be relieved of her burden. In true Oriental style she apologizes for having been so troublesome to us at the operation this morning.

Woman with Tumor on Eye

In the bed beside her is a woman who had her breast amputated two days ago for cancer. She has come from across the great Yangtze river, where a different dialect is spoken. Although our spoken language is not very intelligible to her she does understand the language of kindness. The look of apprehension which was so manifest a few days ago has been replaced by one of complete confidence.

Lying in the next bed is the woman operated on for the eye tumor. Her son, who witnessed the operation this morning, as an expression of their gratitude, prostrates himself on the floor before we can stop him. He has brought her some long cucumbers and ancient eggs for a delicacy.

The adjacent bed will be occupied by the woman with the tubercular swellings in her neck. She is now in the bath having an initial scrubbing. The bed, you will see, is an American-made iron one, painted black. White is the mourning color in China and so is to be avoided. Sheets are white, but the coverings are of blue cloth. The garments worn in the hospital are furnished by the institution. They are made locally and are of Chinese pattern. We propose to conform as much as possible to the native customs, endeavoring to change these only insofar as they are at variance with the laws of hygiene or the teachings of Christ.

The woman in the next bed has hookworm. She has already had the treatments for expelling the worms and will be dismissed tomorrow. She will take with her a tonic to restore her blood. Soon her feeling of dizziness and laziness will be replaced by normal energy. Every patient who enters the hospital is examined for this infection. Many cases are diagnosed and treated who enter on account of other diseases.

Here is a boy of twelve years who came with a "sore leg." At operation, three weeks ago, we removed over two-thirds of one of his leg bones, which was decayed. By the aid of the Carrell-Dakin treatment, which was devised during the war, his wound healed very rapidly. After the bone regenerates he will have a good leg. He is the only child, and being a son, is especially precious to his parents. They live across the river. It is a very inconvenient trip but the father comes to visit his boy very frequently.

In the next bed is a boy of ten years. He has tuberculosis of the spine. He has been in the hospital just over a year,

Lead on, O King Eternal, Till sin's fierce war shall cease,

lying flat on his back all the while. The hump in his back has straightened out a great deal, so that now only a little knuckle is to be seen. He has grown very fat and rosy. He is a very patient little fellow and is contented to remain on his back without moving. And yet he is busy all the day long. He helps the nurse prepare dressings, and sews. When he came he did not recognize a character. The nurse and Bible woman have taught him, day by day, so that now he can read the New Testament and miss but very few characters. His mother is a very poor widow. She pays fifty cents a month for all that he gets. One of the prized possessions of this little fellow is a picture book sent to Miss Abbott by a little Sunday school girl in Chicago. She made it herself. And how he does enjoy it! The Bible woman conducts a daily gospel service in the ward and teaches the women and children some truths about Jesus.

The Men's Ward

Now let us go over to the men's ward, which is on the other side, entirely separate from the women. In passing we see patients in two of the private rooms. These are well-to-do people, who are able to pay more. In one room is a woman with a breast abscess, in the other a victim of that common daughter-in-law's disease—hysteria. This young woman tried to commit suicide by swallowing her golden jewelry.

But we must hurry on to see the men's department. In the first private room is the tubercular patient who had the hemorrhage this noon. He is better now, but I fear he will not make an ultimate recovery.

In the next room are two brothers who are breaking the opium habit. They have been in the hospital a week, and all is smooth sailing with them now.

Now we must hurry through the large room with the sixteen beds. It opens onto the south veranda and is very pleasant. The floors are of Oregon pine, covered with Ningpoo varnish and nicely polished. The windows are numerous and the ventilation good.

In the first bed is a young Buddhist priest, with tubercular glands of the neck. He has been operated on and will be ready to go home soon. Lying beside him is a young soldier with beri-beri. Both of his legs are paralyzed and his heart is affected. His cure is a tedious process. The chief factors required are change of diet and atmosphere. The next is also a soldier. He was operated on three weeks ago for gall stones. He will be dismissed next week. This unfortunate boy was very badly burned two days ago. The burns are so extensive that his recovery is doubtful. He was burned in the act of trying to rescue some goods from his burning home.

This is the elephantiasis case operated on this morning. He has recovered from the anesthetic and seems quite contented. He will be surprised tomorrow when his dressings are removed to see how much the size of his leg has been reduced.

Here is another victim of the morphine habit. This is his second day in and he is somewhat uncomfortable. He implores me to give him some medicine to make him sleep tonight. What he requests is part of the regular treatment.

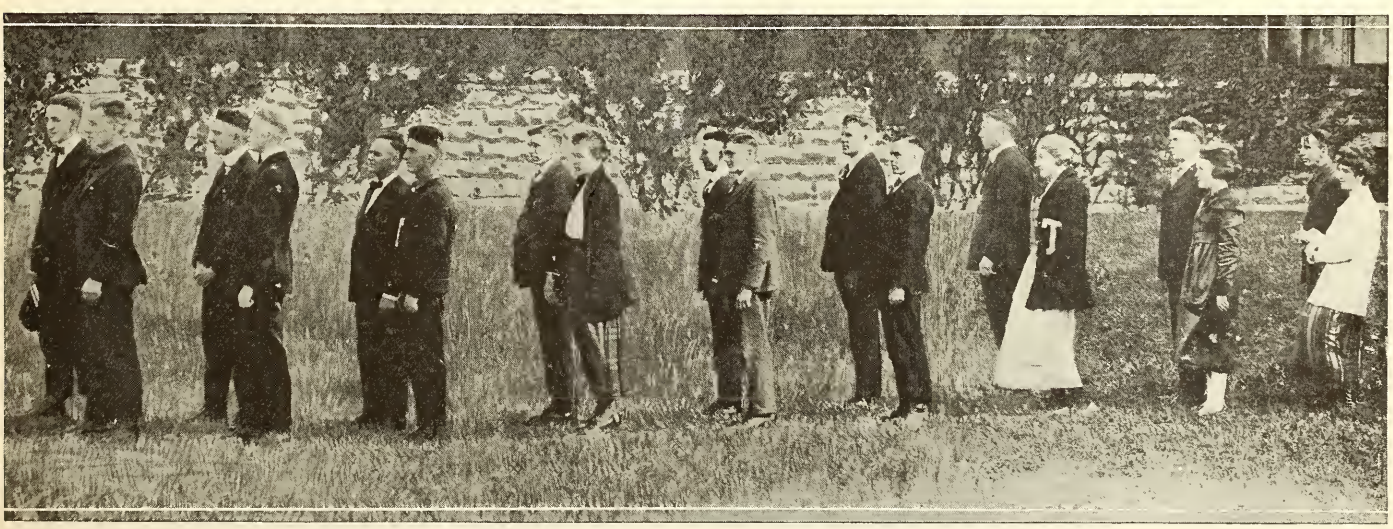
This young man in the blue gown is taking orders for each case. He is the nurse in charge of the ward just now. He is a Christian boy. The nurses and Dr. Yang take turns at preaching in the ward. I speak to the patients in a personal way as opportunity arises.

This is a case of dysentery; young man who is just recovering. Yesterday he asked if he could be baptized. He will first have to enter a Bible class and learn more of the Scripture and demonstrate his earnestness before he will be considered as a candidate for baptism.

In the next two beds are two neighbors who have come in together to be cured of hookworm disease. This old man was operated on two days ago for hernia. The rupture was as large as a child's head. He is reading a Gospel of John now.

The poor young man in this bed was a worker in the cotton mill. His hand was so badly crushed when he came that it required amputation. Here is the fellow operated on today for the abscess of his thigh. He is very grateful for the relief already obtained.

Last week we amputated this man's leg because of a large tumor. This affection, by the intense pain it caused, has made life almost unbearable to the poor fellow. And yet he was unwilling to part with the afflicted member. It was only after he had come up to the ward and had talked with other operated patients that he was persuaded to have cut off and cast from him the offending member. So often do we meet with the circumstance of patients who could be cured by an operation but who are afraid or unwilling, that it is ever an apt illustration in presenting the Gospel. Often we use it to show how the patient's cure depends upon his willingness to submit to treatment. And we try to make him realize that Jesus is even more willing to forgive confessed sin and to cure the soul of its disease than we are to treat the diseases of the body.



And holiness shall whisper The sweet Amen of peace;

Called Out by Diphtheria

I must now take the daily accounts with the druggist and registrar and give out supplies from the store room. Now that is finished, we have just an hour before supper time. Mrs. Garrett has invited us to have the evening meal at their home. In the meantime we may do a little work in the garden. While we are dressing for supper the house boy appears and says there is a call for me to go to one of the wealthy homes on the other side of the city. He says a young woman there has a very acute disease of the throat and the family requests my immediate presence. The sedan chair is already waiting at the door. Mrs. Hagman will explain to the Garretts why I cannot come for supper.

We have recently seen a case of diphtheria in the city. This may be another so I must stop at the hospital on the way and get some antitoxin. I usually prefer to walk but Chinese custom decrees that a physician visiting a patient should ride in a sedan chair. The house is about four miles away. At the front door the chair is quickly set upon the ground, and while I am still seated in the chair, one man runs into the house to present my card. The father of the sick girl (as I learn later) comes to the front door and very politely invites me in. I pass through a courtyard and am seated, with a certain necessary formality, in the guest room. I note by the character of the furnishings and size of the house that this is a wealthy home. Boiling hot tea is immediately set beside me on a small tea table. On entering the front door I saw just inside of it a small sedan chair similar to the one in which I had come, made of paper and reeds, with two paper men to carry it. Knowing the superstitious custom, I realized that the patient was expected to die very soon, at which time the paper chair would be burned so that it might be used to carry her soul in state, into the spirit world. Upon all sides incense was burning. In one side room there were a number of Buddhist priests ready to perform their rites. In another room five or six tailors were busily plying their needles to make the mourning clothes for all the family. This all makes plain to me that many Chinese doctors had been called in, one after another, to see the patient, without avail. And now, as a last resort and with small hope, the foreign doctor, too, is called in, if perchance he might be able to do something.

After some polite conversation and tea sipping, I ask about the patient and am told about her. She is a young woman, who for five days has had a very severe sore throat and high fever, and is unable to eat and can hardly breathe. After inquiring carefully into the history I ask to see her. I pass pass through two court yards and several rooms. Everywhere there is burning incense. In one room I saw an image of a woman laid out as if for burial. This is an effort on the part of the family to fool the evil spirits, supposedly afflicting our patient. If they see this image, which represents their victim as already dead, will they not feel that they have already accomplished their evil purpose and leave her in peace?

I see the patient. She is held up in bed in a sitting posture by two women. There are ten or twelve servants and relatives in the room, all anxious and excited. The patient is examined and found to have a very malignant case of diphtheria. The throat is treated and then we withdraw again to the guest room to discuss the situation. They are told of the antitoxin. But this case is so far gone and the infection so severe that even with the use of antitoxin there is little hope of recovery. I have only one tube left. The dose should be ten times this strength. The men are told how antitoxin is made and how it combats the disease. Though I tell them the case is practically without hope yet the husband is very anxious that the remedy be tried. And so it is injected. Then disinfectants are given and their use demonstrated, the necessity of quarantine urged and I start homeward.

The house calls are never very satisfactory. It is only the well-to-do who can afford to call us to their homes. They are able to command the services of many physicians and so we are called only in the last extremity.

On the way home I stop at the telegraph office to wire for more antitoxin from Shanghai. There will certainly be more cases of diphtheria in the near future. We hope they may apply for treatment before it is too late.

It is 9:30 p. m. when I arrive home. After a hasty supper we retire, tired, but glad that we have heard the Master's call to "go about doing good."

Just three days before the armistice was signed, Dr. Boutwell was shot while attending wounded soldiers in France. He died six days later. Dr. Boutwell was appointed to China and we expected him to be with us as a colleague at Nantungchow. Our China Mission is calling for three doctors to fill an immediate need. One each to be located at Nanking, Luchowfu and Nantungchow. But even more urgently do we need *Nurses*. Three should come this year and two to follow. Who will come over and help us?

For not with swords' loud clashing, Nor roll of stirring drums;

Education and Missions

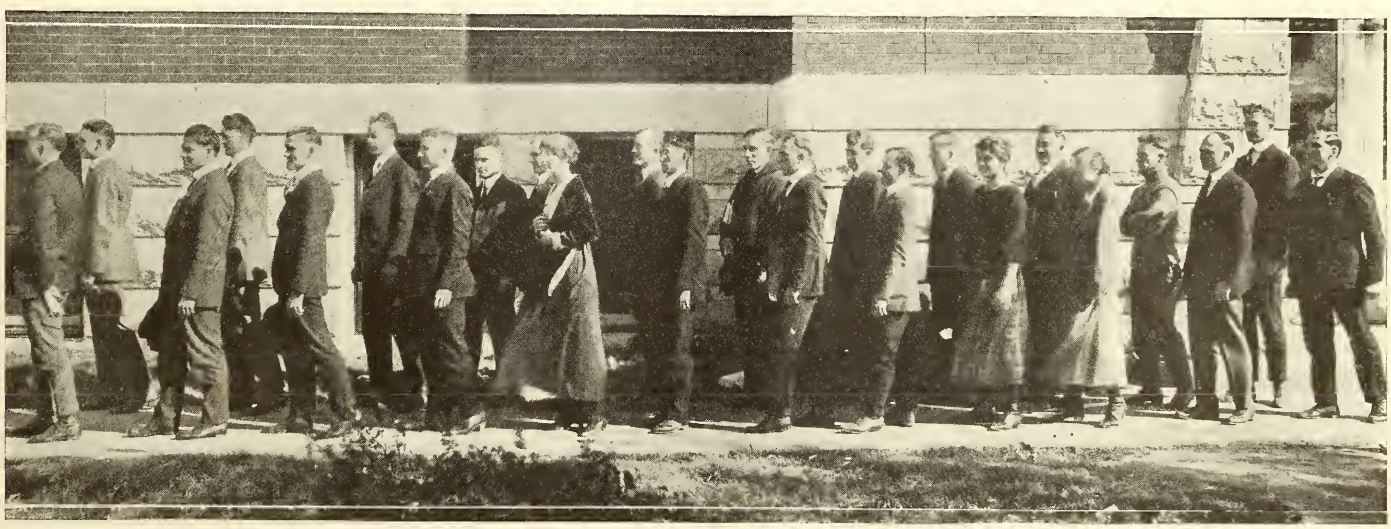
EDUCATION and Missions—they are inseparable. They belong together by divine decree. The founder of Christianity was its first great educator. The pioneer missionary to the Gentiles was an illustrious scholar. The outstanding names that adorn the pages of the history of the Church have all been scholars and many of them distinguished educators. In no age has the Church been able to travel far on enthusiasm and zeal alone. In every age it has been found necessary to have information and knowledge also. In these days of high educational standards, no religious body is going to get very far which neglects education and no missionary society is going to ultimately succeed which looks askance at colleges and universities. God is not going to reverse the rules of divine economy.

Education and missions—they are equal in importance. The key words of Christ's parting orders are *go—teach.* Thise words form the two sides of the holy equation. The problem of the world's redemption will never be solved without either. It is not enough to go. We must *teach*—teach all the things which hath been commanded. The missionaries find it immediately necessary to establish schools—Sunday schools, primary schools, secondary schools, colleges and universities. They can make no adequate and lasting impress upon the heathen world without them. But before the missionary can teach he himself must be trained. Before the preacher can preach most effectively he must be trained. The preacher is more important than the pulpit. The missionary is more necessary than the mission station. Hence the Christian college which trains lay leaders, ministers and missionaries is absolutely fundamental to every local church and the whole missionary enterprise. To try to build great missionary organizations without great colleges is to seek to invert the pyramid. It never has been done. It never can be done. To try to build great churches without great colleges is to walk in a fool's paradise. *Unless the Christian colleges survive, the Christian Church will perish.*

Education and missions—they deserve equal support. Three things are urgently needed in our own brotherhood just now. First, our colleges need to be surcharged with missionary enthusiasm. They need to understand that the primary purpose of their existence is to train leaders for the bringing in of the Kingdom of God. All other reasons for existence are secondary. Our colleges must give themselves to this task with greater abandonment. They must consecrate all their resources to this high aim. Second, our missionary societies must have an educational vision. They need an educational background and an educational outlook. The missionary cause has all too often sought to travel by means of merely the sentimental and emotional appeal. Those communions and missionary societies which have made most impress on the unconverted world are those which have had the educational perspective. There is need of an infusion of an educational enthusiasm in our whole missionary enterprise. Third, our great brotherhood needs both a missionary conscience and an educational consciousness. The churches of Christ need to be made keenly aware that education and missions are essentially one. That to neglect the one means the defeat of the other; that to neglect both means disobedience to Christ's last and greatest command; that inadequate support of either means ultimate defeat for both. Other great bodies are seeing this and are literally pouring millions into their colleges and missionary societies. How can our colleges keep pace unless given equal support? To make them strong means to undergird every missionary and benevolent society and fortify every local church.

To cultivate and exhibit a missionary spirit is, from all our premises, the superlative, if not the paramount duty of every man and woman in the present kingdom of the Lord Jesus, Himself the christed missionary of Jehovah Elohim.

When we think of the untold millions of our species, participants with us of a common humanity, who are starving for the want of the bread of the life everlasting, how can we withhold from them that which we appreciate as our superlative glory, honor, and happiness! The best, the greatest, and the strongest proof of our appreciation of the gospel of our salvation, is our ardent desire and effort to send it with all speed and with all liberality to those who are perishing for lack of this paramount necessity—the glorious gospel of our eternal salvation!—*Alexander Campbell.*



With deeds of love and mercy, The Heavenly Kingdom comes.

Wanderland—Wonderland

O Chiyo San

By STELLA LEWIS YOUNG

O CHIYO SAN had a pretty home, a father, mother, brother and sister, plenty of dainty clothes and as much as she wanted to eat. But O Chiyo San wasn't at all happy and one reason why she was not happy was O Chiyo San herself.

For she certainly was naughty. Even before she started to school she would run away from home and get into all kinds of mischief out on the street and have to be locked up in a room for punishment.

When she finally did go to school it was the same old story. She wouldn't listen to a single thing the teachers said—they were Japanese teachers, you know—and was so terribly naughty they just had to say she couldn't come any more.

The Kind Policeman

Living right near O Chiyo San was a very kind policeman. He had been watching the little girl for a long time and so when he learned that she was going to be sent away from school he was very, very sorry. He thought about it a great deal and one day he walked up to the door of the Foreign School (you wouldn't have called it a "foreign" school at all, for the folks who had charge of it were Americans and looked just like the teachers you see every day) and gave a loud knock. The Foreign lady came to the door and asked him what he wanted.

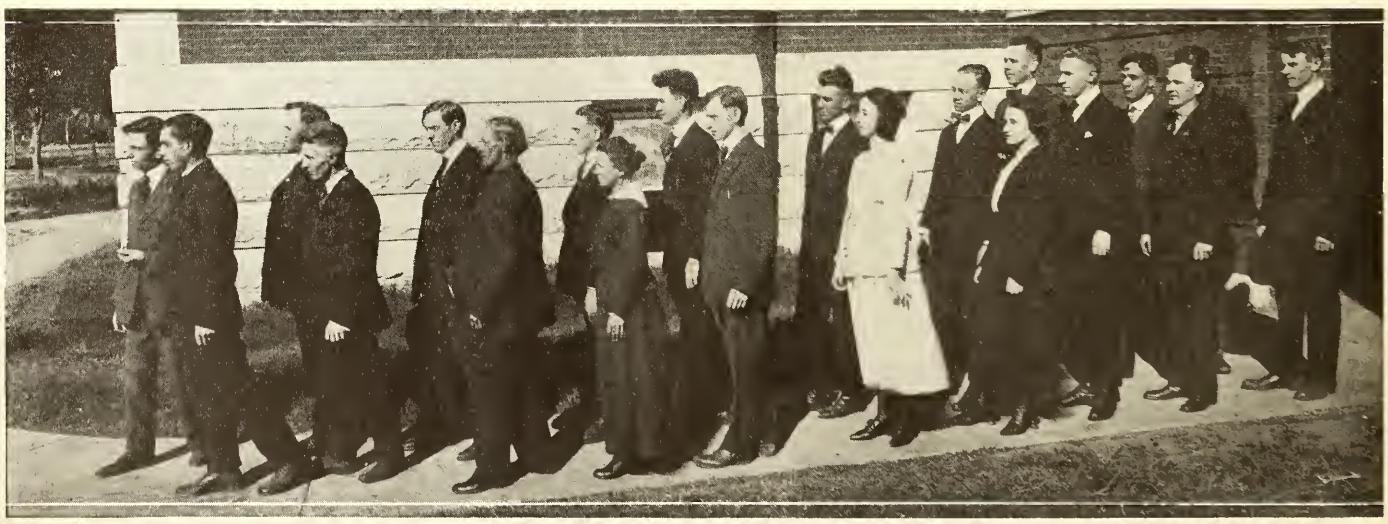
The Foreign School

"We have heard," said the Policeman, "about your school, and what good success you have had with your pupils. There is a little girl in one of our schools near here who is very bad. Her mother can do nothing with her and now her teachers say they cannot have her in the school. Do you not think you can take her? You are a Christian. We would like for you to take her."

So O Chiyo San came to us. She was the youngest child in the school and it wasn't any time till the teachers and older pupils began to make quite a pet of her.

The Sick Child

One day O Chiyo San became ill, oh, very ill, and everyone in the school was sad about it. Her



Lead on, O King Eternal, We follow, not with fears;

mother came to see her and sat beside the little bed, while doctors and nurses did everything they knew to make O Chiyo San better. At last, one day, she opened her shining black eyes and smiled at her mother and then they knew she was better.

Japanese Sunday School

"O Chiyo San," said her mother, "you know I do not know much about this school and I really did not know what you would need. So I forgot to bring many things. But one thing I did not forget was this little picture of Jizo, the children's god. You may need it, so I will leave it with you."

The True God

O Chiyo San smiled and said, "Mother, I remember the stories you used to tell me when I was so naughty, before I came here. How if I was not good, the gods would be angry, and how if I died I must walk through the river bed and from morning until night carry stones and pile them up, day after day, day after day.

"But, mother, since I have been here I have learned many things. There is just one true God. We cannot see Him, but He is here in this room with us now and He loves us. He kept me all the time I was sick. Jesus, His Son, is the friend of little children. I want you to tell my little brother and sister and all my playmates what I have told you about the one living and true God."

The New Sunday School

So the mother took the picture of Jizo home with her, but never again was it seen upon the mantel shelf. And will you believe it? Because of what O Chiyo San said to her mother a Sunday school was started in that neighborhood and all the girls and boys were asked to go. And many of them are going to this day.

One of the songs they love to sing is:

"Jesus loves me, this I know
For the Bible tells me so.
Little ones to Him belong,
They are weak but He is strong."

For gladness breaks like morning Where'er Thy face appears;

Reliable Light on Mexico

THE Association Press (International Y. M. C. A., 347 Madison Avenue, New York) has issued a book, "Intervention in Mexico," by S. G. Inman, price $1.50, that ought to be read and studied in every home in the United States.

No man living is better qualified than Mr. Inman to speak on this vital and vexing subject. Thorough training in college and university, with Christian culture and consecration, enables him to deal with facts, conditions and principles, without prejudice, passion or self-interest.

For a number of years he lived in Mexico as a missionary of the Christian Woman's Board of Missions, learned to speak the Spanish language with readiness and came to know the soul of the Mexican, whether Spanish, peon or Indian. He was eminently successful in dealing with the people of his community and state and through his efficient and sympathetic leadership became intimately acquainted with Carranza, then governor of Coahuila.

When the Protestant missionary boards began to awake to the necessity of more aggressive and concerted effort in all Latin America, Mr. Inman was called to promote a congress in Panama to study the problems of Latin America as the Edinburgh Conference had considered those of other mission lands. Since this epoch-making congress in 1916 Mr. Inman has been secretary of the Committee for Cooperation in Latin America. He has spent much time on "the neglected continent," acquired large funds of first-hand information and come into close relations with the missionaries of practically all Protestant churches in all Latin American republics. You cannot know Mexico without knowing its sister republics.

The book deals with conditions up to the summer of 1919 and so is fresh as well as authoritative.

To most Americans both Mexico and President Carranza are puzzles. We have tried to ignore them but cannot: they are too near and there is too much insistence from some quarters that the United States must forcibly take possession and straighten out our neighbor's affairs. Mr. Inman gives us a clear and reliable statement of the essential facts and the only practical, just and Christian solution of the problem that has been offered; a statement and a solution which are endorsed by practically all the missionary and educational workers of Mexico.

"This is a question not of stopping a fight, but of solving a problem. It is not a revolution to be crushed, but an evolu- to be guided."

For the United States to make war on Mexico would be the same as if the Good Samaritan had fallen upon the man by the Jericho road who had been wounded and robbed, and given him another beating; a course which we cannot imagine as possible even if the injured man had been delirious and abusive to his benefactor. In the judgment of all fair historians the record of our Mexican War of 1846 is an everlasting blot upon our national honor. The war which an insidious, widespread and determined propaganda is now trying to drag or drive us into would be an unspeakably greater crime.

In contrast with the folly, as well as the crime, of an armed intervention Mr. Inman gives this graphic suggestion of the way out of our dilemma:

"The United States Government spent enough on guarding the border and the Pershing expedition into Mexico, during the year of the Columbus raid, to build in every town in Mexico of more than 4,000 people, a college, a community center, a hospital, and a church, and to equip them magnificently, and there would be left over a sufficient amount to endow the public school system of each of these towns with some $700,000. There would still be left a tidy little sum of $15,000,000 for other parts of the program of education and the production of good literature.

"Our Mexican neighbors, if we will fully recognize their own national life and their peculiar culture, will be only too glad to accept the help of a friendly neighbor, and America is big enough to undertake this help in a really big way."

Christianity comes best at a moment like this. It is the only religion in the world that has as a distinctive note the message of hope in the darkest hour. New molds, emphatically Christian, must be found for this wornout civilization and I do not know of a harvest field of men, where there has been sowing, where it is not possible today, to have a reaping on a scale the like of which Christianity has never known.—*John R. Mott.*

Thy cross is lifted o'er us; We journey in its light:

Francis Marion Rains*

By ARCHIBALD McLEAN

And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house (II Chron. 24:16).

JEHOIADA, the hero of this passage, was not a king but a priest. In a time of national apostasy he was a political and a religious reformer. He overthrew the idolatrous and murderous queen that had usurped the throne, and placed the rightful sovereign upon it. In this same chapter we read of a degenerate king who died. They buried him in the city of David, but they did not bury him in the sepulchres of the kings. Because of his high crimes he was deemed unworthy of the burial given the good priest.

The text fitly describes the ministry of the good man whom God has taken to himself. Francis Marion Rains did good in our Israel, both toward God and toward His house. On his graduation forty-one years ago he began his public life. He taught for two years in the academy in Corinth, Kentucky, and preached for the church in the town. Then he was called to the church in Winfield, Kansas. After two years in Winfield he was called to serve the church in Leavenworth in the same state. Because of his ability and his efficiency in the pastorate he was called, after one year in Leavenworth, to serve the Kansas Christian Missionary Society. He made his home in Topeka and from Topeka he went out all over the state planting churches in destitute fields, and fostering churches that had been planted but were still weak. He served the Kansas Society for three years, and then was called by the newly organized Board of Church Extension as its secretary. By his eloquent and powerful advocacy he got the claims of that great cause before the churches to such an extent that the work of his successor, George W. Muckley, was somewhat easier than otherwise it would have been.

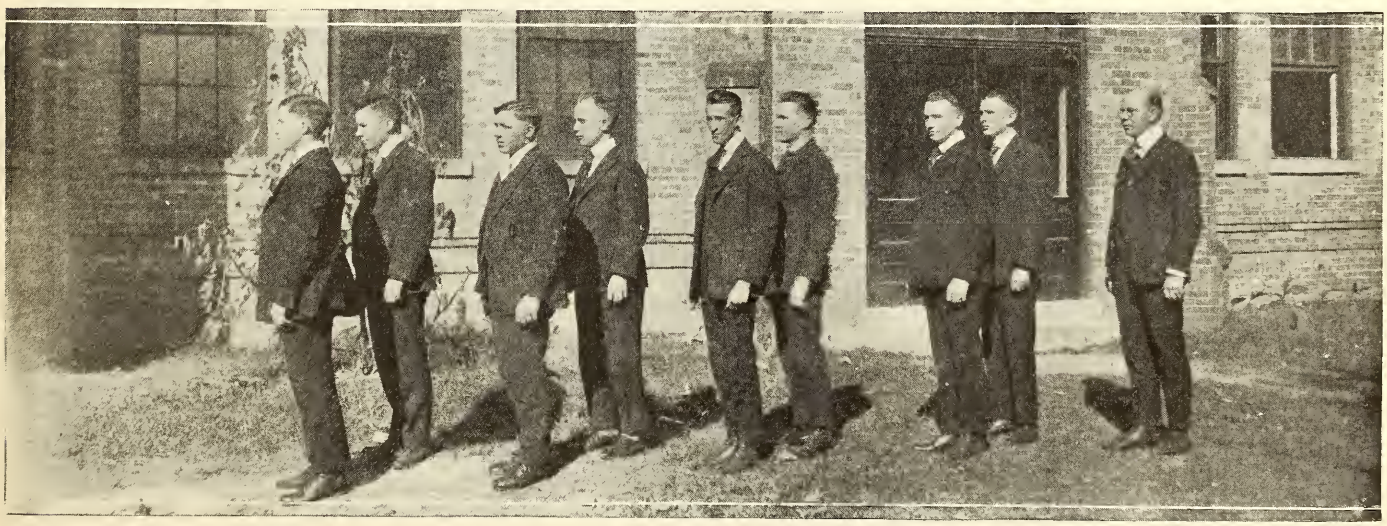
Mr. Rains labored with the Board of Church Extension for three years, and then became associated with the Standard Publishing Company. Part of the time he served the company as field agent, and part of the time in the office as business manager. He was called from the Standard Publishing Company to the Foreign Society. He began his work for the Society on the first day of September, 1893, and continued in its employment until the twenty-fourth day of October, 1919, when his ransomed spirit went home to God.

In the twenty-six years that he served the Society he did many things, but the work in which he specialized was that of increasing its receipts. This was a work for which he was eminently qualified because of his resourcefulness, his unquenchable enthusiasm, and his boundless optimism. Men speak of the "demonic energy" of Lloyd George. With equal propriety we can speak of the "demonic energy" of Francis Marion Rains. He was a source of perpetual wonder to his associates. In the time he was with the Society the receipts increased from seventy thousand dollars a year to seven hundred and fifty-seven thousand dollars last year. To be sure, all this increase was not due to him; other men did what they could; but until his health began to fail he was the principal factor. Besides increasing the receipts for the general fund he raised money for hospitals, for schools and colleges, for chapels, for orphanages and for homes. These buildings, scattered all over the world, are some of his monuments. He introduced the Annuity Plan and the Living Link idea among our people, and was the first man to lay stress on bequests.

As secretary of the Society Mr. Rains spoke much before churches and conventions. He visited all parts of the continent where we have churches; he visited the Orient twice, and Europe and Australia each once. He spoke everywhere and always with marvelous power. His voice was as clear as a bell and rang out like a trumpet. The largest audiences heard every word with perfect ease. God gave him wit and humor as well as pathos and passion, and the people drank in his messages as the thirsty land drinks in water. What is more, they remembered and acted upon what he said. The churches in Australia said that they never heard such missionary appeals as fell from his lips.

Mr. Rains knew the value of the printed page and made large use of literature in his propaganda. He assisted in editing *The Intelligencer*, and *The Voice*, and *The March Offering Manual*, and *The Children's Day Manual*, and other publica-

* Born near Williamstown, Ky., May 7, 1854; died in Norwood, Ohio, October 24, 1919.



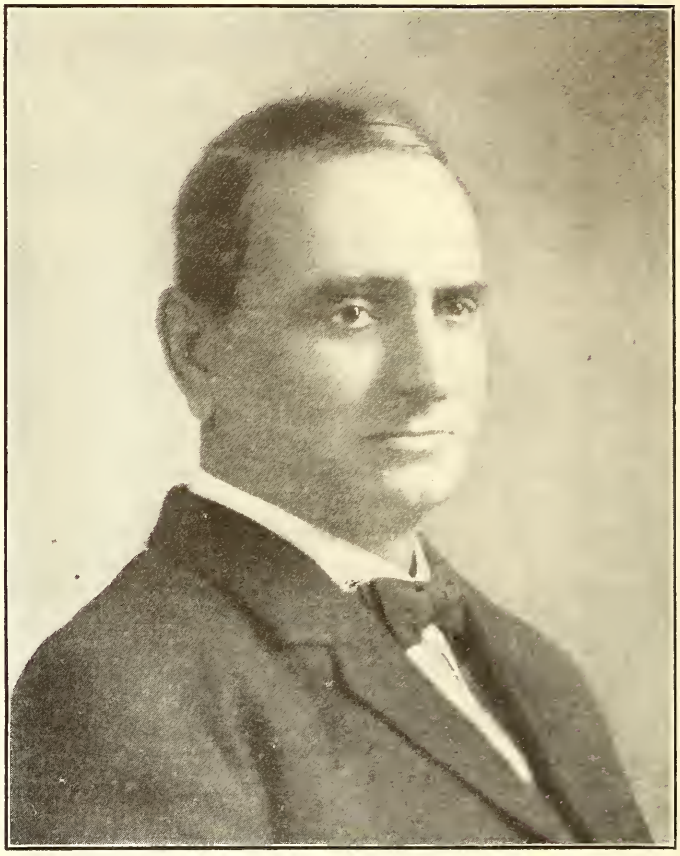
The crown awaits the conquest: Lead on, O God of might.

tions. On his foreign tours he reported what he saw and heard. He wrote much, and he wrote well. Like Luther's, his words were half battles: they were living things with hands and feet. He knew by instinct what the people wanted, and he gave them that. He insisted that every circular letter, every leaflet, every booklet, and every magazine that left the mission rooms should not only be instructive as regards substance, but attractive in appearance as well; good paper, good ink, good press work and good illustrations.

While in the service of the Society Mr. Rains, as a side line, dedicated more than a thousand church buildings and raised large sums of money to pay church debts. He was in constant demand for work of this nature. Had there been three Sundays in the week instead of one, he could have dedicated a church in every one throughout the year. Usually, all the money needed was secured in the morning. In that event the afternoon and the evening services were of a missionary character. These dedicatory services afforded him unrivaled opportunities for enlisting tens of thousands of men and women in support of the missionary cause. When the work of the day was done he took a train for home, when that was possible, and was at his desk the next morning as fresh as if he had been off on a holiday. The money he received for his services went into the treasury of the Society. The greater part of his salary was raised in this way.

Mr. Rains was what the Scriptures call a "true yoke-fellow." Though his was a positive and aggressive nature, and though he had strong convictions, he could do teamwork. He and his associates did not always see eye to eye on questions of policy and method. But once a question was decided, even though the decision was contrary to his best judgment, that was an end of the matter. There was no resentment or coldness because his view did not prevail. There was not a trace of envy or jealousy in his nature. He was loyal to his fellow workers and always spoke well of them. He was quick to recognize and to applaud good work by whomsoever done. He cared little for credit for himself; he had the approval of his own conscience and that was enough. If the work went forward and prospered he was satisfied.

While the work of the Society had the first claim upon him, Mr. Rains was interested in every department of the work of the Kingdom. He was an advocate of every political and every social and every moral reform. He was an advocate of nation-wide and world-wide prohibition, of universal suffrage



Francis Marion Rains

and of every other cause that had as its objectives the welfare of humanity and the glory of Christ. In increasing the receipts of the Foreign Society he made it easier for every other society to increase its receipts. The methods he invented were borrowed by others, and with good results. Years ago President McGarvey asked him to become a trustee of the College of the Bible. His hands were full, and he was unwilling to assume any additional obligations; but his former teacher and friend pressed the matter upon him, saying that he needed his counsel and assistance. He accepted the trust and served the institution faithfully and helpfully.

Mr. Rains was "given to hospitality." And what a genial and gracious host he was! He was never happier than when

Onward, Christian soldiers! Marching as to war,

he had friends under his roof and at his table. Most of the missionaries of the Society and missionaries of other societies were entertained by him and Mrs. Rains. He wanted to know the missionaries more intimately, to learn of their problems and needs, and what the Society could do to meet their needs and increase their influence. To missionaries on furlough and to missionary candidates, a visit in his home was like rivers of water in a dry place, like the shadow of a great rock in a weary land. And because of his hospitality there are men and women in the fields who were refreshed and heartened by him in his home who will mourn with us when they hear of his departure to be with the Lord.

No one saw Mr. Rains at his best who did not see him in his home. It was there that all the gentleness and tenderness and chivalry of his nature found expression. He loved his wife and children with a surpassing love. When he crossed his own threshold the cares and perplexities and annoyances of the mission rooms were left behind. Canon Kingsley used to say that there was more laughter in his home than in any other home in England. It is safe to say that there were few homes in America in which there was more contagious laughter and more riotous mirth than in the home of our friend. There a guest found what Milton called "jest, and youthful jollity." Mr. Rains was a boy to the last, and it was in his home that the boy side of his nature was seen to best advantage. But there was another side; his life was not all mirth and gaiety. There was a serious element, and that was in evidence also. On the breakfast table there was the New Testament. Before partaking of food the Word of God was read and prayer was offered. When the *Daily Altar* was published he procured a copy and was delighted with it. He used it as long as he was able to go to the table. More than that, he spoke to his friends and visitors of this book and urged them to use it in their family worship. Not only so, but he went before his children in the way of holiness and said to them, "This is the way, walk you in it."

Mr. Rains was not a scholar in the technical sense of that word; but he was an educated man. He attended the common schools of his native state, the academy in Columbia conducted by W. K. Azbill, and the College of the Bible. But he always regretted that he did not have a university training, and said that if he could begin life over again he would not enter upon his public career without a thorough course in some first-class university. Abraham Lincoln and Isaac Errett were not university men, but they were the peers of most university men. Mr. Rains spoke accurately and most effectively. His native ability, his studious habits, his extensive travels with eyes and ears open, his intercourse with people of all classes compensated in large measure for the lack of training which he deplored, and made him the equal, if not the superior, of the average university man. It may not be generally known, but Mr. Rains read more than most professional men. He read on the trains, and at home, and whenever he had a few leisure moments. He had a good library and knew what it contained. Within three months of his death his friend, Judge Swing, told him that if he wished to know what was going on in the world he should read a New York paper in addition to the Cincinnati papers. He subscribed for the New York *World* and read it till he could read no more.

It should be said, and said with emphasis, that Mr. Rains was a genuinely religious man. He was educated by Robert Graham, Isaiah B. Grubbs and John W. McGarvey, and was by them instructed in the fundamentals of our holy religion, and from these fundamentals he never departed by so much as a hair's breadth. He held the sovereignty of God, the Deity and Saviorhood and Lordship of Christ, the agency of the Holy Spirit in conversion and sanctification, the inspiration and all-sufficiency of the Scripture, the observance of the ordinances as given to us, the church as God's instrument to bring in the Kingdom. His reading and his experiences broadened his horizon and modified some of his early opinions and views, but they did not affect the fundamentals. He kept his mind open to truth from all sources; he was a forward-looking man; in the best sense he was a modern man; but he was as loyal to the faith once for all delivered to the saints as any of his illustrious teachers in the College of the Bible. As the end approached he could make Paul's words his own, "I have fought the good fight; I have finished my course; I have kept the faith."

Mr. Rains loved the Lord, and the Lord's house, and the Lord's people, and the Lord's day. He loved the church, he honored the church, he supported the church. As long as he was able he attended the morning service, the evening service and the midweek service. He was ever the stanch and loyal friend of the minister in charge. Mr. Rains was a man of faith and prayer. He read the Bible and guided his life and conduct by its teaching. One of the last things that he asked for was his Bible. Because of the "mortal mist" that covered

With the cross of Jesus, Going on before.

his eyes he could not read a word of it, but it was a satisfaction to handle the Book of God, the Book whose teaching had made him wise unto salvation through faith in Christ Jesus, the Book he had read and preached for so many years; the Book whose precepts were more precious to him than gold, yea, than much fine gold, that were sweeter than honey, and the honeycomb. He fondled and caressed the Holy Book as lovingly as he did his little grandchild a few days before.

Honor and love, and the good repute that follows faithful service as its fruit, were his portion. He was loved and he loved in return. He was proud of the religious people of which he was a member. He rejoiced in the principles for which they stood, and believed in their ultimate triumph. A week before his translation, when speaking was difficult, he kept murmuring the phrase, "I love the brethren," and after a pause he added, "with an unceasing love." That was his thought as the splendors of eternity fell upon him thick and fast, and he caught glimpses of the King in His beauty. He loved the missionaries and wore himself out in his efforts to provide them the equipment they needed for the most successful prosecution of their work. All through his life he loved our ministers and maintained that they constituted the finest body of preachers in the world. He had been in hundreds of their homes, and he spoke what he believed to be God's truth concerning them.

Four years ago, because of the great service which he had rendered, and because of the condition of his health, the Society in convention assembled elected him secretary emeritus for life. It was understood that he was free to come and go as he pleased, to do much or little or nothing at all as it suited his taste and convenience. He was grateful for this honor, but he was unwilling to be idle. He wished to live and serve for at least ten years longer. He thought that all that had been done thus far was preparatory, that we are living in the rich dawn of an ampler day, and that we are to see larger things, and it was his ambition to have a share in bringing these larger things to pass. While he was weak he was not an old man either in spirit or in appearance. His father died within three years, and he saw no reason why he might not live as long as his father. He had no organic diseases; he had done the work of three ordinary men, and he died from sheer exhaustion. Measured by the calendar Mr. Rains was comparatively a young man; measured by his achievements he lived longer than the oldest of the Patriarchs. He was eager to live on and to assist in the work of the Society; at the same time he realized that he was in God's hands, and that God knew what is best. At noon on Friday God called him and, like Valiant-for-truth in Bunyan's immortal allegory, he passed over, and all the trumpets sounded for him on the other side.

"And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward His house." When Livingstone's body was brought to England the nation wished to pay him the highest honor of which it was capable. The supreme honor was a burial in Westminster Abbey. The sentiment of the people expressed itself in the lines,

> "Open the Abbey doors, and bear him in.
> To sleep with king and statesman, chief and sage.
> The missionary come of weaver kin.
> But great by work that brooks no lower wage."

And so the sacred dust of Livingstone rests in Westminster Abbey, the pantheon of the British Empire, among kings and statesmen, among the greatest men the empire has produced. the men that fertilized the world with their inventions and discoveries and services.

If among the Disciples of Christ there were a Westminster Abbey, or a pantheon, or a hall of fame, undoubtedly Francis Marion Rains would be assigned a place of highest honor in it, a place among the kings. We have no royal sepulchres. How then can we show our regard for this heroic servant of the King, this mighty missionary leader? We shall deposit his wasted form in beautiful Spring Grove cemetery, beside those whom he loved long since and lost a while: and we shall enshrine him in our hearts and keep him there till the walls thereof shall molder and crumble to dust away, because he did good in Israel, both toward God and toward His house.

The truly earnest Christian must of necessity take a paramount interest in the extension and enlargement of the kingdom of the Lord Messiah. This is, indeed, humanity, in the superlative degree. If any nation or country in amity with us is in a state of physical starvation, in want of the bread of this present life, does not our humanity superlatively awaken into an efficient relief and contribution in its behalf? And how much more important is the supply of the true bread of the life everlasting than of that which perishes in the using of it.—*Alexander Campbell.*

Christ, the royal Master, Leads against the foe;

Fulfilling His Promise

By FRANK V. STIPP

EVERY true missionary has been thrilled by the promise of Jesus, "And lo, I am with you always, even unto the end of the world." During the first century, His disciples did go and they were confident indeed that God was directing them. "Peter by a specific vision was shaken out of his narrow provincialism" and led to extend the circle of the gospel beyond the confines of the Jewish family. Paul and his companions as they journeyed by land and sea continually looking for new places for Christian endeavor, were confident of the guidance of the Holy Spirit. But the past century and the present, as well as the first, are centuries of evangelism, and His promise must apply again.

Let us notice first that God is not in the work of foreign missions to the exclusion of man.

The marvelous manifestation of missionary enthusiasm which was the mother of modern missions had its origin in the deepened spiritual life of the people and in their fuller appreciation of the person and mission of the Christ. The British and American missionary movements alike were born in the spirit of prayer. The Wesleyan revival in England had much to do in preparing the churches of that country for the great awakening of interest in world evangelization. In America the prayers that came in response to the impressive call of Jonathan Edwards in 1747 aroused the churches from their lethargy to face the great task. This call which was sounded forth from New England found its echo in old England in the person of William Carey, who after years of prayerful meditation on the world's needs, was led by the Spirit into the foreign field. The story of the first definite steps toward foreign missions in America is too familiar to require retelling. But Mills and his little hay stack band reveal a most vivid picture of the faith of man and the leading of God and we cannot but recognize the hand on their shoulders guiding them as they revealed to the Church the necessity and the possibility of world-wide evangelization.

The history of the past century also shows upon its pages the finger marks of God. It is not my purpose to tell how the walls of opposition which surrounded the various heathen countries of the world fell before the faithful ones of God. But one after another these great countries were successively and successfully entered. True enough, not without martyrdom in most cases and never without a great expenditure of patience and energy. The fact that within five years about the middle of the century, new facilities were found to aid in the opening and occupation of seven different countries, together comprising one-half the world's population, is most striking testimony. Sometimes forces outside the Church were used in the opening up of new lands to the messengers of Christ. Today we find practically the whole non-Christian world earnestly inviting and anxiously awaiting the number of missionaries sufficient to give them the gospel and all its blessings.

God has also been at work in an internal way preparing the hearts of the people for the message that is to come. Sometimes this may be through the marvelous workings of nature and sometimes through their ancient religions. The missionary to a country where one of these great ethnic faiths is in vogue has a powerful instrument at hand if he has a sympathetic understanding of that faith and can show wherein Christian principles are similar but better. I am convinced that this same policy is best in the conflict between Protestantism and Catholicism as we know it in the Philippine Islands.

This review of the past makes clear the nearness of God to the proposition of foreign missions, both at home and on the field.

Now let us examine some of the institutions of the mission field and some of the achievements of the world to see if these do not bear the marks of the Master's approval. Let us see if these are not a part of the contribution of God to the cause of missions, if they are not a part of His promise to be always with those who go out to do His will.

The great art of printing is one of these contributions, hastening the evangelization of the world: but perhaps some of us are unwilling to grant that printing is a gift of God. If it had anticipated the Reformation by a few centuries then perhaps the world and the minds of the people would have been filled by a literature lacking the note of the true religion of Christ. If it had come much later, it could not have served so ad-

Forward into battle, See His banners go.

mirably as the vessel to disseminate the enthusiasm and vigor of the great religious revival of the time.

To imagine the missionary propaganda being conducted without printing would be like imagining an army fighting its battles without powder. First of all there would be no printed Bibles. How often do missionaries of all lands find the soil in a certain district all mellow and receptive because a Bible has preceded them! We would have no tracts and periodicals with which to give the people in the far away districts the bread of life or free their minds of harmful prejudices or superstitions. We, ourselves, would have few of the books and periodicals with which to keep our minds alert.

Someone has said that "the printing and circulation of the Bible in a hundred different tongues is the reverse of the miracle of Babylon and the repetition of the miracle of Pentecost." Can we not see the hand of God aiding in the preparation of these translations? True enough, the great translations have been produced only by years of patient and tedious toil. Yet God was there making bright the hours of language study and enlightening the mind of the translator during periods of labor. We can see Him standing over and directing this work even as He did the selection of the canon in the days of old. Truly the idea of the Bible society was born in the mind of God in answer to the imperative need of His people and He has fostered it from the beginning.

The contribution of the improved means of travel is too familiar to need more than a mention. Just as the old Roman roads made lighter the work of the first missionaries, so the improved means of travel and communication serve us today. The foreign field is only a tenth as far from the homeland as when the first American missionaries set sail. In these days when we are covering our fields by train, automobile and motor boat, we should thank God that such things are available.

The great institutions that have sprung up show in a special way the marks of the Master's approval. The marvelous growth of some of these schools starting with nothing a few decades ago and now exerting a great influence and enjoying an enviable standing among the schools of the world indicate to us that an agency is at work greater than those of man. The men who have built up these schools are not such intellectual giants or experienced administrators as to warrant such triumphs alone. What is it then? Simply the fulfillment of Jesus' promise of companionship. Likewise we can see the medical and the purely evangelistic institutions going forward, extending their influence wider and wider, wherever men are working under the Master Workman.

The third plane, we should be able to distinguish the voice of Jesus speaking words of wisdom in our council meetings and in all the councils of the true forces of evangelization.

The distribution of the various missionary agencies throughout the world has back of it a plan and system that seems to be beyond the mind of man. This fact is especially remarkable when we remember the number of units participating. A century ago the workers were few in number and located at widely separated points. Reports of years ago show about six thousand principal mission stations with 22,000 out-stations, each occupying a place of strategic importance and wielding an influence in most cases over a wide expanse of territory, penetrating into the very heart of the non-Christian lands. In most places, notably central Africa, the stations are so located as to best withstand the onslaught of the enemies of the gospel.

We need but a glance at the lives of the early pioneers, such as Livingstone, Judson, Carey, Verbeck and others, to prove that they were located according to the will of God. Each was one in ten thousand for the work to which he was sent. Guided by the Holy Spirit, they were all able to find that place where they could the best serve in the largest way.

The native Christians as well, are becoming firmly established in their own lands. With a force of over two million communicants and a hundred thousand religious workers, they are preaching the gospel in an effective manner. We can see God helping the people through that difficult period of transition from heathenism and worldliness to Christianity. The sacrifice that is usually incurred and the great mental and religious adjustment that is always a part of the process often require a force of will above that of the coverts in Christian lands. Such an authority as John R. Mott confidently makes the statement that Christianity is so firmly fixed in the minds and hearts and lives of the native people that should it be blotted out in America and Europe, it would spring up anew in the mission field as a self-propagating force and again cover the earth.

This leads us on to another point where the wisdom of God is manifest and that is in the power of the native churches. In the Philippines the native church can boast of nothing extraordinary in this respect, but we can see the dawning of a

Like a mighty army Moves the Church of God:

brighter day. Throughout the world the day of self-support, self-propagation and self-government is coming nearer and nearer. Churches that can support their own pastors and work are no longer a rarity. I am convinced also that in the Philippines when the Protestant work becomes self-supporting it will be through the quickening of the souls of the people by the Spirit of God rather than by the urging of the missionary.

Christian union on the mission field is the final testimony that Jesus is speaking words of wisdom in our mission councils. The missionaries have realized from the first that the difficulties and urgency of the task demand the most efficient use of all the available resources. Besides this the elemental needs of the people call for what is fundamental and essential in Christian doctrine. Not many years ago, at a meeting of all the Protestant forces in China, it was unanimously declared, "We are one in regard to the great body of doctrine of the Christian faith."

This vital and spiritual unity often takes expression in the various lines of evangelistic activity. Union colleges are now considered by far the most economical and practical, and have been established in most mission fields. This unity on the mission field is coming to exert a beneficent influence on our churches at home. Perhaps our Master's prayer for Christian unity will come to the world as a gift from the churches on the foreign field, which the Holy Spirit has shielded in a large measure from the evils of division.

Now lastly, can we not see the face of the Master as he goes along the way with us, smiling a kind benediction upon all our sincere efforts? It is that smile which calls the young student volunteer out from his home and friends. Only this can give him power to bid farewell to an aged mother, perhaps for the last time. Later he must again catch sight of this smile as he faces the choice of separation from his children or taking them to a place where they will lack the things necessary for their proper development. It is this smile of benediction which causes the missionary to stick to his task. He often faces difficulties, loneliness, ill health, or sometimes disagreeable work, and yet the smile of the Master and His "Well done" are sufficient to make the true missionary victorious over all. He is sometimes tempted to give up his work, by large salaries offered by commercial firms. Sometimes it is the desire to be freed from the most exacting responsibility which would call him away. Sometimes the temptation comes more insidiously in the form of an influential pulpit or place of service at home. But if he keeps his eyes on the Master's face, he can stand up to his every duty and do it.

The missionary sometimes finds himself out on a lonely march, the stars overhead, and the indistinct path at his feet. His lone human companion is a man of another race and color, with little in common except the same God and the same faith. It is not a setting which would of itself make buoyant the spirits of the traveler. Yet the missionary tells himself again and again that he is the most fortunate being in the world. He has a strange desire to shout his joy to heaven. Whence comes this contentment and joy? Certainly not from worldly conditions or environment. It is simply the joy that the Christian experiences when he is on the mountain top with Jesus; it is the promise of Jesus being fulfilled in all its reality. It comes again as he stands before a hungering group of people and tells them for the first time of the rich promises of God. It comes as he stands in the midst of his people whom he has seen gradually emerging year after year from heathenism and worldliness to that perfect standard set for all men. It is this joy, this smile of the Master, His words of benediction, which make the life of the missionary tolerable.

What then shall we say? Can we see God in the work of foreign missions? We can scarcely see anything else. Yet man is there, an important factor, doing his bit and always realizing that his efforts are being multiplied by that same hand that multiplied the offering of the little lad on the shore of Galilee. The creature working with the Creator, the servant working with his Master, man working with his God. Let us then watch anew for the footprints of the Master beside our own, for the marks of His approval upon our work, for His voice as He sits with us in council and for that loving smile which calls us on to greater and better lives. Let us claim anew for ourselves that rich promise of Jesus, "Lo, I am with you always, even unto the end of the world."

Laoag, Philippine Islands.

Regarding the missionary spirit as of the essence of the spirit of the gospel, let us, then, cultivate, cherish, and display it in the labor of love, and in the perseverance of hope. Let us bear in mind, that God is with us in this great work, and that he has ordained that they that water others, shall themselves be watered out of the river of life; and that those who are blessings to others, shall be blessed of God themselves.—*Alexander Campbell.*

Brothers, we are treading Where the saints have trod;

Penalizing the Preacher

By F. E. SMITH

PENALIZING the preacher is so a reality that often it has had the effect of paralyzing him. We have piled the work on our servants in the gospel until many of them have been broken—not on the ancient wheel of torture—but as effectively by the heartbreak caused by lack of support and the body-break of trying to do three men's work. How many missionaries of the cross now fill untimely graves because of their early exhaustion. How many a preacher has been compelled to quit before—and not always before—the collapse came. Many of our most effective workers who are lost to the cause of Christ, should today be at their best service had we not thoughtlessly failed them and allowed them to break under the awful load.

The effect of it all is most unhappy in its tendency to keep the young man out of the ministry. The handicap placed on the preacher he feels is unfair and he is not willing to be so subjected. We thus penalize the ministry by keeping out the choicest of our youth just when they are sorely needed and greatly called of God.

Another way the preacher is penalized is by the inadequate support given him in his work. The early returns of the surveys of the Interchurch World Movement indicate that the per capita now paid for ministerial support is less than it was in 1850. The Church, her numbers and resources have increased greatly since then, but the increase in the preacher's support has not kept pace. There is scarcely left a profession, trade or task that does not average much higher in support than the ministry. The condition has been chronic so long that we take it for granted. We have lost our sense of self-respect in the support of our preachers. The striking miners average double the annual support of the preacher in America.

The man of God cannot strike. He can wear himself out, bear the burden of sin and conscience as none other, fall at his task and glory in the cause that so consumes him, but he cannot strike. Yet, a more deadly thing is going on. Quietly and almost unnoticed he is leaving the ministry. It is hard for us to believe that any true minister ever quits and yet there are times when the pressure is so great that one cannot wholly condemn them when sorely needed workers leave the ranks. They seldom come back, whatever be the cause of their leaving and many, too many times, they cease to count in Kingdom usefulness in any way. In one single day there came to our office the information of four men leaving their places in the gospel. In every case their names were known well beyond the borders of their state.

Again, it sometimes seems that we say to our preachers, "Well, if you are bound to preach we will make it as hard for you as we can." The amount of unpaid salaries due ministers that never will be paid would make a good start toward a competency for old age. We have often made the preacher play banker and extend credit to a whole church on his salary overdue, for weeks and even months. This is going out of fashion. Most self-respecting churches now pay their bills to their preachers and if credit has to be used they go to the proper place, the bank, which does this as a business. Regular payment of the salary promised is only the decent and expected thing, but does much to relieve anxiety at the manse. A church we recently visited has a pride in the custom, and preserves it as a matter of sentiment, to hand the minister his check in advance payment, just before he enters his pulpit. I presume that they reason that they get better preaching that way. At any rate they have a live preacher and a growing church.

Perhaps the most shameless is the last possible penalty that can be imposed for being a preacher, that of neglect in old age. This bitter burden is reserved for the time when he is defenseless and cannot even quit. He must drink the last unwelcome dregs of such a cup. The suffering, heartache and agony of mind caused him and his loved ones can never be put into words. He can suffer, but he cannot complain, and because he goes on in silence the churches too often take it for granted that all is well. For himself it does not matter so much, but to see those who are dearer to him than life compelled to suffer privation brings an anguish that has in it the essence of an exquisite torture.

And yet for all this, with the handicap and penalty imposed, he is the eyes of our soul. We can never reach higher in the spiritual than he leads us. It is often heartless, the way we

We are not divided, All one body we,

treat him by our thoughtlessness, but the greater damage is not to him but to the church, to the souls of men. We will awake some day, and we should see the plain fact now, that all the time we have been doing injustice to our own and our children's souls. We save our money and equipment from our leaders, but in doing so blight our own souls and blind the future.

The Board of Ministerial Relief gives the widest publicity to the recommendations of the Cincinnati Convention regarding the ministry. Few are the churches that cannot heed the suggestion and all be richer for so doing. It is recommended that,—(1) All salaries under $1,500 per year be increased 25 per cent; (2) All salaries between $1,500 and $2,000 be increased 20 per cent; (3) All salaries between $2,000 and $3,000 be increased 15 per cent; (4) All salaries above $3,000 be increased 10 per cent. It will soon be that a church dare not be unjust in the matter of a living support any more than any other institution. What irony in the statement when by all the rights of her place she should lead, here as in all else.

The convention also recommended that all Bible schools use the Christmas service with an offering for Ministerial Relief. Further, and more than in a missionary sense, that every church pay 6 per cent on the minister's salary and that all ministers enroll in the Pension System. The 6 per cent goes to the support of the twofold task of this Board—the Relief roll and the Pension department. This has to do not only with the ministry, but back of that with the whole success of the church.

The Yellow God

By CHARLES LLOYD GARRISON

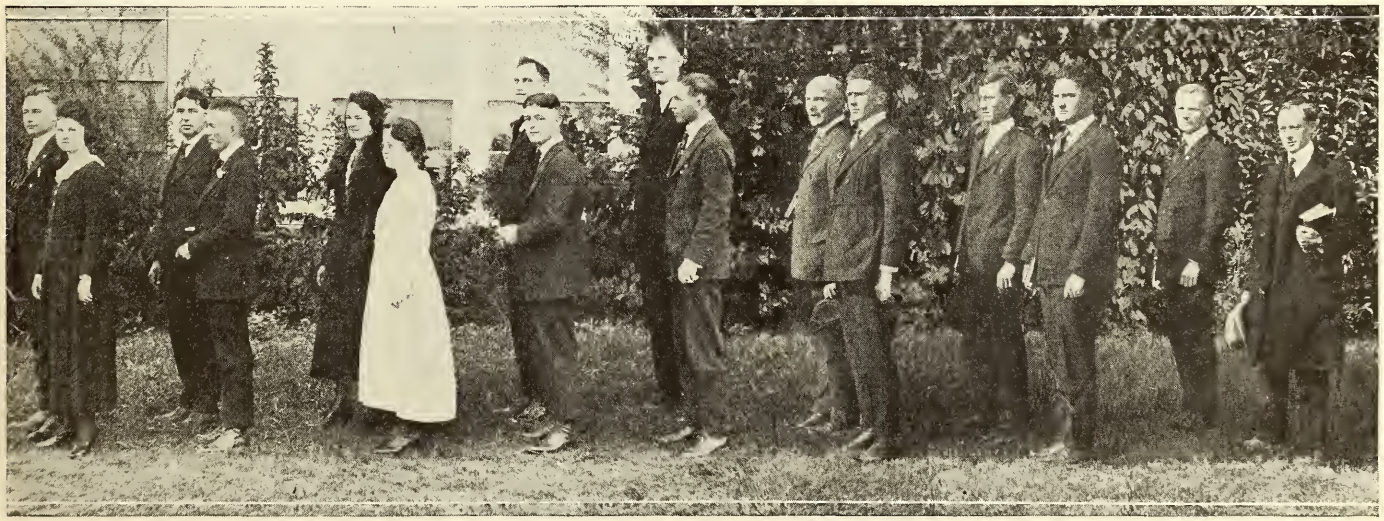
One of the most interesting articles I have ever read, unusual and splendid. I think we should publish it in WORLD CALL *and should also consider its publication in tract form.* A. E. CORY.

CONCEIVED of old in the womb of Time, the Yellow God was born, not fair and goodly, but a foul, misshapen, monstrous creature. If one would think of him in material and tangible form, perhaps this fanciful portrait of the Yellow God will serve:

Picture to your imagination a massive hunchback with thin legs and long, gorillalike arms, ending in fingers unusual for length and grasping qualities. Sitting in the sag between hideous shoulders, visualize a head with a big, dome-shaped forehead, prominent nose and cheek-bones, the face tapering down suddenly to a narrow, peaked chin. Deep-seated under hairless, bulging brows are eyes that fairly thrust at you with rapierlike precision—small, restless, preternaturally crafty, cruel eyes—eyes that pierce even to the discernment of the secret places of the human spirit wherein dwell man's loved and cherished ideals, his ardent hopes, his master passions. Skimp and drawn appears the sallow leather of the Yellow God's beardless face, and under the cheek-bones it is sunken. His mouth is wide. His lips are thin. And the Yellow God cannot smile. When he laughs, the Yellow God parts his thin taut lips and reveals rows of immense, yellow teeth, and the cackle he emits is harsh, dry, and devoid of mirth.

Richly and gaudily appareled is the Yellow God, yet cannot the genius of his designers and tailors camouflage his deformities. Bedecked is he with sparkling gems of fabulous price; still is he repulsive. Art can do much admittedly, but no art or device of man or demigod can transform the ugliness of the Yellow God into attractiveness of form. Green and gold and purple are woven into the texture of his kingly robe; but it is written in the volume of the Book that no investiture of the Yellow God, however recent or gorgeous, shall be altogether free from traces of corrosion. Therefore are all the costly things of his imperial wardrobe pitted with moth bites and slightly tarnished by rust.

Richer far than earthly kings and famed plutocrats of old; richer far than multimillionaires of today; richer even than all the rich men who have possessed from time to time the lion's share of this world's goods—the Yellow God fairly gloats and gluts on earthly treasure. All wealth in all forms he claims, and all the crude materials of wealth. His holdings



One in hope and doctrine, One in charity.

embrace stocks and bonds and vast estates. His ships traverse the seven seas, and his railway lines criss-cross the continents. His coffers are fairly bursting. Heaps and piles of silver and gold he has hoarded, and diamonds and pearls and flashing sapphires.

Temples and palaces in many lands have been erected and dedicated to the service of the Yellow God, and the fame of him has gone forth to the ends of the earth. The audience chamber in the grand temple of the Yellow God is a vast apartment paved with gold. Ivory and ebony, carved by cunning craftsmen, compose the material of its furniture and fittings. Tapestries of priceless worth hang upon the gilded walls. The rare, costly yellow jewels in the massive chandeliers impart a strange, yellowish tint to the quality of the light. Yet is not this as it should be? Is not this the throne-room of the Yellow God?

Upon a dais at the far end of the spacious chamber, crowned and sceptered and sprayed with sickly, yellowish light, seated high upon a colossal throne of tarnished ivory and gold, behold him—the incarnation of human greed, the spirit of cupidity, the embodiment of covetousness—the Yellow God, who barters with men for their souls, giving them—or rather promising to give them—material possessions in exchange therefor.

Thrones have fallen, idols have tarnished and crumbled, and nameless rites and ceremonies whereby the devotees of other days sought to placate the spirit of the Untoward have perished from the minds of men, but the kingdom of the Yellow God has increased with the passing centuries. Wide is his rule, and popular; and as for the power wielded by the Yellow God, how shall we, with limited words, define its vast reaches? In comparison with his imperial power the influence and prerogatives of presidents, prime ministers, and kings of states, are limited and trivial. The great ones of the earth rise and fall, and their days pass as a tale that is told; but the Yellow God reigns on, unmindful of human woe, unmoved by the solemn flight of time. Of the lesser gods he is supergod; and he is yellow through and through!

The Yellow God embitters brother against brother, and causes the son to filch from the cash register in his father's store. In the service of the Yellow God, men lie, steal, defraud, and commit murder. At his behest all law, both human and divine, is trampled under foot. Through the subtle influence of the Yellow God, individuals, groups, classes and nations are led to defy inspired legislation and to infringe upon the most vital principles of justice and fair play. By him the workingman and the capitalist are alienated, so that each becomes to the other an Ishmaelite. Because of him come strikes boycots, lockouts, walkouts, riots, wars, and Bolshevism. He fills sanitariums with nervous wrecks, he peoples our insane asylums with the mentally unbalanced, he overflows our jails and penitentiaries with criminals. He undermines the strong foundation of youthful ambition. He spoils "the twilight and the evening star." He seduces genius and leads unnumbered multitudes astray.

And the Yellow God laughs!

Cunning, heartless, insatiable in his passion for human worship, the Yellow God proffers his tawdry wares in exchange for the finer stuffs of the spirit; and men bargain with him to their eternal hurt. The golden pomegranates that grow in the garden of the Yellow God are full of deadly poison. Instead of finding happiness and immunity, power and prestige, glory and honor, the dupes of the Yellow God are mocked at last by the emptiness of false promises and the obvious vanity and vexation of misdirected energies. Great men and small, and all sorts and conditions of men in between, fall down and worship before the throne of the Yellow God. Wise men and fools are amongst his followers. Kings, princes, priests, statesmen, men of letters, men of affairs, and men of common and inconspicuous mold—all kinds, all types—go up to the temple of the Yellow God to avow their fealty.

And the Yellow God laughs!

Men moil and toil for the Yellow God. For him they do and dare. For the Yellow God men brave the perils of the sea and the wilderness—the burning glare and deadly fevers of the tropics and the treacherous ice floes and eternal cold of the frigid zones! For the Yellow God the candle of life is burned at both ends. No task is too hazardous, no sin too black, to be undertaken at the behest of the Yellow God.

I'll go where you want me to go, Yellow God,
Over land or over sea!
I'll do what you want me to do, Yellow God!
I'll be what you want me to be!

In palace and hovel the Yellow God is worshiped. To the Yellow God altars are reared in high places, and the peans of his praise sound like the voice of many waters.

And the Yellow God laughs!

Crowns and thrones may perish, Kingdoms rise and wane,

The Master Teacher—whose words were as flashes of white light—warned men time and again to beware of the sin of cupidity. "Take heed, and beware of covetousness," he admonishes, "for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) "Labor not for the meat which perisheth," he pleads, "but for that meat which endureth unto everlasting life." (John 6:27.) He would have men put the major emphasis upon the paramount value, the supremely worthful. Therefore: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. 6:33.) In the parable of the sower (Matt. 13:3-9; 18-23.) "the deceitfulness of riches" is mentioned as a prolific source of unfruitfulness, in that it "chokes the word," and defeats its growth and development in the heart, and its full fruition in personal redemption.

Mammon—a term designating the Syrian god of riches—was often upon his lips, and always he used it in connection with some solemn warning or withering rebuke. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:24-26.)

Jesus recognizes the fact that man is incurably acquisitive; that he must seek, because it is his nature to seek; but he lays great stress on the *what* and the *wherefore* of man's seeking. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6:19-21.)

Joseph of Arimathea and Zacchaeus the publican were rich men. And Joanna, the wife of Chuza, Herod's steward, must have been a woman of means. And it is quite possible that there were other consistent disciples of our Lord whom he personally won from the ranks of the rich and the well-to-do. At the same time we cannot fail to note that, in the teaching of Jesus, wealth is regarded as an hindrance, if not indeed a serious handicap or peril. "Woe unto you that are rich; for ye have received your consolation!" (Luke 6:24.) "How hardly shall they that have riches enter into the kingdom of God!"—a statement which He himself elucidates by adding: "How hard is it for those who trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Mark 10:23-25.)

Full of human interest and pathos is the classic instance of the rich young ruler who came running to Jesus with the fine, manly inquiry: "Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17-22.) We can easily picture the scene. The Master halts, turns about and looks into the clean-cut features of this clear-eyed, high-born young man.

"Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, honor thy father and mother."

"All these have I observed from my youth," he replies—not boastfully, but as a modest statement of fact. "What lack I yet?"

It was an unusual case. "Jesus beholding him, loved him." He was evidently a fine specimen of manhood both physically and mentally. He must have walked with shoulders back and head erect, looking the whole world in the face, for he had nothing of which to be ashamed.

Jesus must have yearned to enlist him for life service in the Kingdom. Having looked into the soul of that young man and discerned all, Jesus speaks—not abruptly, we must suppose, but with calm, purposeful deliberation: "Go and sell all that thou hast, and distribute unto the poor, if thou wilt be perfect, and thou shalt have treasure in heaven: and come and follow me."

It was a hard saying, and when he had heard it the light faded from the eyes of the young man, and his countenance fell. He was surprised and disappointed, and sorrowfully he goes his way, "for he had great possessions."

Had the young man inherited an estate which had been acquired by some species of profiteering whereby the poor had been robbed in order that the young man's father or grandfather might be enriched? Did the wealth, into the possession of which the young man had come, belong in reality to the poor? Or was it that the Master, who needed not to be told what is in the mind of man, in that the secrets of the human heart were as an open book to him—did Jesus

But the Church of Jesus Constant will remain;

detect in the heart of this man an inclination to covetousness, which could be checked for all time only by the one complete sacrifice? One or the other it must have been: which of the two we cannot know.

Anyhow the soul of the rich young ruler was jeopardized by the power of the Yellow God.

There was just one chance of saving him from the snares and pitfalls of riches; one chance of winning him from the subtle power of the Yellow God, whose meat and drink it is to damn the souls of men. Jesus took that chance—and lost.

With no further inquiry, with no word of comment, the rich young ruler makes his sorrowful exit from the presence of our Lord. When the better impulses of his heart prompted him to seek the Kingdom and its life and fellowship, the hand of the Yellow God reached out and held him back so that he could not enter in.

The parable of the rich fool is notable also. Some one appealed to Him: "Master, speak to my brother that he divide the inheritance with me."

Jesus declines to arbitrate this difference, saying: "Man, who made me a judge or divider over you?" Then follows a warning against covetousness, then comes the parable.

"The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul: Soul, thou has much goods laid up for many years: take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" (Luke 12:16-20.)

This man is pronounced a fool because he defies God. God says: "Man shall not live by bread alone, but by every word that proceedeth out of my mouth." This man proposes to subsist on an earthly diet.

A fool is he because he has lost the true sense of life's values. He deliberately invites his soul to feast and fatten, as a hog takes on weight by eating corn!

This man is a fool, because he is a moral slacker. He dares to say, "Soul, take thine ease!" Don't fight! What's the use? Give up! Compromise! Have peace at any price! The consistent follower of Jesus Christ must say: "Unconquered soul, fight on!"

"My soul, be on thy guard!
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

This man is a fool because he is a sensualist; because he reduces the supremely worthful in life to the pursuit of selfish pleasures. He is carnally-minded. He is a materialistic hedonist, who cannot rise higher in thought and aspiration than the level of his bodily desires. Any world-theory, individual or national, resting upon such a false, unworthy, and sinful basis, carries within itself the fruitful germs of death.

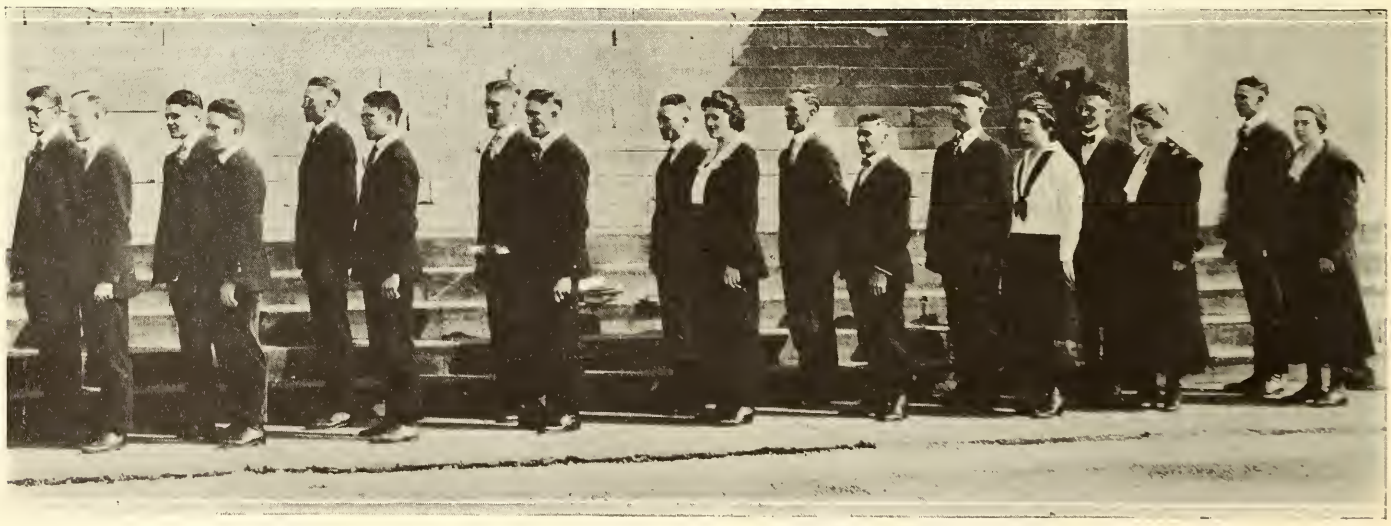
But most of all, this man is a fool, because he is an egoist: he is attempting to live to himself alone. Notice the significant recurrence of the personal pronouns "I" and "mine."

Our Lord did not condemn the rich fool because he happened to possess broad acres; nor yet because he seeded the soil in season and garnered a large harvest; but rather because of the selfish and sinful use he deliberately sought to make of these things.

This comes out in his own striking comment on this parable. "So is he that layeth up treasure for himself, and is not rich toward God."

If one is rich towards God, it matters little whether he has, or has not, succeeded in laying up treasures on earth. One may be rich in both earthly and heavenly treasures: in both heavenly and earthly treasures one may be poor; one may be rich in earthly treasures and poor in heavenly; or one may be poor in this world's goods, yet rich toward God.

When one comes to examine carefully the various kinds of franchise by which wealth in any of its outward forms is held among men, one must confess that possessions of all kinds are, in reality, only species of stewardship. Inheritance from others, purchase by gradual accumulations, invention or discovery—how can any of these accredited methods of acquiring an equity perpetuate that equity beyond the lifetime of the present holder? The sleazy greenbacks and the worn silver coins that pay a man's weekly wage have passed through a thousand hands. At different times in the history of the country scores of different men have possessed deeds to a given tract of land. Stocks and bonds in the strong box of the safety vault belong to a man only while he lives. And so with all other forms of earthly treasure. "Whose shall those



Gates of hell can never 'Gainst that Church prevail;

things be, which thou hast provided?" Somebody else's; not yours. And on and on goes the unending procession—a limited tenure, temporary holding, a transient equity. We are living souls, but these temporary holdings are other stuff.

Straight into the heart of this matter goes the parable of the unjust steward. (Luke 16:1-9.) "The lord commended the unjust steward because he had done wisely: for the children of this world are wiser in their generation than the children of light." Neither the rich man nor our Lord commended the steward because he was dishonest, but rather because he had sense enough to look beyond the limited tenure of his stewardship. Being unable to dig, and too proud to beg, he faced the day when he should still require food and shelter. So he gave—incidentally out of somebody else's abundance—in order that he might acquire lasting favor. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

"Will a man rob God?" exclaims Malachi, the last of Israel's illustrious preachers of righteousness who pioneered the way for the Great Prophet. Then follows a startling, scathing indictment of a whole nation. "Ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it!" (Malachi 3:8-10.) But the influence of Jehovah's impassioned and anointed prophet was not great enough to stem the tide of Israel's apostasy. Fascinated and enthralled were they by the lies and wiles of the Yellow God.

Stewardship was both a vital doctrine and a general practice among believers in the early days of the Christian Church. Then its nature, scope, and function were clearly understood by all those who came into the Kingdom. Christ's Apostles, who had themselves given up all to follow their Lord, placed proportionate emphasis upon a thing which had loomed so large in the mind of their Master. One result of this teaching appears to have been the voluntary formation of a communistic group by members of the church at Jerusalem. (Acts 2:24; 4:32-35.) Luke's condensed account of this experience does not give us any intimation as to how it worked out in practice. But whether the experiment was successful or not, from an economic standpoint, the very fact that it was tried at all proves that the Apostles, evangelists, and teachers of the Church, in the classic period of its doctrinal purity, emphatically proclaimed the gospel of stewardship.

From time to time, in the long centuries separating the Apostolic Age from our day, stewardship has received only local or transcient emphasis. In the building of the doctrinal temple, stewardship was the stone the builders rejected. And lo, it was a chief corner stone.

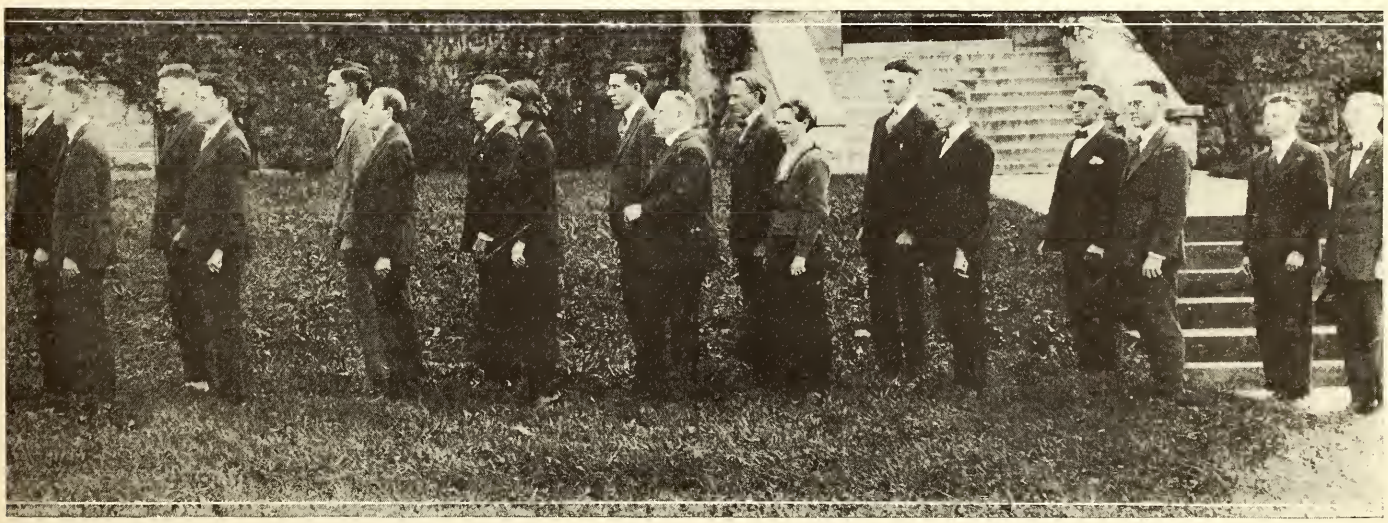
It is a pity that the pioneers of our own religious movement, who had a passion for New Testament precedents, categorical commands, and even implicit, but unstated, corollaries, should have strangely overlooked this vital matter. In the Book they thumbed so dexterously stewardship was there, sunclear and emphatic; but they seem not to have seen it.

Giving is more than an essential condition of spiritual growth and development; giving is a spiritual exercise. Giving is a means of grace, and a grace. Giving is worship.

One of the most heartening symptoms of our day is the growing interest in the gospel of stewardship. In many local groups of believers new recruits to the Kingdom are being instructed and trained in giving. The Every-Member Canvass is helping to bring the obligation and privilege of systematic, proportionate, and scriptural giving home to the hearts and minds of increasing numbers. Many gifts of our day undoubtedly represent the fine spirit of sacrifice, and along with the material substance, there goes the sweet incense of prayer; but who will say that we have begun to measure up to the stature of fulness in this holy thing? The Yellow God has so popularized the heresy of absolute ownership; so insidiously has he instilled it into the thought-life, institutions, and customs of our age (and all ages) that the error yields slowly.

But, as truth will, in the end, prevail; and as the strong Captain of our salvation will not cease to lead onward till all evil principalities are overthrown and transformed, we may be well assured that the scepter ultimately will be stricken from the hand of the Yellow God. Until that time men may talk social justice, but the practice of it on any wide scale will not appear. Neither will wars cease. Nor will we have here or elsewhere an end of profiteering.

The millennium doth not appear till the worship of the Yellow God shall have yielded to the full-orbed worship of the God of heaven and earth.



We have Christ's own promise, And that cannot fail.

Facing the New Year in the Bible School

New Conditions—New Demands

THE Bible schools of the brotherhood have faced some exacting years in times gone by, but none so strenuous in its demands as 1920 will be.

We are facing changing conditions, and with them changing demands. Recent development all point clearly and unmistakably to the fact that what this old world needs most of all is that society shall be permeated with the spirit of Jesus Christ. The world doesn't know it yet, but what it is clamoring for in these days of industrial unrest and strife is the application of the principles of social justice as advocated by the Son of God, the use of which will solve its problems and bring social peace. The demand of 1920 is for the Christian reconstruction of society.

Nineteen twenty will demand that the Bible school adopt a policy that squares with the changed conditions under which it is working.

Nineteen twenty will demand that the Bible school give itself a thorough overhauling, and that its outworn, traditional methods and inadequate ideals be scrapped.

Nineteen twenty will demand that the Bible school give larger place in its curriculum to the teachings of the prophets and the teachings of Jesus as they affect our social life.

Nineteen twenty will demand of the Bible school that it enter upon quantity production of Jesus-minded boys and girls with a passion for justice and fair play.

Nineteen twenty will demand the highest type of leadership in the Bible school that has yet been produced. Men and women in numbers will need to go into training for positions of rare opportunity for service.

As we face 1920 it is apparent that we shall have to adopt some new working principles if the demands of the next decade are to be met.

If the Bible school has caught the spirit of this new day 1920 will find it no longer placing reliance upon schemes that have nothing whatever in common with the aims and purposes of Christian education, in order to hold its people together or attract new people, but will *abandon all irrelevant schemes and place itself on a thoroughly educational basis.*

If the Bible school has caught the spirit of this new day 1920 will find it working shoulder to shoulder with all the Sunday schools of its locality to *get the combined childhood and youth into the combined church schools of the community.* Take any community—it matters not where it happens to be—and the chances are you will find less than 50 per cent of the school children of that community receiving religious instruction of any kind. Can we hope for a great national religious life under such conditions?

If the Bible school has caught the spirit of this new day 1920 will find it more than ever consecrated to the purpose of helping its pupils,—

1. To *know* God as He has revealed Himself to us in His Word, in nature, in the heart of man, and in Christ.
2. To exercise toward God the Father, and His Son, Jesus Christ, our Lord and Savior, *Trust, Obedience, and Worship.*
3. To know and do our duty to others.
4. To know and do our duty to ourselves.

If the Bible school has caught the spirit of this new day 1920 will find it investigating the possibilities of extending the work of Christian education into the week, and even making the first modest attempts to maintain a fuller educational program. Take any community you will and the chances are that the childhood and youth of that community are getting only a fraction of the religious instruction that is fairly due them. Lesson materials are now available and instructions are to be had for carrying on a week-day extension of the Bible school.

If the Bible school has caught the spirit of this new day 1920 will find it launching a real program of social service that aims at relieving distress in the community, righting social wrongs and injustices, cleansing the cities of civic corruption and vice and the Americanization of the foreign-born in our midst. Much of the social distress of the times is due to misguided immigrants and their second-generation offspring who do not understand our American ideals and have never had the chance to learn.

Here is a program that challenges our heroic qualities as the war never did. Here is something like a "moral equivalent of war," which a late philosopher declared we need. Shall

Onward, then, ye people! *Join our happy throng!*

we get ready next year for the most signal advance in the history of the Bible school?

Kansas City, Missouri. MYRON C. SETTLE.

Possibilities and Responsibilities

With our backs to the past, its failures and successes, we face a new year with greater opportunities for service.

If our Bible schools are to really function as the "Teaching Service of the Church" or "The Church School," we must enlarge our vision of their possibilities and responsibilities; and the responsibilities must be considered individually, not collectively.

We must face the new year with optimism, but with the realization that a changing world presents the greatest challenge to service that the Bible schools have ever faced.

It is a sad fact that a very small percentage of the membership of any Bible school have a sense of their responsibility in that work. One of the grave problems facing the local church and the Bible school is that of impressing its individual members with a proper sense of their personal responsibilities. Unless this can be done we need not hope for unusual success.

Bible school work is not a "one-man's job." The slogan should be, "A Job for Everybody and Everybody on the Job." Every member, teacher and officer has a definite responsibility not only in the way of financial assistance, but in a contribution of personal service; a responsibility that cannot be discharged by mere attendance or by a passive interest in the work of the school or church; a responsibility limited only by the extent of each individual's ability—and everyone has some ability for doing something for the Kingdom.

The trouble has always been that too few folks were willing to pay the price of personal service; a small percentage have carried the load, while others have criticized but done nothing. Of course, some superintendents, pastors and workers may and do make mistakes; but this is the Lord's business, and the least every member can do is "get in under" and help push; be a "booster," not a "knocker"; ask for something to do, and do it—*well.*

Because some superintendents, teachers and members have traveled the lines of least resistance in their efforts to build up the interest and influence of our Bible schools, they have been handicapped in their effectiveness. The degree of success we enjoy in the work during the new year will be measured only by the amount of "plus" we add to our efforts of the past.

Chicago, Illinois. O. A. ROSBORO.

Growth, Bible, Evangelism, Soul

No more imperative challenge can come to us as we face the new year than that of the Bible school. It lies at the very heart of the Christian enterprise as foundation precedes building or seed the harvest. How necessary, therefore, that we be lured on by large vision in this most fertile and fruitful of all fields of religious activity. There are four ideals as regards the Bible school commanding our interest at this season —ideals at once transcendent and far-reaching in character and results.

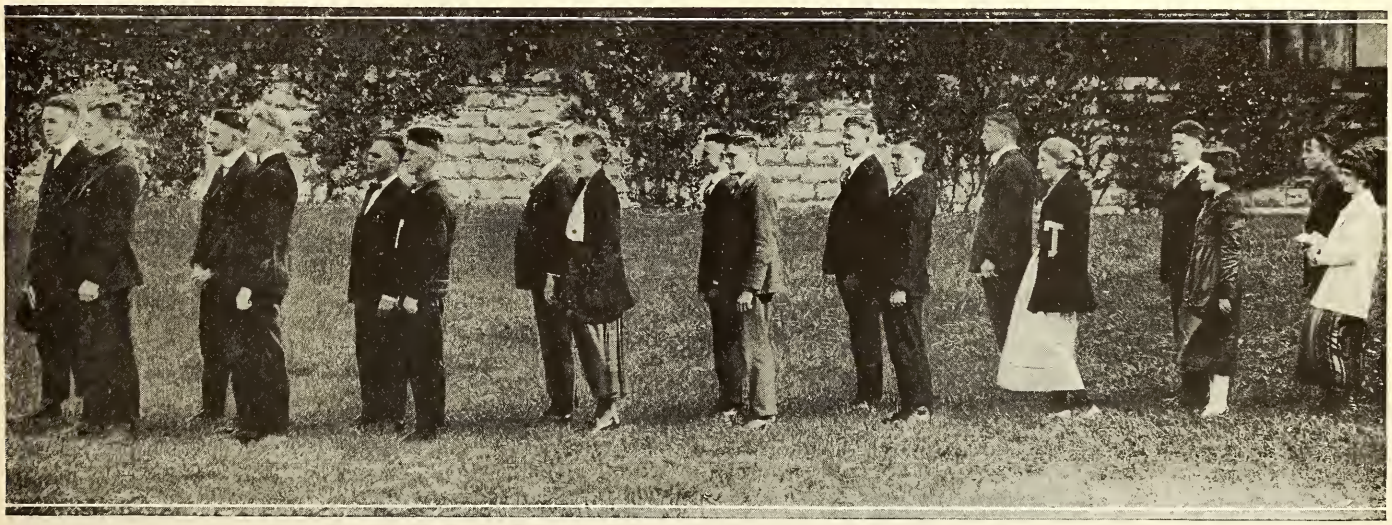
The first is *growth.* It is true that bigness does not always mean greatness. Rome was big, but Bethlehem was great; Germany was big, but Belgium was great; John L. Sullivan was big, but Theodore Roosevelt was great. Greatness then is a thing of quality, of character, of ideals and of service. Hence a Bible school of one hundred scholars, thoroughly organized and consecrated to a high task, may be greater far than one of several hundred who come simply to be counted.

But, be this as it may, a Bible school should aspire to be as large as possible if it may thereby render greater service to the community and the world. Life is not static, but dynamic and progressive. Indeed, the law of life—its very soul and genius—is growth, always growth. The stone has no life—neither does it grow; but the acorn is a-throb with life —hence the growing sprout and spreading tree.

Too many Bible schools are like a toy train running round and round on a circular track—there is much of the noise and rattle of machinery, but it gets nowhere. Every school should inaugurate a well-planned program and then bend its entire energy to attain a worthy goal.

Secondly, *teaching the Word of God.* The Bible school, if it means anything, is a school for teaching and learning the Bible, and the school which substitutes something else for the Book of books—however interesting or cultural—ceases thereby to function as a Bible school.

In these days of social, economic and political unrest—crisis days that try men's souls—nothing will put iron into the blood and courage into the heart, or conduce to moral stability and idealism, like the Holy Scriptures faithfully presented and



Blend with ours your voices In the triumph song!

rightly interpreted. If Queen Victoria, pointing to the Bible, could say to a distinguished guest, "That book is the secret of England's greatness," or President Jackson declare that "The Bible is the rock on which the republic rests," surely we need today as never before—confronted by the staggering task of a world's rebuilding—to set forth with unceasing fidelity the principles and ideals of the Sacred Volume.

Moreover, that is what people come to the Bible school for. They can hear lectures and music from lyceum platform and in concert hall, but when they come to the house of God they hunger for the bread of life. The Bible school hour, therefore, is the one opportunity for imparting, both to children and adults, the health-giving truth of the gospel.

In the third place, *evangelism*. Gone forever is a certain type of evangelism, with its cheap jokes, sloppy sentimentalism, vulgar hysterics and emphasis on noses and dollars. May *Ichabod* be inscribed above its grave forever. But the church of our Lord must remain an evangelistic institution or else surrender its divine credentials and mission.

While not discounting special evangelistic campaigns and efforts—for without them must be torn away many of the brightest pages of the Church's history and triumphs—yet we insist that the Bible school is our greatest evangelistic agency and opportunity. This not only accords with Biblical teaching, but it is based upon the soundest laws of psychology as well. Gather the people into the Bible school and the work is done. They come into the church as naturally and normally as harvest follows seedtime or as the bud unfolds into blossom.

Finally, *spirituality must be accented*. Is this indeed not the end of all Christian teaching and endeavor? The great, deep yearnings of the soul—yearnings for reality and truth and satisfaction—must be drawn out and fulfilled in God.

Let our Bible schools then by tender sympathy, personal oversight and faithful teaching of the Word lead the multitudes up to higher altitudes of spiritual communion and realization, for if we fail in this we have failed in the supreme thing of life. For what matters it if the Bible school grows in numbers, in evangelistic passion and pedagogical accuracy if human hearts and lives are not attuned to the Infinite?

All this means a deepening and growing experience of vital religion—"the life of God in the soul of man." Such a spirit of reverence and worship must be created and maintained in the Bible school—environing the whole service like an ozone-laden atmosphere—as shall at once quicken and strengthen spiritual insight and appreciation. Thus every song and prayer and admonishment, whether in opening exercise or classroom instruction, should feed the higher nature, thereby developing virile and positive Christian character.

This, then, should be our vision and task as we face the coming year—God's year and ours—and surely it is great enough to call out the best thought and highest resolve of every minister, superintendent and teacher in the land. Let us go forth sowing, cultivating and reaping and we shall witness such constructive achievement in our Bible schools in 1920 as shall send a thrill of joy throughout our great and beloved brotherhood. Thus the Kingdom in radiant and conquering glory shall move forward,—

"Fair as the moon,
Bright as the sun,
And terrible as an army with banners."

Mayfield, Kentucky. J. J. CASTLEBERRY.

Roosevelt's Estimate of the Ministry

THE *Literary Digest* quotes from Dr. Ferdinand C. Iglehart's biography of Theodore Roosevelt the statement which he made when told that Dr. Iglehart's son was about to start as a missionary to Japan. After a hearty "God bless him and bless you," he said:

"I have told you many times that I consider the Christian ministry as the highest calling in the world, most intimately related to the most exalted life and service here and destiny beyond, and I consider it my greatest joy and glory that, occupying a most exalted position in the nation, I am enabled, simply and sincerely, to preach the practical moralities of the Bible to my fellow countrymen and to hold up Christ as the hope and savior of the world. I believe down deep in my soul, as you know, my friend, that I have preached the same gospel that you and your boy are called to preach.

"As high an estimate as I have of the ministry, I consider that the climax of that calling is to go out in missionary service, as your son is doing. It takes mighty good stuff to be a missionary of the right type, the best stuff there is in this world. It takes a deal of courage to break the shell and go twelve thousand miles away to risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn; to adopt strange customs, to turn aside from earthly fame and emolument and, most of all, to say good-bye to home and the faces of the loved ones virtually forever."

Glory, laud, and honor, Unto Christ the King;

Long Live Those Early Voices

By FRED S. NICHOLS

THE three outstanding words of these days are democracy, internationalism and social service. But these words did not spring full-orbed from the Great War. Here and there throughout the world wilderness voices had long cried out for such a brotherhood order. Among these early voices none has been clearer and more effective than that of the missionary of the cross. In its immediate environment effects and in its invigorating reaction upon the home land, this voice has been of incalculable force in ushering in the new day. Moreover, the continuance of this voice is necessary to the more complete realization of these ideals.

This Voice and Democracy

The meaning of democracy is becoming clearer each day, and with it the consciousness that only some of the first fruits of democracy have been tasted. As the emphasis in democracy gradually shifts from simply political theories and governmental concepts to that of spiritual values, the democratic spirit is recognized as the conscious and constant effort to organize all life on such a basis that every human being may have within his reach the most abundant experience.

Now, just how has the missionary voice been significant here? For the missionary has not been a political theorist or propagandist as such; his primary concern has not been the immediate political structure. But his voice has sounded the fundamental principle upon which all enduring democracies must rest, namely, the divine rights and worth of the individual as such. This is the dynamic that will in time develop, either by peaceful evolutions or cataclysmic revolutions, the satisfying and effective organisms. To deny or attempt to abort this idea in its growth will bring on an "irrepressible conflict." The missionary discovers the individual to himself in the way of his rightful sonship. If "religion is the discovery of persons," it is no less true that the discovery of persons is the beginning of democracy.

This has been the voice of the missionary in the great world wilderness. What of the future? His voice must be sustained. It must be sustained in order to make the world safe for the democracy already attained. Competitive armament will jeopardize it. The League of Nations will help, but only as it rests upon something more basic; an ultimate basis other than an enforcing army and navy. The league's effectiveness will be found in the spirit that promotes the gradual democratization of the world. But world democratization will not become a reality by enforced forms of government, by commercial relationships, nor even by systems or processes of education. It will come by a universally insistent emphasis upon the principle of individual worth until all the people have a flaming conscience upon the matter.

Nor can the world long be safe for a democracy which is in fact only a fractional democracy within the country itself. There must be a going on to a complete democratization of all things. The sphere of democracy must be enlarged; and the wider the area of the elemental democratic idea of individual worth as a religious faith, the more dynamic will it be to reach its goal in all realms.

This Voice and Internationalism

Internationalism is another of the great words today. The menace of an arrogant, overriding nationalism has been unmasked. But the alternative of this is not an undesirable and unrealizable internationalism. Between these extremes there is what might be termed a well balanced national internationalism—the strongest surety of world peaceful progress.

What is the voice of the missionary here? His voice has sounded and will continue to sound, two principles without which internationalism can be only the dream of visionaries. These principles are the spirit of active good will and an appreciative recognition of national characteristics and sentiments. Take the first, that of active good will. Our fear has too often been that of the physical and commercial dangers of isolation. As a result, a minimum cooperation is bargained: a cooperation that insures against military aggression and commercial exploitation. The missionary, concerned not only about the physical dangers of isolation, but more especially in the soul dangers of such a position, interprets internationalism in terms of active good will. It is a sharing process; a sharing of all the good discovered on the way, along with

This through countless ages Men and angels sing.

a continued effort to discover in a cooperative way greater good ahead.

Not only has the missionary condemned violation of the rights of weaker nations, whether this violation be through diplomacy or militarism, but he has sounded the positive international note of the continued natural right of the weaker to share in the strength of the strong. This active free will sharing must be the basis of any desirable or effective internationalism. Just as we can never have a peaceful and elevated Americanism without active good will toward the mountaineer, the Negro, the immigrant, or the present economic slave, neither can we hope for the best fruits of internationalism unless back of our diplomatic maneuvering and interdependent trade relations we are represented by a group whose religion of universal brotherhood is made natural and passionate in Jesus of the democratic and international mind.

No less significant has been the voice of the missionary in regard to the principle of nationalism. Some utopian dreamers feel that the two members, Nationalism and Internationalism, cannot compatibly occupy the same house; it is a house divided against itself. They believe the two things are eternally contradictory. Nationalism built upon the fictitious will always be inimical to world brotherhood. But these dreamers apparently leave human nature out of account. Brutal outbreaks are not the inevitable conclusions of a normally developed personality. The revival of Polish ambitions and Zionist dreams are surely not entirely of the devil.

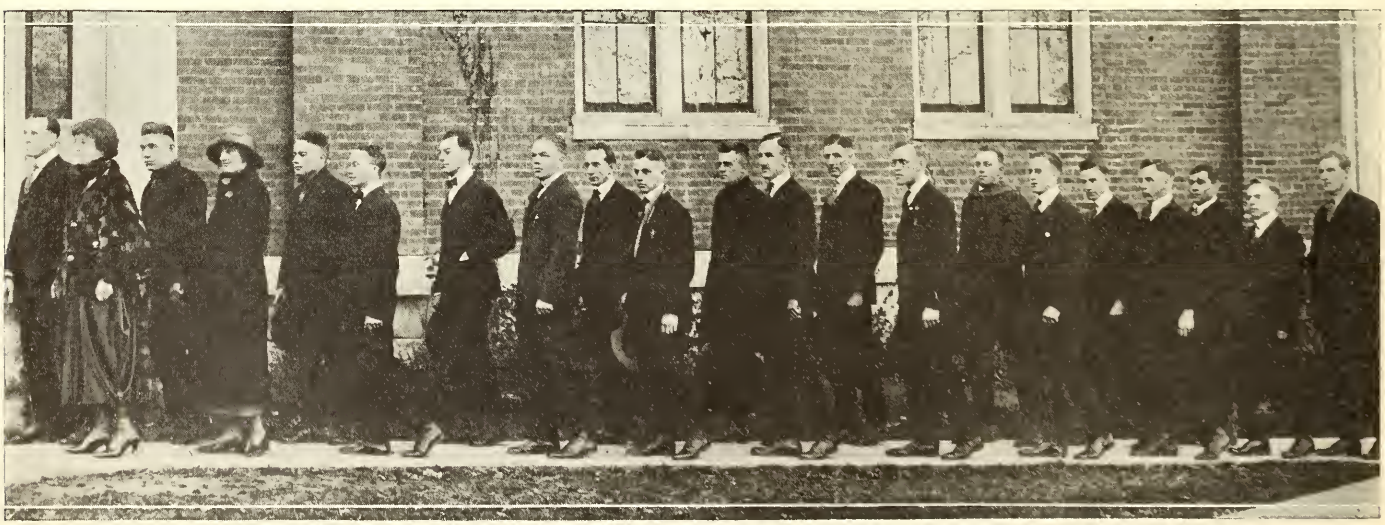
The missionary is anxious for nationalism to develop a strong individuality, feeling that the service of such development is indispensable to the best interests of the entire world. It is true he curbs and helps to overcome the spirit and habit of thought that are domestically anti-social and in opposition to the sacred rights of the family of nations. But at the same time he feels that an appreciation of the traditional and historic national background and a discriminating encouragement of strong national sentiments and characteristics will make for a more vigorous and permanent internationalism. The missionary has long looked for the day when the advent of the child Internationalism should be announced. Now that its birth is, we hope, to be recorded, no one can do more than he to give the child a strong, symmetrical growth. Surely we cannot claim an enthusiastic interest in the birth of a child without strengthening the conditions insuring a healthy, normal growth.

This Voice and Social Service

Before the war a few prophetic spirits in this country were calling intelligently, fewer still both intelligently and passionately, for a kind of social service that would be the validation of religious belief. The war experience has popularized this religion of the spirit. Religious war agencies made their appeal to the extent they represented the Galilean peasant who went about doing good. The tragedy of the whole affair is in the fact that this religion of the spirit seemed to many an entirely new brand of religion. The religion of brotherly service, amplified, of course, by wider social concepts and energized by spiritual forces, we hail as a return to the Christ spirit. Now the curious part of this is, that the thing so novel to the soldier and so disconcerting to others, has been the regular matter-of-fact program of the missionary. That which has been considered adventitious at home, has been at the very heart of the missionary's labors. The cadaverous fellow with one lone book under his arm is only a comic cartoon. The missionary's ambition has not been simply to substitute one abstract creedal philosophy for another. He has gone as a preacher, a teacher, a doctor, an engineer, and an agriculturist; in fact, as the promoter of a larger present life in every way.

The stories of our doctors who voluntarily gave up large practices in the homeland and with a cheerful unselfishness gave themselves completely to fallen comrades, fill us with a humble pride; it is an inspiring chapter in the glories of the trenches. But this glory is not eclipsed when we recall that this is no new service. For long the missionaries have thus served on the foreign field. Foregoing the pleasures of a home practice they have given themselves through the long days of the long years. Risking life, they have comradeshipped with untold thousands in their suffering. Theirs has been a social service raised to the highest power. The military doctor's unusual is the medical missionary's normal. And what is said of his intense heroism in the religion of brotherly love, is equally true of his fellow comrades in other branches of the service.

Since we now more clearly discern the summum bonum of religion, we will be true to our light only as we, with a religious passion, intensify and enlarge the fields of serving comradeship. But the temptation to the unsocial meets and conquers many in the doldrums of peace; for then the social urge is apt to weaken. We forget there are other wounds than those of shrapnel, bayonet, or poison gas. And the wounds



Onward, Christian soldiers, Marching as to war, With the cross

of peace are awful; awful because so often there is no ministry of relief, nor a watchman to call "the morning cometh." With no bugle sounding we fall back to the beggarly elements of individualism. Not seeing the seriousness of the wounds of peace, naturally there is no thought to inquire into the causes, nor a heroism to abolish the reason for the conditions. In the foreign field the sound and suffering of battle are always on with such force they cannot be ignored. The wounds are so awful, the missionaries are driven to causes and remedies. They are not so easily tempted to build tabernacles of rest and satisfaction.

As the dramatic action of the military inspired a deeper religion of humanity in the homeland, so the persistent heroism of the missionary will not only irrigate foreign deserts, but the influence will always animate in a very telling way all forms of social service at home.

Niantic, Illinois.

Thomas Ellsworth Cramblet

Seventh President of Bethany College

BORN in Harrison county, Ohio, September 17, 1862, educated in the public schools, Scio College, Ohio State University, Mt. Union College and the College of the Bible at Lexington, Kentucky, Thomas E. Cramblet married Miss Della S. Weaver of his native county in 1887, and in the same year entered upon his career as a minister of the gospel at Mentor, Ohio. Successful pastorates followed at Salem, Ohio, Omaha, Nebraska, and Pittsburgh, Pennsylvania. His leadership of the East End Church in Pittsburgh showed such marked executive ability that he was insistently called to the presidency of Bethany College, which he finally accepted in 1901 and from which he was released by death June 15, 1919.

The first Mrs. Cramblet died in 1910. Their children, Harold W., assistant secretary of the Pittsburgh Board of Education; Wilbur H., dean of the School of Arts and Sciences of Bethany College, and Mrs. Dorothy Gray of New Philadelphia, Ohio, with the devoted second wife, Mrs. Grace E. Cramblet, survive.

His last illness was brief and he was conscious to the last. In talking with his family he directed that the remainder of his pledge to the Men and Millions Movement be paid as promptly as possible, admonished them to keep the faith and to be loyal to the church and to the sacred trusts of life; chose A. McLean to preach his funeral sermon with Cloyd Goodnight to assist him and selected his funeral hymns, repeating the following lines of one:

"Were the whole realm of nature mine,
That were a present far too small."

of Jesus *Going on before!*

President Cramblet did a work for Bethany on its physical side such as none of his predecessors had been able to do, and such a work as probably no other living man could have done. For this work he deserves to be held in everlasting remembrance and honor by the friends and lovers of dear old Bethany. He was able to secure the cooperation of M. M. Cochran, Earl W. Oglebay, the Phillips family, the Oliver family, the Irvin family of Big Run, Pennsylvania, R. A. Long, and many others. It is well known that Mr. Cochran, Mr. Phillips, the Oliver family and others were friends and supporters of the college long before the accession of Mr. Cramblet. Had it not been for them the college would have closed its doors long ago. But even these gave on a larger scale during the incumbency of President Cramblet.

Augustus boasted that he found Rome brick and left it marble. A change somewhat similar was effected in Bethany by President Cramblet. He found the college at a low ebb. The buildings were dilapidated; the endowment was a negligible quantity; the debts were overwhelming; the outlook was anything but bright. Those who were familiar with the Bethany of eighteen years ago can hardly recognize that the Bethany of today is one and the same.

Forty years ago the main building was partially destroyed by fire. The part that was destroyed contained the halls of the literary societies. There was much talk from time to time of rebuilding that part, but nothing was done. No one ever visited Bethany in those years who did not regard the burnt part as an eyesore, and who did not regret that the building had not been restored as it was originally. With funds provided by Mr. Oglebay the Oglebay Hall of Science and Agriculture has taken the place of that part of the college building that had been destroyed. The handsome Oglebay gate and the cement walks supplied by the same generous donor make the approach to the college most attractive. The corridor, that favorite promenade of the students, and the entire building have been put in thorough repair.

The Carnegie library is one of the conspicuous buildings on the campus. Mr. Carnegie gave twenty thousand dollars for a library on the condition that a like amount be added to the endowment of the college. The condition was met and the library building was erected. There are graduates of Bethany still living who can remember when there was neither library nor reading room connected with the college. There were some books from Mr. Campbell's library, but they were kept under lock and key in a small cloak room adjoining Professor Loos's classroom. That day belongs to the distant

past. It is possible for students now to keep posted on current events if they so desire.

The Percy B. Cochran Dormitory, built by Mr. Cochran as a memorial to his brilliant son, who died soon after entering upon his professional career, has taken the place of the rambling and unsightly Ranch. Such parts of the Ranch as were deemed worthy of preservation were moved across the street and fitted up as quarters for married students. The Percy B. Cochran Dormitory is a modern fireproof structure, heated by steam, lighted with electricity and supplied with hot and cold water.

In the administration of President Cramblet a system of water works and sewerage, an electric plant, a heating and power plant, and a telephone exchange were installed. There are those still living who can remember when there was only one bathtub in Bethany. Now the dormitories are supplied with abundant bathing facilities, and every home in the town can have a tub or a shower or both. In the olden time coal was carried into the classrooms by Mark Fowler and Henry Sommerville and fed into the stoves. The lecture or recitation was interrupted while the janitor was doing his duty. Now all the college buildings are supplied with heat from the central plant, and class and janitor are relieved and thankful for the change.

The interurban car line connecting Bethany and Wellsburg is an improvement of enormous value to the college. Formerly if one wished to go from Bethany to Wellsburg or from Wellsburg to Bethany, it was necessary to hire a horse and buggy at a cost of a dollar and a half. It took from an hour to two hours, according to the disposition of the horse and the condition of the roads, to make the trip. Now one can go from Bethany to Wellsburg or from Wellsburg to Bethany in twenty minutes and at a cost of twenty cents or less. It has been estimated that this car line was worth to the college as much as an addition of a hundred thousand dollars to the endowment. It brought Bethany into direct touch with the rest of the world, and gave the college mail twice a day instead of twice a week or once a week as it had been in the time of President Campbell and President Pendleton.

Two gymnasiums were built while Mr. Cramblet was president of the college. One was of frame and was burned. Its loss was not greatly lamented. The second is of brick and was erected by the Irvin family of Big Run. This gymnasium is modern in every respect, and is not surpassed by any similar institution in the state. Many years ago a waggish student closed a chapel oration with this sentence, "Let the Buffalo be dammed and give us a gymnasium." The Buffalo has not yet been dammed, but it may be some day and the college provided with boating facilities; but the gymnasium has been given, and the students are making good use of it in providing the sound body for the sane mind.

Through the bounty of Mr. Oglebay the farm once owned by Alexander Campbell was bought and presented to the college. This farm contains two hundred and fifty acres. Within its borders are the Campbell mansion, the Campbell study, the Brush Run Church (restored and removed from its original site), and the Campbell cemetery. Mr. Oglebay built two dairy barns on the farm and loaned the college a herd of fine Guernsey cattle. From this farm the town is supplied with milk and cream of the best quality. Besides, the farm gives employment to a number of students who are working their way through school. Through Mr. Oglebay's munificence a school of agriculture has been established in Bethany. The state and the nation will profit by the work done in this school.

The Parkinson farm on the hill overlooking Bethany has been acquired by a gift. This farm contains two hundred and fifty acres and joins the Campbell farm. Both are operated as one.

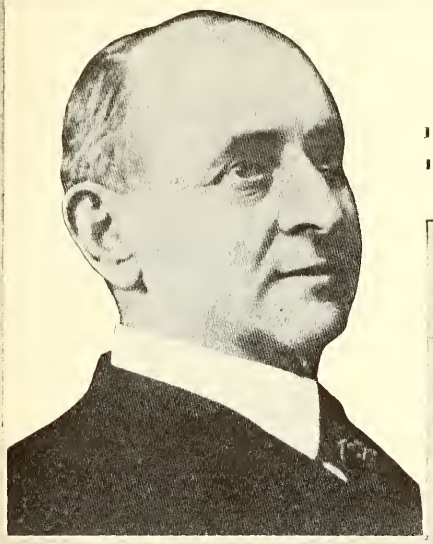
President Cramblet was instrumental in having erected thirty-two dwellings in Bethany. Most of these are occupied by college people. Through his efforts the streets of Bethany were paved with brick. Those who can recall what the streets of Bethany were like in years gone by will be able to form some conception of the change that has taken place. The town has a different appearance, and the citizens have increased pride in it because of these improvements.

The new church building is an addition of great value. The old building answered its purpose in its day. It was built before the Sunday school came into prominence, before the Endeavor Society came into being, and before the day of the adult Bible classes. It was an auditorium and nothing else. The pulpit was between the doors and those who came late faced the audience and diverted attention from the speaker and the service. In this primitive building many eloquent sermons were preached and many confessions were heard. Because of its history and sacred associations Mr. Long has made provision for its permanent preservation. The new building is adapted to the new day in which we are living. It is a memorial building and reminds the worshiper of some of the illustrious men who were identified with Bethany in other days. It is a model building in every sense of the word. It was erected and dedicated while J. J. Morgan was the minister in charge.

In the eighteen years that Mr. Cramblet was president the college came into the possession of property consisting of land and buildings worth about six hundred thousand dollars. In the same period, through the gifts of Mr. Cochran, the Phillips family, the Oliver family, Mr. Long and others, the endowment increased from a trifling sum to about the same amount. Meanwhile the floating debt of the college and debts of all kinds were liquidated. These debts amounted to about seventy-five thousand dollars. Some time after Bethany was founded Mr. Campbell said, "Give me a hundred thousand dollars and I will ask no more." One hundred thousand dollars was considered sufficient for all purposes; for buildings, library, apparatus, endowment and everything else. Mr. Campbell was prepared to guarantee his friends that if they would furnish this amount of money he would undertake to educate five hundred students each year, and to supply an abundance of professors and tutors and of the best sort. No doubt a dollar went much farther then than it does now. But a hundred thousand dollars now, even if equal in purchasing power to what they were then, would not go very far in supporting an institution like Bethany. The chances are that Bethany will need and will have an annual income of a hundred thousand dollars and more before many years go by.

President Cramblet sleeps in "God's Acre" facing the college he loved and served. His worn body rests not far from where Thomas Campbell, Alexander Campbell, W. K. Pendleton, Robert Richardson, W. H. Woolery, John M. Trible, and many others of the saints of God sleep their last sleep. For all time his name shall be written high among Bethany's presidents because of the invaluable service he rendered her. President Cramblet, by his contribution to the physical side of the college, made it possible for President Goodnight to strengthen the faculty, to multiply and enrich the courses of study, to increase the number of laboratories, to add to the apparatus, and to make Bethany the equal of any school of its class in America.

President Cramblet and Some Monuments of His Work at Bethany

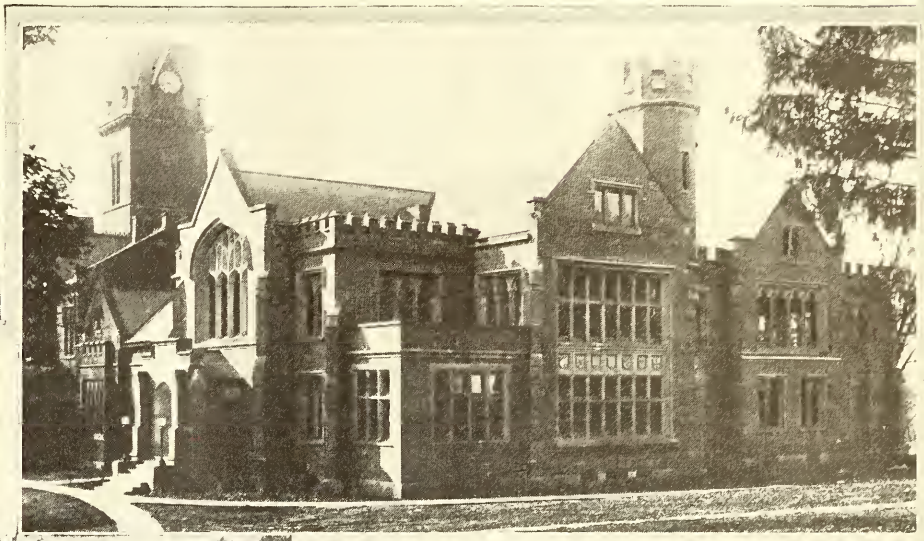


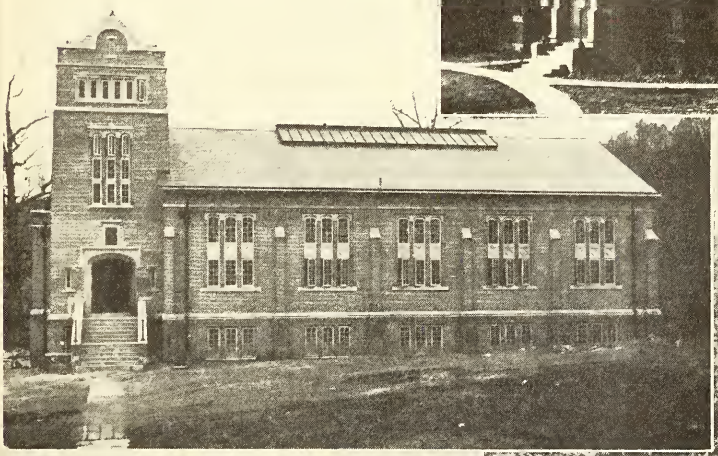
Oglebay Hall of Science and Agriculture

Carnegie Library

Irvin Gymnasium

Percy B. Cochran Dormitory and Oglebay Gates





Program Helps

Women's Missionary Societies and Circles

Bible Study

"At the Pool of Bethesda."

John 5:1-9.

THE Apostle John, in looking back from the high vantage ground of long years of service for his Lord, in writing his Gospel chose six miracles from the many signs which Jesus did, and recorded them, that "men might believe that Jesus is the Christ, the Son of God, and that believing they might have life in His name."

To these six miracles then, the disciple who lived near to the heart of Jesus must have attached special importance, as they stood out through the varying and often tragic scenes of the long years that had passed since the death and resurrection of his Lord.

No doubt, during the passing of the years, some of the details surrounding the miracles had been forgotten, as in staging the scenes for the present "sign" John simply states, "There was a feast of the Jews and Jesus went up to Jerusalem."

No doubt, through all the years of His life on earth from the time of His visit to the beautiful Temple, "His Father's House," had been the dearest of all places to Him. Not for its present pomp and show and glitter of hypocrisy, but for what it had meant in the history of His people, over whom He yearned with a love unspeakable.

So to this "unknown feast" He had gone, no doubt, with the hope that by some word or sign He might so appeal to those who were His own, that they would receive Him as their long-expected Messiah.

Long hours He spent watching the crowds as they passed through the "Beautiful Gate" and mingling with them in the Temple courts. But He did not feel at home in the atmosphere of selfishness and hypocrisy of those who there held rule, and turned away to the streets of the city. Here among the poor and suffering, the sheep having no shepherd, He found His real work, His home.

As He was walking He came to a locality apparently well known in John's day, designated as the "pool of Bethesda, having five porches, near by the sheep gate." Here was crowded a great multitude of sick people, blind, lame, withered, such a group as would stir with a loving compassion the heart of the Great Physician.

It was a scene made more pathetic because of the hope of every sufferer in the healing power of the "troubled water" to make him well. It was a scene made *most pathetic* because of the belief that at certain times an angel descended into the water, causing it to bubble up, and that only he who *first* stepped into the pool would be cured.

One can picture the straining eyes of the multitude, crowding, pushing, hoping for the *one* chance, while the Great Healer walked in their midst unheeded. Out of the throng He noted one that seemed the most helpless, hopeless and alone of all, and to him He said, "Wouldst thou be made whole?" The watching, selfish crowd with eyes fastened on the pool gave no heed as he answered, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming another steppeth down before me." Jesus said to him, "Arise, take up thy bed and walk."

At the word of command this man, who had been helpless for thirty-eight years, and who no doubt had spent many hopeless days at the pool of Bethesda, forgot all about the troubling of the waters, and straightway feeling the strength of the healing power, arose, rolled up his bed and walked.

Then the multitude gave heed, and wondered that this most wretched man of them all, had by some means been healed without the troubling of the waters, and that therefore there must be some help in Israel of which they had not learned. But there were some of the Jews who forgot the miracle of healing in the fact that the man was carrying his bed on the Sabbath day, which was not lawful! To their rebuke he replied with new courage and loyalty born out of his relief from suffering, "He that made me whole, the same said unto me, 'Take up thy bed and walk'." Neither was he able to tell them who the Great Physician was, for He had passed quietly through the multitude and gone His way.

It is interesting to note that the man made whole soon went to the Temple, where Jesus saw him and, talking with him, gave him good counsel to "sin no more." Realizing who it was that had healed him, the man went at once and made known to the Jews that it was Jesus who had made him whole.

Unheeding the love and healing power of the Great Physician the Jews began a persecution of Jesus because He performed His gracious acts of mercy on the Sabbath, and when in justification of His ministry He said to them, "My Father worketh even until now and I work," the Jews sought the more to kill Him, because He not only brake the Sabbath, but also called God His own Father, making Himself equal with God.

No wonder John remembered this miracle as the occasion of the beginning of that opposition to his Lord which never rested until the cross stood high on Calvary and the Great Physician gave up His own life in the supreme effort to draw all men unto Himself.

For the healing of the nations today the Master waits. Multitudes, too, are waiting by Bethesdas that never can heal, while messengers of mercy tarry long.

"Who will answer, gladly saying,
'Here am I, O Lord, send me'?"

ELLIE K. PAYNE.

February

The Healing of China

SONG.
INVOCATION.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study: "At the Pool of Bethesda," John 5:1-9.
- Prayer.

MUSIC.
TALKS OR PAPERS.
- The Healing of China.
- How the Medical Missionary Works.
- Six Hobbies and a Family.

ROUND TABLE: Facts for the Busy Woman. Conditions of women and children in China.
INTERCESSION.
BENEDICTION.

PROGRAM HELPS.
- Leaflets: The Healing of China, 3 cents;
- How the Medical Missionary Works, 3 cents;
- Six Hobbies and a Family, 3 cents;
- Special Article, WORLD CALL.

Facts for the Busy Woman

"DURING a visit to Canton I one day accompanied a medical missionary on a visit to a patient in a small village some miles from the city. It was an unattractive village, dirty, squalid and isolated. But in that little village were erected, in a prominent position, three long slender poles, widening at the top, which I was told were the pride of the village, the visible evidence that three of its residents had received the coveted literary degrees which gave them a place among the 'literati,' the only aristocrats in democratic China."

Mrs. Ing, a missionary in Kiukiang, wrote home in 1874, "When we came to Kiukiang three years since, we could not by diligent inquiry find a woman who could read. There was indeed a vague rumor of one thus distinguished, but where we could not learn." Miss Howe, telling of her visits to the homes of the same city, wrote, "Having seated myself I open my book and remark, 'These are Chinese characters. Can any of you read?' Some appear amused, others surprised at the question, while one or two put on an air of offended dignity, intended to very impressively convey the impression, 'No, indeed; I am not so strong-minded as that.'"

The testimony of the Chinese themselves is to the same effect, from the Chinese gardener in San Jose, who when asked by his mistress what seemed to him the most remarkable of all the new things he had seen in America, replied, "The women leadee, litee" (the women read and write)—to one of the gentlemen of the Chinese commission to the Philadelphia Centennial in 1876, who lamented the fact that the education of Chinese women had "fallen into disuse" and attributed America's progress to the fact that the mothers were able to train their sons and daughters intelligently.

At a boys' school in Chefoo some years ago the subject of a debate was, "Which Has More Influence, Father or Mother?" and the boys decided in favor of the mother on the ground that she understood the children better and was more patient than the father." Dr. Williams says, "It is probably safe to

say that no country, not Christian, can show in its legislation more care in guarding the sacredness of family ties, defending the purity of the weaker sex, and providing for the maintenance of widows."

Confucius, China's great seer, says that it is "a law of nature that woman should be kept under the control of man and not allowed any will of her own," and that "In the other world the condition of affairs is exactly the same, for the same laws govern there as here." Such sentiments were common enough among all nations in those days, but the general immobility of China has perpetuated their influence on the position of the Chinese woman. "Eighteen goddess-like daughters are not equal to one son with a limp" is a common proverb. "It is impossible to be more malevolent than a woman," "Nothing will frighten a willful woman but a beating," and other similar sayings, show how much less highly women are regarded than men. Doubtless one of the chief reasons why one-half of the nation has been left uneducated is because the other half placed so low an estimate on the rights and value of the former.

"Mary will not give up," said the mother of Mary Lyon, in the days when her daughter was making the brave struggle which finally ended triumphantly in the establishment of Mount Holyoke College. "She just walks the floor and says over and over again, when all is so dark, 'Commit thy way unto the Lord, trust also in Him and He shall bring it to pass. Women must be educated—they *must* be.'"

"Our native patrons have shown almost from the first a reliance upon their sisters which has surprised me. Rarely will they insist on seeing the foreigner when the native physician is at hand. In the out-calls they occasionally send for the native doctor in preference to the foreigner."

While many have distinguished themselves as teachers and physicians, the great majority of the graduates of the schools have married, some as soon as they left school, many of them after a few years of teaching. The supreme ideal of the mission schools has been to put educated, capable women into the centers of the homes.

"While the girls are getting a good footing intellectually, and their spiritual life is carefully watched, the practical side of their nature is not forgotten," one of the missionaries wrote. "Our greatest hope is that they may be model homemakers."

"You do not know of others because their training has been received at home. But can we who know of such cases debate their capability? We know them to be patient, persevering, to have wonderful endurance, quickness of perception, keen appreciation, and unexcelled deftness of touch."

It is an old unwritten rule in China that it is a breach of etiquette even to ask a man concerning his wife's health. It is a rare tribute to a wife, therefore, to have her husband publicly speak of her assistance to him in his work, in terms of highest praise, as did a Chinese pastor in Shaowu not long ago.

A story is told of the late General Ma. He was calling on one of the older missionaries on one occasion. During the conversation he said, "Dr. S——, I want to ask you a question. In your honorable country is the woman the head of the home or is the man the head of the home?" "Why, General, it is this way. If the man is a stronger character than the woman he is the head of the home, but if the woman is stronger than the man, she rules." The General pushed back his chair and said with a smile, "In my miserable country it is exactly the same!"

The Christmas present recently sent by a wealthy student in a mission college to his young wife in their distant home is significant of the influence which Christian ideals are exerting upon the marriage relationship. Neither the young man nor his wife is a Christian, but both read the Bible and are open-minded to new truth. The gift was a gold bracelet, on the inner side of which was engraved, Ephesians 5:25 ("Husbands, love your wives, even as Christ also loved the church and gave himself up for it.") "My wife will be pleased with that sentiment," the young husband said, and well she might be.

Hidden Answers

1. What is the amount now required for a Living Link in the Christian Woman's Board of Missions or the Foreign Christian Missionary Society?
2. What is the schedule of increase in salaries of ministers recommended by the Cincinnati convention?
3. What three great words of our day were voiced long ago by the missionaries?
4. Are the medical missionaries hopeful of curing leprosy?
5. Name the three "Ministers of Reconciliation" presented this month.
6. What did Alexander Campbell say was identical with formation of moral character?
7. What were the six miracles of Jesus recorded by John?
8. On what day of the week should the Church School of Missions be held and who should attend?
9. What missionary has been in the service of the Disciples of Christ longest?

One of the chief factors in the renewal and regeneration of Chinese life is the Chinese woman. Long the victim of repression and ignorance, she is still splendidly endowed, of undiminished vigor, and wields an immense influence over Chinese society. It is quite possible when the defects of Chinese life so far as they affect women are pictured that American women gain a wrong impression, and have a feeling of mingled pity and contempt for those so downtrodden. Nothing can be more unfortunate. While the conditions surrounding the life of Chinese women are far from ideal, and while the conception of womanhood presented in Confucian thought is doubtless inadequate, yet it is probable that no woman of a non-Christian land has had greater influence or dignity than the Chinese woman. Certainly no woman is today more important to reach and educate.

The testimony of Dr. Madge Mateer, that school life, instead of spoiling the Chinese girls for home duties, has made them more helpful, is one of the truest tributes which could have been paid to the wisdom and skill of those who have guided the course of woman's education in China. "I have heard no one complain that her daughter was unwilling to take up less congenial work at home," Dr. Mateer says.

Home is woman's realm. In it she is the accredited ruler. She is supposed to prepare her husband's food, care for his clothing, bear and care for the children, call a teacher for her son and place him in school, teach her daughter fancy work and cooking, and—

"If from fancy work and cooking
You can save some precious hours,
You should spend them in embroidering
Ornamental leaves and flowers."

But as a matter of fact, in the country and among the poor farmer folk the wife is sometimes hitched up with the husband and the donkey to the plow, the handle of which the son holds. The girls and women often go out in the fields in the busy season of planting, hoeing and harvesting and work beside the men, and you will rarely find a man who cannot cook.

Much has been written of the Chinese custom of binding the feet of the girls, and very much has been done by the Manchus, who never bind their feet, to break up this custom. Whatever may be said as to the origin of the custom, and there are several stories current among the Chinese as to its origin, it has been practiced for the most part because it is a custom, because everybody liked to have small feet and because it adds to their beauty.

This is the reason given in the "Classic for Girls," where we find the following stanza:

"Have you ever learned the reason
For the binding of your feet?
'Tis from fear that 'twill be easy
To go out upon the street.

"It is not that they are handsome
When thus like a crooked bow,
That ten thousand wraps and bindings
Are thus bound around them so."

Perhaps the worst of all domestic conditions in China are poverty, the inability of the woman to go out into service of any kind and help herself, and concubinage. Shut up in the common family home, in which live several families and as many generations, if she is poor, she has little to do; for she has nothing to work with, no separate home of her own to keep clean and neat, no clothes to give her an appearance of respectability; while on the other hand she has other women to quarrel or gossip with her, with constant complaints and jealousies. Congenial employment, which would bring her some income of her own, is one of her real needs.

"One-fifth of all the women of the world are found in the homes of China. One baby girl out of every five is cradled in a Chinese

mother's arms, unwelcomed and unloved, unless by that poor mother's heart. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides, who day by day pass from the shelter of their childhood's home, one out of every five goes weeping in China to the tyranny of the mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one in every five turns in her longing to a gilded goddess of mercy in some Chinese temple, counting her beads and murmuring her meaningless prayer. Of all the women who weep one out of every five weeps alone, uncomforted in China. Out of every five who lie upon beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One-fifth of all the women are waiting, waiting in China, for the Savior who so long has waited for them. What a burden of responsibility does this day lay upon us—the women of Christendom."

Mrs. F. Howard Taylor.

Now this is not to say that there is nothing good in Chinese medicine. The Chinese began 2,700 years B. C. to experiment with herbs in the treatment of disease, and have discovered and used for centuries, many of the common physics, astringents and other household remedies which our mothers and grandmothers used. Chinese medicine is what our medicine would be without medical colleges or systematic instruction.

"The amount of disease and suffering in China," says Dr. Stewart in the *Chinese Recorder* of October, 1896, "is very great, and the methods of native medical practice tend rather to increase than to lessen it. The rich and the poor alike suffer. Ignorance, superstition and filth are as apparent and potent among the wealthy as among the poverty-stricken. Scientific diagnosis and rational treatment are an impossibility even to the most wealthy for the reason that a requisite knowledge of medicine cannot be said to exist in China at the present time."

"It is not always the telling of the story of Christ and his love that counts most. A woman was carried from her home to the hospital on a stretcher. For weeks she had been suffering with inflammatory rheumatism, and the slightest movement seemed to cause intense pain. For weeks she had lain on her kang, or warm brick bed, without bath, and without change of clothing. Naturally, a bath was the doctor's first order; and Miss Powell, wishing to give her nurses an object lesson, determined to carry out the order herself. It was a difficult and unpleasant task, but proved well worth while. I am sure that woman will never cease to speak of Miss Powell's gentleness and kindness. 'Why,' she said, 'I have many dear friends and relatives, but there is no one who would do for me what you have done today!' She went home several weeks later, impressed with the thought that there is power in the Christian religion to change the human heart!"

One of the first graduates from the school of medicine in Peking University was Dr. Wang. When the Boxer trouble reached Peking he was arrested, his little son with him. The Boxers were ordered to put to death anyone who would not give up his faith and burn incense to the gods in the temple. But educated men were few in China, so they said to him:

"Dr. Wang, you are an educated man; we do not want to put you to death, but we have no liberty in the matter. You go with us and burn some incense and we will let you go."

"No," said he, "I will burn no incense."

Miss Mary Kingsbury

TO this devoted missionary belongs the honor of having given more years of service than any other in our history on the foreign field.

She was one of the four pioneer missionaries who were sent to India by the Christian Woman's Board of Missions in September, 1882. She located with the others first in Harda, and then a few years later went with a group to open a new station two hundred miles farther east at Bilaspur.

Here she has labored ever since, for most of the time in charge of the orphanage with the exception of one year in Jhansi. After the death of Miss Ada Boyd in June, 1915, she took over the zenana work in the station. Thirty-seven years of consecrated service in India, crown this woman with glory and honor.

"Well, we want to make it easy for you," they continued, "you just get some one to go and burn incense in your place and it will be all right."

"No, I will not get anyone to burn incense for me," he persisted.

"Well, we will get some one to burn incense for you," they continued. "You just go over to the temple with us."

"No," he answered, "I will not do that."

"Then," they continued, "we must kill you."

"You may kill me," he answered, "but I will not worship your gods. How could I look my teachers in the face if I burned incense in that temple, to say nothing of my Christ! We are four generations of Christians, my grandfather, my father, myself and this little boy. Do you think I could allow this child to see his father deny his Savior? Kill me if you will, but I will not deny my Lord."

They ran him through with a spear.

Standing as she does, the first Chinese woman physician educated in a foreign land, Dr. Hu King Eng is an honor to her race and a joy to the society under whose auspices she works. Her life, too, is well expressed in her own words,—"I just 'look up' and 'lend a hand'."

"While in this country her influence was very helpful to others. One grateful mother exclaimed, 'Little did I dream when giving money for the work in China that a Chinese girl would lead my daughter to Christ!' God is faithful to His promises. As we send the joy and blessing to the far-away ones, He gives us back joy and blessing—'good measure, pressed down and running over'."

"The Memory of the Just Is Blessed"

AT various times we have spoken of the Mr. and Mrs. Josiah Coe Memorial, which is our girls' school at Luchowfu, China, built by a gift of Mrs. Josiah Coe and her children, as a memorial to her husband and to herself. At Pendra Road, India, we have the Amy Kinnis Coe Memorial, which is a home for missionaries at the sanitarium station. This also was built by Mrs. Coe, a few years ago, in memory of a loved and lost daughter. A letter has just been received from Mrs. Jennie Coe Jordan, who has been for a long time secretary of the Christian Woman's Board of Missions in Montana. We believe that many friends who were personally acquainted with Mrs. Jordan's mother, or who knew her for her work's sake, will be interested in the following letter from Mrs. Jordan's pen, under date of November 14:

"In the gray dawn of the early morning, last Sunday, our mother's beautiful spirit passed out to the God who gave it. The Sunday night preceding, while sitting before the fireplace she repeated from memory the first and fourth chapters of St. John. 'Lead, Kindly Light' and 'Crossing the Bar' were her favorite poems, and often she repeated them, in the twilight before retiring.

"It was our prayer that there might be 'no moaning of the bar' when mother 'put out to sea' and it came so quietly that we did not know she was on the brink until she had met her 'pilot face to face.'

"Her old pastor, B. Franklin Hall, of Auburn, Nebraska, had charge of the funeral service, on Wednesday morning, assisted by the resident pastor, Brother Elston.

"The seven of us are all here for the last time in the old home, but we have the most blessed memories to carry with us through all the days, and the power of His abiding presence. The Scripture lesson on Wednesday was the Twenty-third Psalm, and Revelation 22:1-5, and also the fourteenth verse. What a tower of strength mother has been, and what a great vision of the program of our Lord Jesus!"

Interchurch World Movement of North America

National Leaders' Training Conference, Atlantic City, November 5-8, 1919, Preparing to Conduct the Sixty-Six State and Regional Conferences that Have Since Been Held.

Two Protestant Conferences—One National and the Other Ecumenical

CHRISTIAN unity affairs are moving with increasing interest, and in this article I wish to speak of two movements in which the Association for the Promotion of Christian Unity is actively engaged, and which must have back of them the thought and prayer of every Disciple of Christ. These two movements are the Conference of Evangelical Protestants for Organic Union, which will meet in the Witherspoon Building, Philadelphia, February 3-6, 1920, and the Ecumenical Congress of all Protestants, which will meet in Europe perhaps in the summer of 1920, or not later than 1921.

In 1918 the General Assembly of the Presbyterian Church in the U. S. A. sent out an invitation to the evangelical bodies of Protestantism in America for a conference on organic union. Sixteen bodies responded and met in Philadelphia, December 4-6, 1918. The Disciples of Christ were represented in this body by fifteen delegates. The president of our General Convention that year, Edgar DeWitt Jones, presided over one of the sessions and other delegates were active in the proceedings of the conference. An ad interim committee was appointed to work on a plan, etc. They have met every month since their appointment and have given much time to the plan and general work of the conference. Through the Association for the Promotion of Christian Unity the Disciples have had full representation on this committee and have been as active in this work as the members of other churches. At the February meeting the plan will be presented and it is hoped that there will be such readiness of response that evangelical Protestantism in America will be able to get closer together in this work than ever before. We must understand that these movements cannot go too rapidly lest multitudes of reactionary thinkers in all communions will break with the forward movement. For myself I should like to see in this Philadelphia conference a long step forward for this union, and there are scores of others anxious for it and ready to go a long step toward freedom from the past, with the basis upon Christ and Christ alone. But there are multitudes who would not stand for radical changes; consequently there is work of education to be done and much time should be given to prayer.

In the work of Christian unity we are all coming to learn that we do not progress if we criticize, if we find fault, if we hold aloof, if we take the position that we are always right and others are always wrong, if we are arrogant, if we are dogmatic. To be teachable we have got to find the humble mind, the willing spirit, and maintain the sense of veracity and fairness in dealing with all others, for long ago He said, "One is your Teacher and all ye are brethren."

The other conference referred to is that which grew out of the recent meeting of the International Committee of the World Alliance at The Hague, seeking for foundations upon which to found a permanent basis of international friendship, and at the same time seeking to remove barriers that hinder that friendship. It was a meeting of the greatest importance and the problems we had to handle were of the most delicate character, for here were Englishmen and Germans, Frenchmen and Italians, Swedes and Americans, and so on, including the fourteen nations—men whose viewpoints necessarily were different because of training and environment, but men whose one passion was to find a basis for international friendship and to help in removing the barriers to that friendship.

It was not a conference of wrangling and insinuations and charges and countercharges, but every man who took part in that conference sought to maintain that fine principle that he was brother to all the nations represented in that group, and consequently he approached all the subjects with humility and due deference to the other man's point of view. The result was a conference of unusual fraternity and courtesy which at the same time made a long step forward towards retying the broken ties of friendship which had been severed by the disastrous war.

It was the consensus of the conference that there could be no permanent international friendship unless its basis were Christian and that one of the first barriers to Christian friendship was the division in the Church. Consequently the first move was a plan toward lessening those divisions and making possible the unity of the Protestant forces of the world by holding a congress at an early date somewhere in Europe next year or the year following. The chief voice in this cause was the Archbishop of Upsala, a man of unusual grace and power. Since there are so many divergent Protestant elements and such unripeness in many instances in the entire Protestant household for unity, it was thought best and finally so recommended that this ecumenical congress should represent the church federations of the various countries instead of the various Protestant churches. It is a pity that it could not be a representation of the churches, but there are many churches that would have wrangled over it and refused to send delegates. To avoid that the church federations in the various countries in the world, which have worked together so long and have seen the need of union by practical, every-day observance, and therefore furnish the ripest forces in the Protestant household for friendly conference and irenic approaches, have taken up this task. So this congress will not only be made up of representatives of the church federations in all the countries of the world, but likewise all associated Protestant work, such as the Y. M. C. A. and Y. W. C. A.

This ecumenical congress ought to give an understanding in the Protestant household certainly for closer affiliation, if not organic union, and help toward the great work that is being done under the plan of the World Conference on Faith and Order. The whole world wearies of our divisions. The Association for the Promotion of Christian Unity is active in both of these organizations, so that the movement of the Disciples is seeking to make its contribution and is helping to increase the passion that God put into the heart of Thomas and Alexander Campbell for the unity of His Church.

Every man and woman among the Disciples of Christ is pledged to a definite interest in the unity of the Church of God. Plans will take care of themselves, but there must be a sincere passion among our own brethren for the fulfillment of the prayer of Jesus. I close this article with the following declaration, which was unanimously passed by The Hague Conference and was forthwith published in the papers throughout Europe in many languages:

"We meet at a time when the disunion of Christians, and of different churches, nations, and classes has been and is painfully conspicuous. This disunion has brought upon the Christian name great reproach, and has to a large extent paralyzed Christian power for good in the general life of humanity. But yet we rejoice in the assurance that underneath this disunion there is a real force of unity which it is our duty gratefully to recognize. We must labor for its increase, and that its power may be brought to that increasing in the life of the future. Leaving entirely aside all question of denominational differences, their nature and importance, we are united in believing in the Fatherhood of God and the brotherhood of men as fundamental truths of our faith. We believe that they were revealed by our Lord and Savior Jesus Christ, who lived and died and rose again that they might be realized in the Kingdom of God. Together we pray that God's name may be hallowed, His Kingdom come and His will be done on earth as it is in Heaven. Neither in the social conditions nor in the conditions of people to each other have these convictions prevailed. Therefore, the existing order of society has come to confusion. From this it follows that the one hope for society is that it should now be rebuilt on Christian foundations and that the mind of Christ should be expressed in every human relationship, overcoming the forces of disintegration and rebuilding civilization on a higher plane.

"We maintain that the consciousness of right and wrong, and the system of law and political order which spring from that consciousness are good gifts from God to man. Therefore we are bound as Christians to assert the authority of justice and law, and to fight against any glorification of violence and force alike in the social and the international spheres. At the same time we believe that every existing system of law and justice is incomplete, and will have to be continually renewed as the moral sense becomes more perfect. It is therefore our duty as Christians to help on that renewal in every social and international relationship. We therefore are convinced that the time has come when a strenuous effort should be made by all Christians to realize all that is implied in Christ's teaching of the brotherhood of mankind, and to impress alike upon themselves and upon others that here alone lies the hope of permanent peace among the nations, and of any true solution of social and industrial problems. But we would go further. We believe that in the good providence of our God He will bring out of all the darkness of the last years a new and fuller understanding of His redeeming purpose. Out of this day of the Lord there is being revealed to all, as is witnessed by the thoughts of many hearts, a quite new understanding that His holy will is not only the salvation of individuals, but the transformation of the whole life of humanity and of all its corporate activities, by the Redeemer's kingly law of Love."

PETER AINSLIE.

Baltimore.

$8,000 From the Annuity Fund of the Board of Church Extension Enabled the Richmond, California, Church to Build Adequately

The Best in the City

AMONG the congregations of Disciples of Christ, all of which are struggling valiantly to bear witness to the truth of the gospel in that most difficult of all fields, the San Francisco Bay region, there are perhaps none that have given more challenging accounts of their stewardship during the past three or four years, than has the one that is located in Richmond, one of the most rapidly growing and promising centers across the bay from San Francisco.

The origin of the church in Richmond goes back some fifteen years to almost the beginning of the city itself, at which time, in order to secure some lots that had been proffered them by a realty company a few brethren got together and ran up a shack on the rear of a couple of these lots.

The church somehow failed to grow up with the city, but there were a few souls of the more heroic mold who never lost heart and hope. Thus, a little more than four years ago, soon after the beginning of the present administration, a program of advance was formulated, and presented, and the congregation committed itself to a task that was commensurate and worthy of the cause for which the little unsightly shack had stood all these years. A campaign was carried on both in the congregation and the community at large for funds with the result that we are today, not only the best housed congregation in the whole city, but also are being accorded a place of leadership that is commensurate in every way with our building.

The building, which is hereby reproduced, is of the French bungalow style of architecture, and is of such character as to attract universal attention in its favor. Dr. H. O. Breeden, who was master of ceremonies at its dedication spoke of it as being "so beautiful as to be almost dainty." It is spacious, covering an area 84 by 112 feet. It is so arranged that the main auditorium and a series of departmental Sunday school rooms, which are separated by a series of glass doors, may be thrown together with a seating capacity of a thousand people.

The general equipment includes, besides the auditorium and Sunday school rooms referred to above, a choir assembly room, a modernly equipped kitchen, a dining room, which will seat 150 persons and which may easily be enlarged to twice that size, a ladies' parlor with a fireplace, men's parlor, ladies' cloak room, men's cloak room and pastor's study. The church is heated by a furnace. It is equipped with a two-manual Johnston pipe organ, which was pronounced by Mr. Clarence Eddy, the world famous master, who gave three recitals for us, as an unusually fine organ.

Of course, it goes without saying that there were problems of various kinds to be encountered by the wayside, the biggest and ugliest of all the problem of inadequate finances, which loomed larger and larger above the horizon as the work neared completion. When, however, we had exhausted our resources, and were strained in our perplexities to the breaking point, along that way came a good Samaritan by the name of George W. Muckley, of the Board of Church Extension; so it was that we were heartened and helped in the hour of our extremity, and here we are ready by as much as in us is, to cooperate with these agencies of the Almighty in manifesting the same spirit of helpfulness to others who may be in like distress.

THOMAS A. BOYER, *Minister.*

Adult Mobilization Week, January 4-11

HUNDREDS of adult classes in all parts of America are taking the next step in aggressive service. The next step is to bring our adult classes to the point where they represent our whole available strength.

It is not unreasonable to expect every Christian to spend at least an hour a week in Christian training and Bible study; I mean every *Christian.* Those who refuse to serve or even train for service can hardly claim the name Christian in this critical hour of history.

The organized adult class is a place above all others where every Christian can really enter the service. We have long sung about the task that awaits every hand, we have preached about it and grown sentimental over it; but the adult class is the place where we face it.

Inasmuch as the church depends largely upon its Bible school for progress, and the Bible school looks to the adult department for its solidity and its leadership, we may say without exaggeration that the Kingdom of God is waiting upon a new forward move on the part of our adult Bible classes. The service is both reasonable and necessary; it is also not difficult if we face the program seriously. The same methods that apply for any other successful enterprise will do wonders for the church through the organized adult classes.

There is no enterprise of any Christian character that will not be benefited by adequate mobilization of our adults in organized classes; such classes will vastly promote the task of foreign missions, of home missions, of Christian betterment in social, economic or citizenship conditions. Here may well be brought the serious problems of making our churches more efficient, our educational policy more comprehensive and far-reaching as well as more permanent, and our home life more full of meaning for the generation which is to come. The adult class is at the root of the Christian enterprise. It is the work of God because it is God's church at work.

Mobilization for service is in the air. In every state our schools are taking it up. The movement needs you, but much more you need the movement. It is the next step forward and now is the time.

CHARLES DARSIE,
Superintendent Adult Division.

Happy and Secure in the Love and Care of the Churches through the National Benevolent Association

The House Beautiful

HAVENS HOME at East Aurora is indeed a haven of rest for many a weary soul. In the last thirty years the shadows of sleep have fallen on many, and they rest in the homeland, in the House Beautiful, that needs no sound of hammer nor repair of the workman.

For many months during the summer time some of us who live a short distance from East Aurora have dropped in for a chat with the dear old people of the home. Many times we saw the need of renovating. Since New York State has taken the work over in a more definite way and appointed a subcommittee we, too, have taken our work up in a very definite way.

When we went to inspect the home we listened to the requests of the cook, housekeeper and nurse and saw how anxious they were to get the things most needed. They were pathetically afraid of asking too much. With pencil and paper in hand we wrote, and wrote down actual needs; cooking utensils, a new bathtub, foot tubs, table linen, towels—and oh, so many things that I have not taken time to enumerate.

When the committee reached home we wondered if we dare ask the churches of the Niagara frontier for $300. We apportioned every church according to her numerical strength. We gave them just two weeks to raise the amount, and asked them to report at a general meeting of the frontier churches. We had the largest meeting of the frontier churches we ever had, and almost every church that reported exceeded their apportionment. Mrs. Miller and I went back to the home and took another look. We again inspected and again made a memorandum of things needed.

The tearing up has been a stupendous task. We told them things would be worse before they were better. But—the result! Old rugs have been replaced by new ones—not cheap ones—for your committee loves the beautiful, and we counted we were spending money for our Havens Home. We aim to make it the House Beautiful for the spirits beautiful to dwell in. We have papered nine rooms, and through Mr. and Mrs. Mead the three halls have been papered.

Interest and enthusiasm have grown, donations have come in through other sources. A new carpet replaced the old one downstairs in the hall. A new stair carpet makes the old one move up a flight. New mattresses have made the beds more inviting. New blankets, bed spreads, dresser scarfs, table napkins, oil shades, twenty new pairs of marquisette curtains give a new aspect to the home. New furniture has been added, new table and chairs, a bed complete, new linoleum for the second and third hall floors.

One of our ladies who formerly lived in a very large home and recently moved into an apartment, donated to us a load of furniture, dining room chairs and table, small tables, a rug and some very lovely pictures.

Saturday last we went out again to the home. We hung the pictures and curtains and again inspected. We have spent all of our money—all of it. And still rooms are untouched. Still more rooms need papering, carpets or rugs, dresser scarfs, curtains, shades and all the things I have enumerated.

The nurse of the home told me of this little expression of gratitude of Auntie Cook, 84 summers old. After her room had been freshly papered, at the evening bedtime hour nurse went quietly into her room to see her roommate, Mrs. Foster. Auntie Cook was kneeling at her bedside, audibly praying. Can't you see the picture, in night cap and white night robe thanking the Giver of all good gifts for the beautiful wallpaper on her room? It seems to me if she dared to open her eyes and looked at her carpet, patch upon patch, she never could have finished her note of thanksgiving.

There is a humorous side to all that is pathetic. We were beckoned by a wink or nod from room to room when in the halls, and when the door had been tightly closed, we hear, "I haven't asked for a single thing." Then the bad spots are uncovered. "I am so tired of this" or "that," "can't you do something to make my room a little brighter?"

Mr. Scott thanked me twice last Saturday and told me he slept till five o'clock in the morning after he got his new mattress. Another old lady told me her yellow paper brought sunshine into her room—but her old rag carpet frowned in her face every time she looked down. I could enumerate case after case of expressed gratitude, and yet if you people went through the home after all our hard work—which we have counted a pleasure—you would say, "Well, while you were doing it, why didn't you put a new carpet on at least eleven other rooms, put a new roof on, fix up the radiators so they won't leak and spoil your paper?" We know where we could use $1,200 more to put things in proper shape. Niagara frontier churches have given us $695. What will the rest of the state do to help us complete the work begun?

MRS. S. B. LINDSAY.

Porto Rico News

A NEW chapel was dedicated in Sonadora, Porto Rico, on October 26. This was built from funds raised on the field except for the use of some lumber purchased from the camp by the mission a few months ago. We have a group of faithful members there and also received considerable help from friends in the community. The day nursery for children of working mothers has been started in Bayamon. It seems to meet one of the needs long felt, and has called forth the support and approval of many of the townspeople. The mothers pay ten cents per day for each child. One of the Bible women, who is a former orphanage girl, has charge of the nursery. Her salary is paid by the mission. We have a monthly subscription from merchants and other friends of more than thirty dollars, for the maintenance of the enterprise. We have been unusually busy the past months. The Perrys will receive a most hearty welcome. We long for their coming. (See note elsewhere of their arrival.)

The Church School of Missions

By EVA N. DYE

What It Is

THE Church School of Missions is not a theory. It is a clearly conceived, and successfully operated plan of missionary education which seeks to include the whole church in its classes. It, therefore, commends itself to those who would exalt the church above its subsidiary organizations. It has also the advantage of having passed beyond the experimental stage, having been successfully used and enthusiastically commended by many scores of churches.

To Mrs. Royal J. Dye, of Pomona, California, was given the vision of the plan and possibilities of the Church School of Missions. It was she also who conducted the first school. Thoroughly consecrated to the missionary cause, led by the spirit of God, Mrs. Dye has given to the churches a scheme of missionary education which will aid mightily in the extension of the Kingdom.

The Church School of Missions is the membership of the church organized into classes, studying a graded course of missions, holding its sessions preferably in connection with the Sunday night preaching service. The classes meet in separate rooms just as they do in Sunday school. The school runs through a period of eight weeks.

Its Origin

The Church School of Missions is the result of an effort in an individual church to get the entire church to study the world task. The church to which this honor belongs is the First Christian Church of Pomona, California. For years a plan of missionary education had been sought that would reach the whole church. A system of graded missionary instruction had been introduced in the Bible school, mission study classes had been held among women and young people. None of these proved adequate, being necessarily limited to certain sections and organizations. In the summer of 1916, a new plan was proposed which was heartily endorsed by the missionary spirited pastor, Charles Rollin Hudson. A United Missionary Committee was formed, representing every missionary interest and organization in the church, that a thorough promotion campaign might be carried out. In October of that year the "Church School of Missions" opened, two hundred and sixty-seven out of a membership of six hundred and fifty being enrolled for eight weeks of definite study.

The Schedule

The best results have been obtained when these schools have met once a week for eight weeks, preferably on Sunday evenings. Some have met on a week night, however, closing with a prayer service. When the school meets on Sunday night there may be an opening musical program or vesper service planned for each week. This induces the whole school to be on time for the study period.

Such a plan has met with splendid success in several instances. On the other hand the classes may go at once to the rooms previously announced and plainly indicated by placards. At the close of the hour's study a processional hymn will call the assembling school together for reports of classes and short dramatizations, followed by a unified evening service. Young people's societies should meet thirty minutes earlier than the study hour or simultaneously with the opening exercises of the school.

Schedule

6:00-6:25—Music.
6:25-7:30—Study Period.
7:30-7:45—Reports and Dramatization.
7:45-8:30—Evening Service.

Organization and Promotion

The United Missionary Cabinet

The one factor essential to a unified missionary program in any church is a central group representing its varied missionary interests. This may be variously called a committee, council or cabinet, but the working plan remains the same. It may be composed of two officers or representatives of each organization of the church, such as the Bible school, Woman's Missionary Society, Junior, Intermediate and Young People's societies. Others may be added as may seem advisable, the pastor always being a member. In this unit the world-wide work of the whole church is co-ordinated and correlated. The formation of this cabinet should be authorized by the church board, to which it should regularly report. Each church must make its own program; however, the few suggestions on the activities of the United Missionary Cabinet at the close of this article may be found helpful.

Promotion

The United Missionary Cabinet should have charge of the Church School of Missions. They choose a dean and faculty, together with whom they decide upon the course of study for all ages. They then institute a promotion campaign throughout the church continuing for several weeks in every departmental assembly of the Bible school, and in every meeting of the various organizations. The cabinet and faculty may follow effectively the plan of "Four Minute Men." A booster meeting is advisable, a basket, box or cafeteria lunch being served to all church leaders when the Church School faculty presents brief spicy reviews of the books to be taught and the whole evening is filled with inspiration for the coming campaign. Much should be made of advertising by newspaper, posters and slides. Other plans will readily suggest themselves to the cabinet. Even though a church has held one or more sessions of the School of Missions, the same active promotional work is necessary each year to maintain and increase the interest and attendance.

Enrollment

After interest has been aroused in every department of church activity, enrollment cards may be passed to every class in the Bible school. After the canvass is made in the Bible school it should be followed up in the homes as an Every Member Canvass campaign. A continuous enrollment may be made throughout the three or four weeks of the promotion campaign. Suggested enrollment card:

Studies in World Problems—Church School—For the Entire Family

Place _____Church
Time, 6:00. Every_____for eight weeks, beginning _____
Pastor _____
Dean of School _____

Classes	Leaders	Textbooks

Classification

The number of classes will depend on the probable attendance and leaders procurable. It is best not to have large classes as the method best adapted to their use is that of free discussion. Classes should be provided for all ages. Parents may then enroll, knowing their children are being cared for by specially prepared leaders. In large churches with many classes, there may be a director chosen for each department in addition to the dean for the whole school.

The following is a suggested classification, small congregations combining classes as necessary and large congregations providing as many classes in each department as seems advisable, fifteen being the suggested enrollment for an ideal class:

Primary—Story Hour.
Junior.
Intermediate.
Senior—Young People.
Adult—Men and Women.

Curriculum

General Theme and Courses of Study 1919-1920

There is one general theme for this year's study, Christianity and Human Conservation. Following is the suggested curriculum:

Primary

Story Hour—"Mook," by Evelyn Worthley Sites. True tales about a Chinese boy and his friends. Price, cloth, 60c; paper, 40c.

Junior

Foreign—"The Honorable Crimson Tree," by Anita B. Ferris. Stories for boys and girls of the New China. Price, cloth, 60c; paper, 40c.

Home—"Americans All," by Augusta H. Seaman. Ten stirring stories of Americanization—stories to tell to children. Price, paper, 40c.

Intermediate

"Brother Van," by Stella W. Brummitt. The life of a pioneer home missionary in Montana. Price, cloth, 75c; paper, 50c.

Senior and Young People

"Ministers of Mercy," by James H. Franklin. Ten biographical sketches of famous medical missionaries. Price, cloth, 75c; paper, 50c.

ADULTS

Foreign—"New Life Currents in China," by Mary Ninde Gamewell. Owing to the present interest in China, this book comes at an opportune time. Informing chapters on public health, general and medical education, and Christian missions. Price, cloth, 75c; paper, 50c.

Home—"Christian Americanization," by Chas. A. Brooks. An outline of the "After-the-War" task that awaits the Christian forces of our country; the outcome of extensive European investigation by a man rarely qualified for his task. Price, cloth, 75c; paper, 40c.

In primary classes only the leader should have a textbook, while in all other classes every member should be urged to buy a book. These may all be ordered from College of Missions, 222 Downey Avenue, Indianapolis, Ind.

SUPPLEMENTAL MATERIAL

There are many books which bear directly on the themes of this year's study. Several of last year's study books are splendid helps for this year's course, notably "Men and Things" for use in connection with "Christian Americanization." "Foreign Magic," by Jean Carter Cochran, cloth, $1.50, may be used as supplemental reading by seniors and young people's classes. An extended list is suggested at the close of each study book. Every magazine and newspaper will furnish fresh material daily on these great topics of the day, China and Americanization. Leaders should watch closely for these. The following magazines will be valuable for references:

World Call	$1.00
Everyland	1.50
World Outlook	2.00
National Geographic	2.00
Asia	3.00
Missionary Review of the World	2.50

LEADERSHIP

The leaders should be chosen with respect to their adaptability to the various ages. Those who have shown qualities of leadership should be selected wherever possible. The city library is a valuable aid and will provide books and lists of references if previously requested. If possible, leaders should be sent to the educational conferences of the Interchurch World Movement. These inter-denominational conferences are held for ten days each summer. Normal classes are conducted for the training of effective leadership, especially with respect to Church Schools of Missions.

Besides these inter-denominational conferences, several communions hold training schools or institutes in connection with their annual conventions in which a similar work is done. The joint committee on Missionary Education of the Christian Church, through its Pacific Coast representative and her co-workers, this year held normal classes for the training of leaders in connection with the state conventions of Arizona, Montana, Idaho, East Washington, Northern and Southern California. Its value has been demonstrated, and this year the Board of Southern California, under the leadership of Secretary F. M. Rogers, voted two hundred dollars toward defraying the expenses of a chosen faculty to attend the Asilomar Missionary Conference, to prepare for leadership in the training school during every afternoon of the state convention held in Long Beach. Northern California paid the expenses of the same faculty to do a like service at Santa Cruz. This practical training of leaders is recommended to every state board. Such a program would undergird the whole missionary enterprise and assure its success.

Dramatization

The value of this element in the Church School of Missions cannot be overestimated. By impersonation, tableau, drama or pageant, the lessons can be more deeply driven home. One class may be made responsible for a short demonstration each evening. These will often be suggested by the chapter studied. Every chapter of "Mook" may be readily dramatized.

Life Decision Service

Every church holding a Church School of Missions this year is urged to make the final study hour a Life Decision Service for the groups of young people. A definite program should be planned for this service. The leaders should themselves be prepared. Two leaflets have been written by J. Campbell White, of the Life Work Department of the Interchurch World Movement, one for pastors and leaders, the other for young men and women. These are recommended for use in this closing session. "The world will be evangelized in that generation in which the Christian teachers of its youth determine that it shall be done." This is the only generation we can ever reach and there was never a needier one. After such definite study of world fields in the Church Schools of Missions, the leaders of our youth have an unprecedented opportunity. The Master missionary is still heard saying, "Lift up your eyes and look on the fields" . . . "Pray ye the Lord of the harvest" . . . "Go ye into all the world."

Tangible Results

There have been certain outstanding and far-reaching results of this educational campaign that will commend it to other churches. Many have enrolled in these schools who have never been interested in the missionary work of the church. The Commission of Christ has been interpreted in terms of today and a new conception of the work of His Church has resulted. The dissemination of so much definite missionary information has revitalized whole churches. A deepened sense of personal stewardship has followed as shown by the increased offerings and dedication of lives to Christian service. Prayer has become intelligent, heartfelt intercession.

City-Wide Campaign

Churches in large cities will find it advantageous to conduct a city-wide campaign, holding schools simultaneously.

The city-wide campaign should be under the general supervision and direction of an inter-denominational committee, representing all communions and missionary organizations in the city. One interested person may begin by presenting the plan to the missionary committee of the Church Federation, or to the Federation of Women's Missionary Societies or the Ministerial Association, or by giving personal invitation to a called meeting where the subject may be freely discussed.

The interest and cooperation of even two or more churches being secured, then the best trained leaders should be selected for the community normal classes. Each church participating would proceed exactly as though carrying on an individual campaign, only that the chosen leaders would attend the community classes for training. The "Schools" would be held simultaneously, closing with a pageant, if desired, each church preparing a definite part. The value of such a united educational campaign in a community cannot be estimated.

The United Missionary Cabinet

COMMITTEE OF COUNCIL

1. Choose representatives of every missionary interest in the church. The pastor will always be a member. Correlate the whole work of the church.

2. Make a written report regularly to the church board. These reports should be kept on file.

3. Take a church missionary inventory. Include every church activity as a basis for an intelligent program of work.

4. Use missionary literature liberally. Put a missionary magazine in every home. Have a display table with sample copies. Unify all books in one library. Keep it up-to-date.

5. Plan a challenging program of missionary finance. Estimate and apportion the missionary budget of the church. Strive to increase this budget every year. Make a list of all non-givers and cultivate them individually. Launch a tithing campaign.

6. Have a unified program of missionary education. Have graded missionary instruction in the Bible school. See that the young people have the special helps provided for twelve missionary meetings yearly. Make a calendar of special days. Hold a Church School of Missions annually.

7. Help young people find their lifework. Life decisions are mostly made in the teen-age. Use "Making Life Count," by Eugene C. Foster, as textbook on Christian Vocational Guidance. "How Pastors and Other Christian Leaders Can Help Young People Find Their Life Work" and "How To Find Your Life Work" are the titles of two leaflets written by J. Campbell White, director of Life Work Department of the Interchurch World Movement of North America, 111 Fifth Avenue, New York City. Order a number of these; study and use wisely.

8. Pray. Undergird the whole program with prayer. Be a medium of uninterrupted power between Christ and the waiting world.

This program of the Church School of Missions is sent forth with the unqualified endorsement of the Joint Committee on Missionary Education.

AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Cincinnati, Ohio.

CHRISTIAN WOMAN'S BOARD OF MISSIONS,
Indianapolis, Indiana.

FOREIGN CHRISTIAN MISSIONARY SOCIETY,
Cincinnati, Ohio.

NATIONAL BENEVOLENT ASSOCIATION,
St. Louis, Missouri.

BOARD OF CHURCH EXTENSION,
Kansas City, Missouri.

BOARD OF MINISTERIAL RELIEF,
Indianapolis, Indiana.

Chinese Mission of Metropolitan Church, Chicago

"The Stranger in Our Midst"

THE Master's injunction to "go into all the world and preach the gospel to every creature" is being obeyed with ever increasing enthusiasm by the men and women who have caught the vision of the world redeemed through the good news which Christ brought to this sin-cursed world of ours. But there are sections in our own large cities which are just as truly "all the world" as the crowded river section where a quarter of a million Chinese live and die without ever stepping foot on land, or the banks of the swiftly running Congo. These people have come to us and are anxious to learn the source of America's greatness.

Among the nations represented in Chicago there are about five thousand Chinese. To minister to their needs, work was started a number of years ago and carried on largely by the churches which are doing mission work in South China. After working independently these missions united in a central church, called the First Chinese Evangelical Church, which has a resident native pastor and carries on to a limited degree the activities of any American church. Their work is supplemented by the Sunday schools conducted by the local churches, which are supporters of the union church.

We have two Chinese missions in Chicago, one at the Jackson Boulevard Church and one at the Metropolitan Church. The mission at the Jackson Boulevard Church has been organized for years and has taken an active part in the union work.

The work at Metropolitan, with which we are particularly concerned, was started about six years ago by Miss Lillie F. Abbott, now one of our missionaries in China. For months the Chinese manifested little interest in the mission, and it seemed doomed to failure. Only a few attended, for they are a cautious people and probably wished to assure themselves that there was no ulterior motive in this apparently unselfish effort. Gradually the tide turned and the men commenced to come.

The purpose of the mission, as announced on the printed cards which the teachers and pupils distributed, was to teach English to the Chinese, and a number of consecrated men and women gladly gave their Sunday afternoons. But English was not the only study undertaken. The opening service consisted of gospel songs—sung in Chinese by the pupils and in English by the teachers—Bible reading and prayer. Then there was a study period of an hour, during which every pupil learned a verse from the Bible. The Chinese-English Testament was used, so that the pupil had an opportunity to read in Chinese what he was learning in English. If he knew only a little English, perhaps his first verse was "God is love," or "We love Him because He first loved us." English songs were learned, and how they did love to sing, although in some cases the melody had to be imagined rather than heard.

Slowly they became interested in the things of the Kingdom, and how carefully and prayerfully they were led until one—perhaps braver than the rest—asked for baptism. He had never seen anyone go down into the water grave, but his faith was sufficient. After the first others came, until now many of the men in the school are Christians.

After a number had become Christians they asked for the privilege of having a study hour in Chinese, when they could discuss the Bible school lesson, and this hour before the regular study is their own. The talks are all in Chinese, and the pianist is the only English-speaking person present. (For this study Bible school lessons are sent from China.)

The results of the work have been more than gratifying. The men come in stolidly at first and seem absolutely lifeless, but slowly the smiling greeting of the teacher brings forth a like response, and they become interested in what is going on. Christianity is not forced on them, but the verses bearing on salvation, the gospel songs, the influence of the Christian men, silently do their work, until one of the Christians will come to the superintendent and say, "—— wants to be baptized." Then come the confession and baptism the following Sunday—itself an object lesson to those who have not given their lives to the Savior.

After they decide that the teachers are truly their friends, the Chinese consult them on matters of business, and the teacher must say that the lease is in proper form, or the application for gas is all right, or the personal property schedule should be filled out; for too often have our shrewd American business men taken advantage of their lack of knowledge.

They are invited into the American homes occasionally and they do not soon forget the lessons in Christian family life and American courtesy they receive there.

A native worker has been employed (and her salary is paid by the school) to visit in the homes in China of these men, and to teach the women and children, and help them to grow as their husbands are developing while here. The men write back home of their new-found joy, but it seems so strange to the people there, and the Bible woman, one of their own race, can explain it and open the heart to the same message.

One of the men, who has become a Christian since he left home, is planning for his son in China to become a minister. The daughter of another is looking forward to a life given to the Christian medical service. One of the pupils is now in China studying for the ministry.

Does it pay? Oh, the joy of bringing a soul to Christ and setting in motion influences which will go on down through the ages, of men and women redeemed!

ELVA L. ABBOTT.

A Satisfied Annuitant

THE National Benevolent Association's annuitants constitute a numerous, well satisfied family. It is growing very rapidly. Doubtless one of the secrets of the gratifying enlargements of this department of the Association's work is the prompt and efficient way in which this phase of the work is conducted. The annuity checks go out with such regularity and promptness as to occasion frequent and favorable comment from the annuitants. The following letter is a sample of the many commendatory letters received:

"Dear Brother Mohorter: Thank you for the check for $12 interest on bond No. 153, which was received yesterday. If all who handle the Lord's money were as prompt as you of the National Benevolent Association, much more work could be done. Of course most of the delay is before it leaves the hands of those who consider themselves the owners. I am very glad indeed that more and more Christians are coming to realize their duty to the homeless and lonely ones. S. A. Summy, Washington, D. C."

Made Possible by $10,500 of Annuity Money from the Board of Church Extension, Chestnut Avenue Church, Ft. Worth, Texas

Church Extension Our Good Samaritan

PHILOSOPHERS tell us that without struggles, tribulations and anguish of spirit there is no development of character. If that be true with the individual, it is also true with the Church of the Firstborn.

The Chestnut Avenue Christian Church of Forth Worth, Texas, ought some day to be a shining gem in the crown of our Lord, for it has had trials, tribulations and setbacks that would have discouraged some congregations to the giving up point. But there are no such words as "give up" in the vocabulary of this congregation.

Some ten years ago a small band of "Christians only" met in a private home. They had no preacher, nor had they money to hire one. But those few saints loved New Testament Christianity and taught it to their children. Gradually the tiny band grew. Then they met in a lodge hall, a tent, a tabernacle, and in an abandoned Methodist church building.

Three years ago the leaders of the congregation, catching a vision of the tremendous opportunity here, began to formulate plans for the erection of a suitable house of worship. They had been meeting in shacks. But shacks are not attractive to the thinking people of any community, so our people realized that if they were to really command respect and attention they must build a church that would not have to be apologized for. Some wanted to build a small church to meet present needs (strange it is, but that element always seems to be present). But the wiser ones knew it would be sheer folly to erect a building too small for future needs as well as present needs. Finally, after much discussion it was agreed to erect a structure that would accommodate a thousand members.

And then entered the ghost, the financial bogey man. Architects said the building would cost at least $20,000. Even the most optimistic members trembled at the gigantic undertaking. The money was not in sight nor in the pockets of the brethren either. Nor could it be procured at the banks. For the number of banks that will not take church notes is legion.

And then cometh the good Samaritan, Church Extension. They granted us a loan of $10,500 on a building that cost $27,000. Had it not been for the promise of that loan even before we let the contract, we could never have erected this beautiful and commodious temple of worship. Every man and woman of this congregation breathes a prayer of thanksgiving for the timely help of the Board of Church Extension.

Chestnut Avenue Christian Church has an ideal location. It is situated just twelve blocks west from the great Swift and Armour packing plants, which employ more than 5,000 persons. It is on the corner lot of Chestnut Avenue at 25th Street, which is destined to become one of the great highways of traffic in Fort Worth. In the summer it is a conservative estimate indeed to say that at least 20,000 people pass our building every day. On special events, such as the Fourth of July at Lake Worth, probably 50,000 people pass our corner in one day. The parish in which we have to work as the sole Christian Church is a residence district of at least 30,000 people.

September Bible school average, 197. Bible school collections for the entire year will average above $11. Audiences at the preaching services will average at present between 125 and 150, three to four times as many as in the little church. The pastor has had the joy and privilege of adding 71 new members to the church during the past eleven months.

The future of this church is bright, and fraught with possibilities. All members are elated over the growth made this year and the minister and his congregation turn with joyous faces to greet the new year.

ROBERT R. YELDERMAN, *Minister.*

Development Department

Christian Woman's Board of Missions

Development of the Home Base

JESUS is calling to His Church today for the consummate work of world reconstruction. He calls in the challenge of conditions among all the nations. He cries to us from every devastated land. He has flung wide the doors of opportunity throughout the earth. He prescribes the principles of brotherhood and peace for clashing races and classes. By His eternal power and authority the Church is commanded out across the world to inaugurate Christ's program among men.

Through the scourge of war our dead consciences have been lashed to life, our hearts have responded to the cry of crushed humanity, and our hands have learned to let go their hold of wealth and to fling forth God-intrusted bounty to heal a wounded and dying world. The Spirit of God is moving mightily upon the whole Church today, and a new sense of responsibility and stewardship is being born. The Interchurch World Movement is marshaling the armies of God as they have never before been marshaled, while new potentialities of prayer are being released and the voice of intercession is carrying the throbbing heart of the world to the great God of the universe for His healing touch.

Untouched Resources for Service

One of the most significant lessons from our war experience is found in the response given by women to all patriotic and humanitarian appeals. As we think of the multitudes of devoted and capable women who rendered such important auxiliary service, we realize the tremendous resources latent in the Christian womanhood of Canada and the United States.

Women are peculiarly responsive to appeals of human need. Their deep capacity for religious experience, their sympathetic nature, their relationship to childhood and to the homes of the world, their faithfulness to duty and their capacity for love fit them in unique ways for service of Christ in the work of world uplift and redemption.

The Christian womanhood of the world, with its measureless sources of service, love, gifts and prayers only waits the impelling vision and the practical leadership to be effectively marshaled for the world's uplift. When the Red Cross organized for enlisting and utilizing the energies of the womanhood of America thousands of thoughtless and self-centered women found a new significance in life as they lost themselves in service for others. Conclusive demonstration has been given of the response that may be expected when leaders in missionary work develop the organization, adopt the practical plans, train themselves for fullest efficiency, dedicate their time and strength to this supreme task and vitalize their work through prayer.

Responsibilities of Leadership

When a woman is elected to any official position in Christian activity it is not only an expression of confidence on the part of others, but every such opportunity for service is an invitation from God. With the invitation comes the command, and with the command the power, if we seek it, to effectively perform our appointed tasks.

No one should accept an office without giving to the responsibilities assumed the very best service of which she is capable, and no Christian can decline such a call until assured that the call is not of Christ. Appeals for consecration have become trite, nevertheless, consecration is the first step in the Christian life following the burial of the old body of sin in the baptismal grave with Christ. We rise to walk and serve in a new life—a Spirit filled life, an abounding life of love, and joy, of gentleness and humility, of service, and peace, and victory and power.

If the women of our churches are not won and held for the work of world uplift, this most important of all undertakings, with the very presence and power of Christ promised for it all, is not the failure to be found in the leadership? Surely it is not in the message, nor the Power.

Women are much given to group activity. They respond to all calls for organization that seem to them worth while. They listen with eager interest whenever the calls and opportunities for missionary service are brought to them convincingly. Is it not a first and fundamental duty of every officer and field worker to prepare herself to present the work *convincingly?* The tremendous service given through Red Cross and other war activities is an earnest of the response that will come whenever equally imperative duties and responsibilities are convincingly brought to the womanhood of our churches, together with practical expressional opportunities.

May we not, as laborers together with Him, enter into such a dedicated and prayer-empowered service as our past has not known? All the resources of Christ are ours if we can but wholly leave the lowlands of self-interest and desire, and climb to the heights of life with Him. For He is able to do for us exceedingly abundantly beyond all that we ask or think.

Preparation for Leadership

In this little message to state and provincial officers and field workers, we would suggest three essential phases of preparation for effective service:

First, we must realize that no service can be strong and fruitful until there is complete and constant surrender to God, and consecration to service. Are not daily communion and power in intercessory prayer prerequisite for such service? Do we not all need the same devotion, the same enduement, and guidance that we expect to find in the lives of missionaries? Assuredly our first preparation must be spiritual.

Second, we must know the Book. We must be able to quote and read those passages from the Bible that reveal the great plan and program of God. We must vitalize our presentation of the Scriptures with understanding and enthusiastic faith on our own part, knowing that the Spirit will not fail to convince and bring conviction to those who hear.

Third, we must "look upon the fields" until our hearts burn for their entry and development. Our messages, spoken and written, must bring vision and realization to the women of our churches. Much reading, careful selection and preparation of information to be presented, then the whole vitalized through prayer will make our messages richly fruitful.

The last phase of preparation lies in mastery of plans for expressional work on the part of those who are reached and enlisted through our messages and appeals. Women must be led to see that there is worth-while work to which their time and money are to be given; and further, that plans are adequate to accomplish the desired results. We must master plans and methods as outlined and adopted if our army of development workers, state and provincial, district, county and local, are inspired and instructed for attaining their objectives. Electric power, no matter how great, is ineffective unless applied to the necessary machinery designed to produce desired results. The machinery of organization is as essential in Christian work as in Red Cross work, war campaigns, or any form of cooperative activity, while the divine sources of power available to us assure immeasurable results if we but rightly make the connections.

Our Home Base Task

As a people we have about 8,000 churches in the United States and Canada. Fewer than 1,000 of these congregations are giving worthily for missions. Thousands of members in our inert churches have no realization of the importance of Christ's commission, or vision of the waiting world. In about 5,000 of these churches there are no missionary societies, but in all these visionless churches there are earnest-hearted Christians who must be enlisted for cooperation in the missionary cause. The cause needs their love, their prayer, their gifts.

Churches that have had a woman's missionary society for a few years are not visionless and non-cooperating. Wherever groups of women are earnestly banded together "to cultivate a missionary spirit; to disseminate missionary intelligence; to encourage missionary effort in the church, and to secure systematic contributions for missionary purposes" the church will be brought into touch with the great missionary movements of the day and will gradually come into cooperation with all lines of missionary enterprise.

It is estimated that there are at least 600,000 women and girls in our churches, while but 100,000 are as yet actively enlisted in missionary work.

The aims of the Five-Year Campaign constitute our immediate Home Base task. The General Aims for 1920-21 are as follows:

Organizations	10,000
Enrolled Members	250,000
WORLD CALL	100,000
King's Builders	25,000
Offerings	$1,000,000

Departmental Aims for 1920-21 are as follows:

	W. M. S.	Y.W.M.C.	Bs &Gs
Organizations	4,500	1,500	4,000
Members	175,000	25,000	50,000
Subscriptions	100,000		25,000
Offerings	$500,000	$50,000	$30,000

Cultivation of Churches

Careful study should be made of all churches of the state or province, planning for all

of them something of missionary information; cultivating a missionary spirit in at least a few women in every church, and carefully fostering any awakening interest until the time comes for organization. This program will involve a systematic study and classification of churches, preserving information in a usable form. Such information should be secured and tabulated concerning all churches listed in the Year Book. As information is secured churches should be listed as:

1. Waiting for organization.
2. Indifferent toward missionary work.
3. Opposed to missions.

Methods to be used in opening the doors of non-missionary churches can be adapted to the attitude of the congregation. Correspondents should be found in all churches who will undertake to circulate missionary literature. Stereopticon presentations will often win a hearing, overcome prejudice and awaken interest. Some churches will require cultivation through a period of years before a missionary society should be organized.

A definite number of non-cooperating churches should be reached each year. Lists of churches should be carefully studied to determine the form of field work best adapted to meet local needs. Itineraries should be planned for the holding of efficiency institutes, rallies, missionary schools, stereopticon lectures, visits by returned missionaries or field workers, and house to house calling by county committee women.

Young Woman's Missionary Circles and Triangle Clubs

The Circle Department is entering upon the growth in its work for which it is planning, working, and praying. Between October 1st and December 1st there were reported twenty-six newly organized circles. This is a splendid beginning and we confidently expect the rate of increase to advance so that we shall really be able to have 1,200 organizations by October, 1920.

Circle girls will be interested to know what has recently happened in the District of Columbia. Something over a year ago, they had only one circle. Now they have eleven, and one more about to be organized will place one in practically every church in the District. They have made a very fine record and are enthusiastic, loyal girls. They hold quarterly meetings for the whole District, which is a plan more Circles might follow to advantage.

A new Circle play has just come in to headquarters. It is called "The Pill Bottle" and is as interesting as its title suggests, being a presentation of medical missions. Any Circle wanting something new to give should secure this. Its price is fifteen cents a copy.

The annual Board meeting of the Christian Woman's Board of Missions at Cincinnati took action to place the Triangle Clubs in the Circle Department. Since the Clubs are made up of teen age boys and girls it seems fitting that they should enter the Young People's ranks. The Circles are glad to welcome the 315 Clubs and hope they will like their new associates.

The state secretaries who have charge of Circle work will now direct Triangle Clubs also.

New Triangle Club programs are now available from the Literature Department, College of Missions Building, Indianapolis, and all Clubs which have not yet secured them should do so at once. They are for use from January to June and are studies about China, in accordance with the United Missionary Study work. We want to see Triangle Clubs grow this year, just as Circles are going to.

Our Boys and Girls

Are the boys and girls of your church receiving any missionary instruction? Why?

If they are it is because *somebody* is realizing that in your boys and girls there are future church leaders, and preachers and missionaries and that the training for this important work must be begun in the impressionable years of life. If they are not it is probably because *everybody* thinks it should be done and *nobody* says, "Here am I, Lord."

The clearness with which we see the task which is to be laid upon the Church fifteen years hence, and the alacrity with which we respond to the call for the foundation work today is a good index to our faith that the "knowledge of the Lord shall cover the earth as the waters cover the sea."

If there is "no place" in the program of the church to show the need of the world to its young life there is every reason to expect that when full growth has been attained there will be "no place" in that life for world service.

In every primary and junior department of every Sunday school there should be missionary instruction. Aside from this in every church there should be an additional meeting *of the same juniors* at least once each month for instruction and training along missionary lines. If the instruction in the Primary Department of the Sunday school is properly given that is perhaps adequate, but not so with the juniors. This is the age for the assembling and the memorizing of facts. Definite studies of the great fields of service should be given and memory work required. This cannot be done in the time allotted for Sunday school work.

The obligation upon the church for the training of the young is as certain as that which rests upon our nation for the education of its youth in the public schools.

Beginning with January and continuing for six months the Juniors will study China. In the Sunday schools it will be "The Flag of Five Colors." In the *King's Builders*, missionary studies for the Junior Societies and Mission Bands will be in the form of special study of our stations in China with handwork as an interetsing feature. Additional articles on "Chinese Boys and Girls at Home," "Chinese Boys and Girls in School" and "How Chinese Children Worship" will appear, also pictures of Chinese life and other interesting bits of information.

Picture sheets of Chinese life and of our own stations may be secured from headquarters. "Waiting for the Doctor" is a good play for Juniors. "Mai-ling's Adventure," a chapter of "The Honorable Crimson Tree," has been dramatized and can be put on by Juniors with the assistance of one or two older ones. These are available now. A list of Chinese stories and where they are to be found will be sent upon request to the Boys' and Girls' Department.

Literature

Lord Bacon wrote long ago that "Reading maketh a full man," and we are finding it difficult today to keep pace with the "filling process" our missionary women are demanding.

The uncertainties of the printing business these days caused a delay of a month in the delivery of the program leaflets for January-June, 1920. However, these are now ready and may be secured from the Literature Department, College of Missions Building, Indianapolis, Indiana, price 50 cents per set; single leaflets, 3 cents.

January—Sunderi, Experiences in India (Dr. Ada McNeil Gordon); Sanitarium at Pendra Road (Dr. Mary Longdon); Three Autobiographical Sketches and Personal Experiences (Dr. Zoena M. Rothermel, Dr. Bertha M. Thompson, Dr. Jenny Crozier).

February—The Healing of China (Mrs. Eva Raw Baird); How the Medical Missionary Works (Dr. Osgood); Six Hobbies and a Family (Bert Wilson).

March—Opening Tibetan Doors; The Healing of Tibet (Bert Wilson); A Life for Tibet (Ellie K. Payne).

April—Women and Children of the Phillippines (Mrs. Myrtle Wilson Stipp).

(Mrs. Pickett kindly consented to prepare a leaflet, but was hindered by illness. We are hoping for one later.)

May—Paraguay (Mrs. C. Manly Morton); Spiritual Healing of Latin Ameriea (Miss Elma Irelan, Mr. V. C. Carpenter). Three leaflets on Mexico will be available January 1.

June—Medical Missionary *Versus* Witch Doctor (Dr. Jaggard); "Old School Doctors" of Africa (Luey King De Moss).

In addition to these leaflets, a special program article will be featured in every issue of WORLD CLAL. The one for the month of February is "The Healing of China," by Dr. Hagman. *Do not fail to read it,* and have it presented at the meeting. The article for the January meeting, "The Healing of India," by Dr. Mary McGavran, will be found in the December number of WORLD CALL.

At a conference of state officers in connection with the Cincinnati convention it was decided to have the *News Letter* issued quarterly this year.

The issuing of the campaign leaflets has been delayed for a number of good reasons. Five of these are now ready: Aims and Recommendations for 1919-1920; The Circle Special; State and Provincial Development Work; Facts and Figures of Forty-Five Years; The Individual Member and Local Missionary Society.

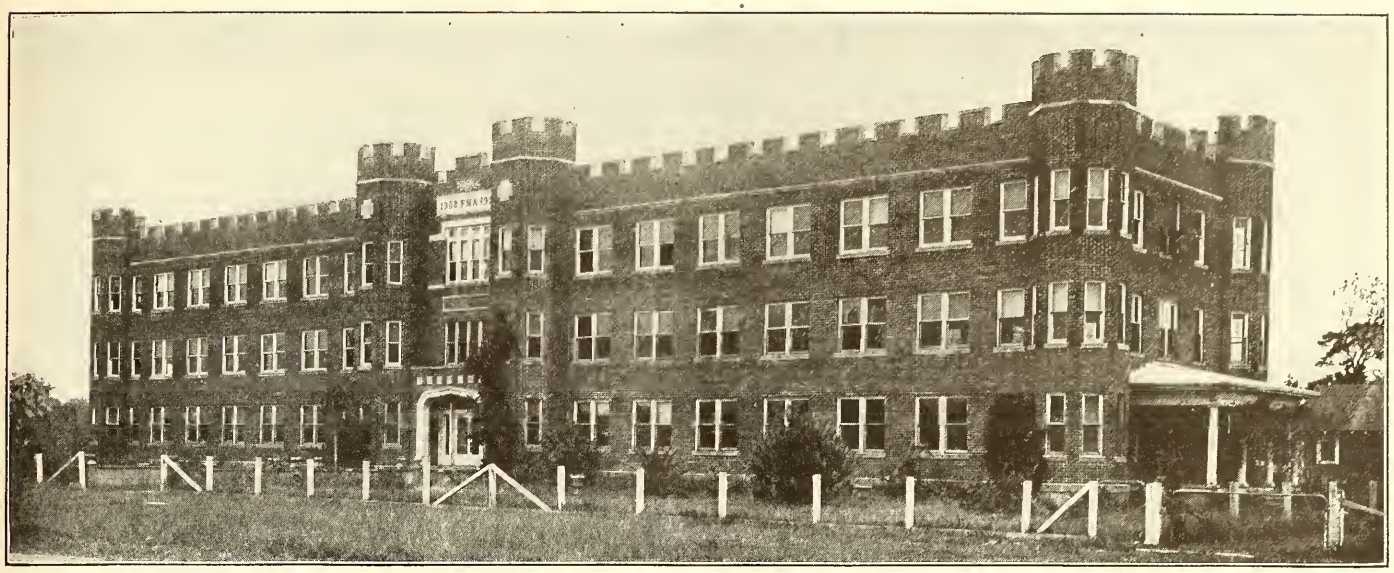
Prayer Meeting Topics for 1920

JANUARY

7. A New Beginning. Gen. 1:1; John 1:1-18; 3:3.
14. Christian Internationalism. The need of a world inclusive program. Acts 1:8; Luke 24:27; Rom. 1:8-17.
21. The Searcher of Hearts. Ps. 139.
28. Limitations of God. Rom. 8:19; Matt. 13:54-58; Heb. 6:8.

FEBRUARY

4. The Supremacy of Love. I Cor. 12:31-13:13.
11. Christian Internationalism. The world hunger for the Christ Spirit. Acts 16:6-10; 17:22-23; Ps. 42:1-6.
18. Pure Hearts in Holy Places. Ps. 24.
25. The Right Use of Money. Luke 16:1-13.



New Home for the Aged in Florida

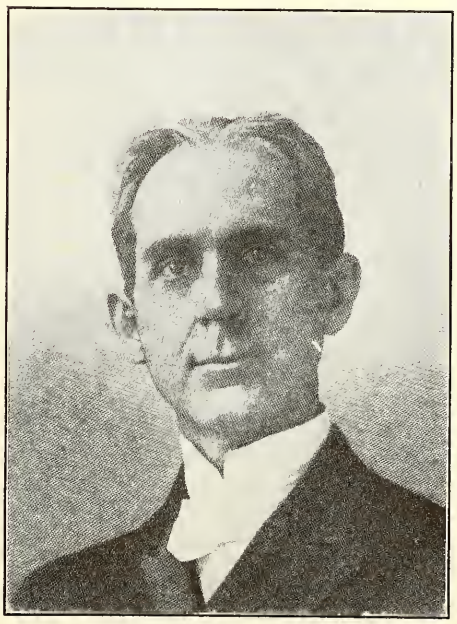
THE National Benevolent Association has just acquired the property of the bankrupt Florida Military Academy at Murry Hill, a beautiful suburban community of Jacksonville, Florida. This property consists of six acres of land under cultivation, and a very substantial, ornate brick and stone building. With comparatively little alteration it will accommodate from eighty-five to one hundred persons. It has a capacity almost equal to all of the Association's other homes for the aged combined.

The opportunity to secure it seemed providential. The Association was confronted with a long and constantly growing list of waiting applicants. Daily messages were being received from churches and ministers begging us in mercy's name to admit some worthy Disciple of Christ in dire distress. Often and often before the request could be granted the applicant had to be sent to the poorhouse, to the humiliation of the church. The necessity for enlargement was great, but there was the prohibitive cost of building standing squarely across the way. The Board was perplexed and distressed. Immediate enlargement was a necessity and the per capita cost of a new building was staggering. Then came the word from John T. Boone, minister of the First Church, Jacksonville, Florida, that the creditors of the Florida Military Academy would take their equity, $30,000, for the property. A careful appraisement places its present valuation at from $60,000 to $75,000. With an outlay of about $10,000 for alterations and $5,000 for furnishings, it will give us an ideal home for the aged and enable us to give relief almost immediately to that long line of travel-worn pilgrims who stand waiting outside our doors.

Florida furnishes a delightful climate for old people. The winters are mild, indeed they are often so mild as to scarcely require any fuel. Vegetation is abundant. Flowers bloom almost every month in the year. Here, fanned by the sea breezes in summer, secure from the rigors of our northern winters, they will find the largest degree of comfort.

Within three months' time the Association hopes to be ready to throw open the doors of this beautiful home with a cordial welcome to our aged, needy brethren. Here they will find each a room for himself with hot and cold water. Here they will find a reading room, spacious social rooms, a good chapel and a hospital. We need $10,000 at once for alterations. Who will be the first to subscribe? We will need $500 to furnish the hospital. Who would like to furnish it as a memorial? We will need $100 apiece for at least 50 rooms we desire to open at once. A gift of $100 will entitle the donor to name the room. We should have $500 for the dining room.

Brethren, here is an opportunity to have fellowship with Christ in His sufferings. Report at once to the National Benevolent Association, 2955 Euclid Avenue, St. Louis, Missouri.



John T. Boone

Living Links

THE scale of advance for missionary salaries, beginning with October 1, 1919, the high cost of exchange on money of foreign countries and added expense in upkeep of stations, demand an increase in cost of Living Links. The Foreign Christian Missionary Society and Christian Woman's Board of Missions are submitting the following increase to all individuals, organizations and churches in the Living Link class:

Where an individual missionary is assigned to a church, organization or an individual, they are asked to give $1,000 annually.

Some churches and organizations supporting missionaries in the past may be unable to meet this increased amount. Any such are requested to assume support of a Sustaining Link.

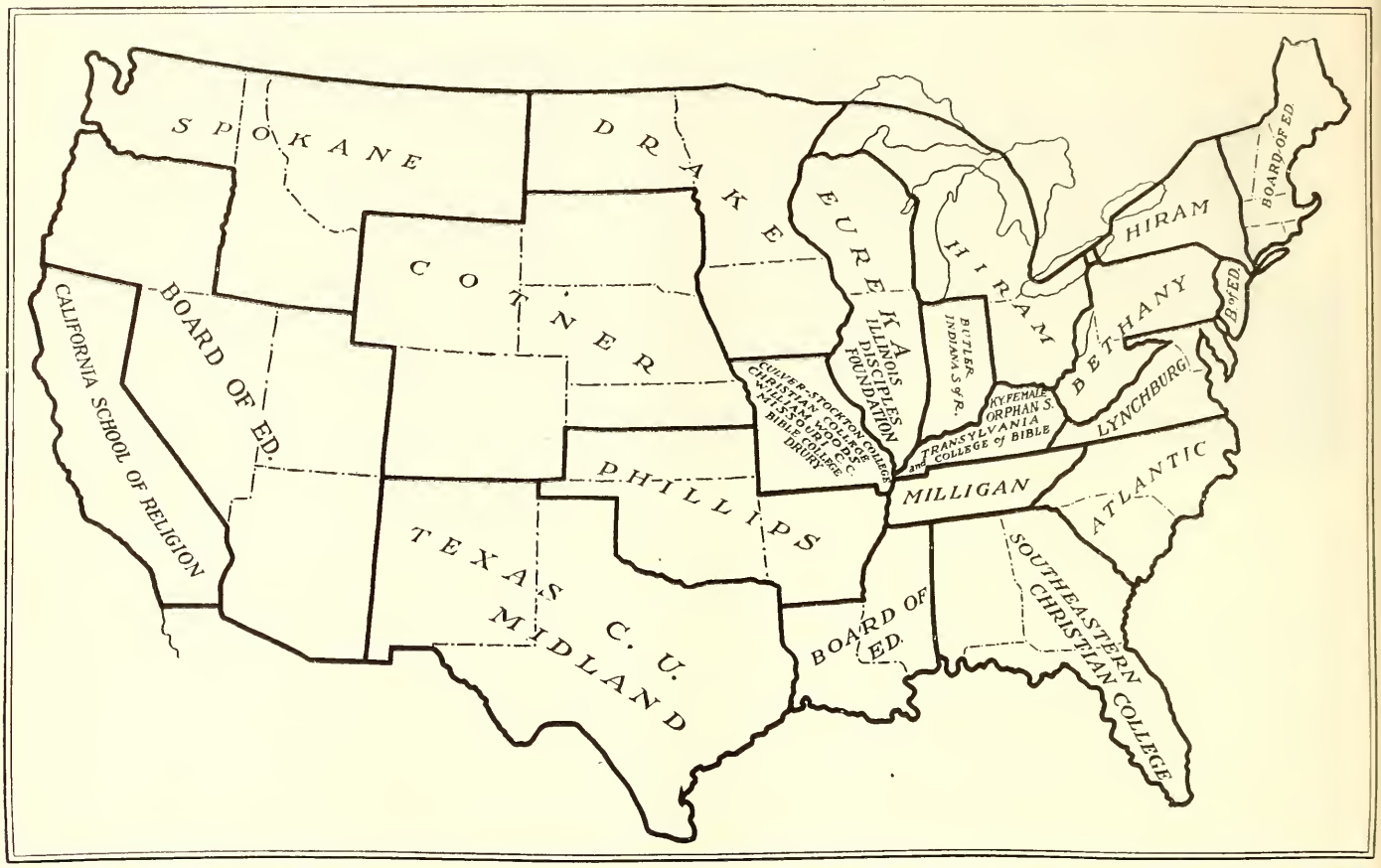
The Sustaining Link provides support for the activities of a certain Local Station, or may be divided among two or more stations. In every mission station there are current expenses on property, repairs and upkeep; supplies for schools, orphanages, hospitals, dormitories, native churches, relief and evangelistic work, support of native evangelists, Bible women, teachers, hospital assistants, helpers and wards.

Support for Sustaining Links will be assigned to churches, or organizations or individuals contributing $800 annually for such work. Those supporting Sustaining Links may designate the station in which they wish their funds used.

Churches and organizations providing $600 annually will be listed for support of Living Link Standards and may be assigned to a unit in some station.

All leaders are urged to bring their churches and organizations up to the required amount necessary for the Living Links this missionary year. All churches, organizations and individuals who have been assigned an individual missionary will be given due time in which to reach the required amount of $1,000 annually. No individual missionaries will be assigned from this time on for less than $1,000 annually.

New Plan for Handling Education Offerings



The Board of Education Suggests This Allotment of Territory to Its Institutions in Order That an Intensive Cultivation of the Whole Field May Be Assured

The Board Desires in No Way to Hamper the Promotional Work of Institutions Which Are at Present Not Represented on the Board.

The recent International Convention held at Cincinnati, Ohio, adopted certain recommendations regarding the handling of offerings from the churches to the colleges for defraying current expenses. The recommendations were presented to the Convention on Friday afternoon, October 17, 1919, by the Committee on Recommendations and were adopted practically unanimously by the Convention.

The new plan differs very materially from the apportionment plan of the Men and Millions Movement and also from the former method of handling the educational offerings which form part of the missionary budget of the local church. It is believed that the new plan meets all the objections which have been urged against the former methods. Every effort possible has been put forth to formulate a plan which will be just and satisfactory.

The new plan concerns only those institutions which are members of the Board of Education but, inasmuch as twenty-six of our colleges, universities, and Bible chairs are members, and only two or three institutions do not hold membership in the Board of Education, the new plan is well-nigh universal in its application. If offerings are designated to those institutions which are not members of the Board, they should be sent direct to those institutions and not to the office of the Board of Education.

Recommendations Adopted at Cincinnati, Ohio, Friday Afternoon, October 17, 1919

We recommend:

1. That the Board of Education be made the clearing house for all gifts to current expenses, for the colleges and institutions belonging to the Board.

2. That the territory allotted to the respective colleges and institutions for cultivation be observed, and that it be taken for granted that the gifts from a given territory are to go to the institution or institutions of said territory unless otherwise specified.

3. That where there is more than one Disciple college in a given territory, a basis for the distribution of gifts from said territory shall be mutually agreed upon; and in case of failure of such colleges to reach an agreement, the Board of Education shall determine the ratio.

4. That the right of solicitation of gifts for current expenses by the colleges, from churches and individuals, be recognized and encouraged; but that institutions shall urge the churches in their territories to remit all moneys to the treasurer of the Board of Education.

5. That there be the closest cooperation between the colleges and the Board of Education in this matter, and that monthly reports be made to the Board by the colleges, and by the Board to the respective colleges, of all gifts received during the month.

6. That a full and complete account and report be made each year by the Board of Education to the International Convention of all moneys received during the year by the Board and each of its constituent members.

7. That, as the offerings are sent in, the Board of Education shall deduct such proportionate amount per month as is apportioned to meet its budget. The balance shall be remitted to the colleges monthly. (It has been agreed that the small sum of one penny per year per church member will be tolled for budget of Board.)

Reasons for Plan

1. Because of mistakes and misunderstandings regarding the disposition of offerings, it seems necessary to have a plan so simple and clear that no one can misunderstand. The new plan is easily understood.

2. Because in states such as Missouri, where we have more than one college, many churches have not desired to designate any one college; hence, in many instances, no offerings have been made. The new plan solves this problem.

3. Because it is desirable that a complete report of gifts to education be made each year for the International Convention. Under the old plan this has been impossible.

4. Because it is important that churches

making offerings to education be given proper credit in the Year Book. The new plan takes care of this for the twenty-six members of the Board.

5. Because a more equitable method of financing the Board of Education is needed. Under the old plan the colleges have borne the expense by direct assessments. This has worked a hardship on the weaker institutions.

6. Because the Board of Education is not included in the United Christian Missionary Society. The Society will have a central treasury. It is necessary that the educational interests have a central treasury also.

7. Because there is needed a strong and efficient Board of Education which can help our struggling colleges to secure adequate support. *Unless the Christian colleges survive, the Christian church will perish.*

Points to Remember

1. Do not confuse this plan with the Men and Millions Movement apportionments. They are entirely distinct propositions.

2. Definite territory has been assigned the institutions that hold membership in the Board of Education for cultivation and support.

3. The offerings from each territory go to support the institutions in that territory unless otherwise specified.

4. No money is sent from one state or territory to another except by special request.

5. The small sum of one penny per year per church member will be assessed against each state or territory for the expenses of the Board of Education.

6. This plan applies only to offerings for current expenses. It does not include gifts for buildings, equipment, and endowments.

7. All offerings should be sent to the Board of Education. After they have been properly credited and receipted, the money will be sent to the institution or institutions for which it is intended.

Send offerings to the Board of Education, 222 Downey Avenue, Indianapolis, Ind.

Members of the Board

Atlantic Christian College
Raymond A. Smith, President, Wilson, N. C.

Bethany College
Cloyd Goodnight, President, Bethany, W. Va.

Bible College of Missouri
G. D. Edwards, Dean, Columbia, Mo.

Butler College
Thomas C. Howe, President, Indianapolis, Ind.

Christian College
Mrs. L. St. Clair-Moss, President, Columbia, Mo.

Cotner University
A. D. Harmon, President, Bethany, Neb.

Culver-Stockton College
John H. Wood, President, Canton, Mo.

Disciples Divinity House
Herbert L. Willett, Dean, Univ. of Chicago, Ill.

Drake University
Arthur Holmes, President, Des Moines, Iowa.

Drury School of the Bible
W. J. Lhamon, Dean, Springfield, Mo.

Eureka College
L. O. Lehman, President, Eureka, Ill.

Hiram College
Miner Lee Bates, President, Hiram, O.

Illinois Disciples Foundation
Stephen E. Fisher, Minister, Champaign, Ill.

Indiana School of Religion
Joseph C. Todd, Dean, Bloomington, Ind.

Kentucky Female Orphan School
Miss Ella Johnson, President, Midway, Ky.

Midland College
F. G. Jones, President, Midland, Tex.

Milligan College
H. J. Derthick, President, Milligan College, Tenn.

Missouri Christian College
R. L. Thorp, President, Camden Point, Mo.

Phillips University
I. N. McCash, President, East Enid, Okla.

Southeastern Christian College
J. H. Wood, President, Auburn, Ga.

Spokane University
A. M. Meldrum, Chancellor, Spokane, Wash.

Texas Christian University
E. M. Waits, President, Ft. Worth, Tex.

Transylvania and College of the Bible
R. H. Crossfield, President, Lexington, Ky.

Lynchburg College
J. T. T. Hundley, President, Lynchburg, Va.

William Woods College
Joseph A. Serena, President, Fulton, Mo.

College of Missions
(Cooperating)
Charles T. Paul, President, Indianapolis, Ind.

These All Died in the Faith

Miss Elizabeth Fay, November 26, 1919; Manhattan, Kansas. For forty-five years an active church worker.

Mrs. Charlotte M. S. Hosking, November 30, 1919; Baltimore, Maryland.

Mrs. S. C. Pierce, November 11, 1919; North Fairfield, Ohio. Age eighty-one years.

Mrs. Alma Allen, October 14, 1919. Age sixty years.

Mrs. Flora Ross Hatfield, September 21, 1919; DuQuoin, Illinois.

Mrs. Adda Naylor, October 8, 1919; Barnesville, Ohio. Member of the Christian Woman's Board of Missions forty-three years.

Mrs. Elizabeth Clark Haley, August 29, 1919; Santa Cruz, California. Wife of J. J. Haley, sister of Champ Clark.

Mr. R. G. White, minister; Washington, Pennsylvania. Age eighty-three years.

Mrs. Clarinda A. Hardesty, October 5, 1919; Santa Rosa, California. Age seventy years.

Mrs. W. B. Kerns, October 3, 1919; Bunceton, Missouri.

Mrs. F. M. German, October 3, 1919; Bonham, Texas.

"White Coal" in the Church

THERE'S a lot of beautiful water loosing its power over the waterfalls of America—loosing and losing. They call it white coal. There's a lot of honest energy in the church today foaming over the rocks of pay-the-debt and buy-the-coal and rescue-the-perishing with chicken pie suppers at half price. They call it the Ladies' Aid Society. Good and loyal to the core, this home guard of the church has been treated more like a body of marines that were just naturally expected to land anywhere that trouble was and not only carry the job to a finish, but do it well—anything from cleaning up the cemetery to buying a new hood for a smoking chimney, and pay for it stitch, stitch, stitch!

Oh, what a waste of the ministry of women! Oh, that one might free them from the task of the smoke-hood and set a child before them. Give them the things their hearts rejoice in, the tasks of ministry and mercy. What a world of "white coal" ready to move the machinery of love!

The other day we saw this wish come true. It was at Princeton, Illinois, where the teacher of a class of young married women who had been using their needles for war needs, proposed that since the war need was past they go right on, but switch their activities into the established program of the church. Specifically, she proposed that they sew for the orphanages of the National Benevolent Association of the Christian Church. This met with instant approval. But this teacher was a general and overlooked nothing. She saw at once that her class comprised but part of the women (and girls) of the church. She proposed to the rest that they form an organization with directors that would enlist every woman. It was done. Each member of the league or guild was to make two articles (from washrags to dresses). All material was to be new. An experienced seamstress amongst them guided them, especially in the cutting. A letter was written to one of our orphanages inquiring just what items would be most acceptable. Now they could act intelligently and do nothing at random—a valuable point to be remembered. Fingers began to fly and hearts to tingle with the thought that they were not only rendering a loving service to a host of little folks, but were helping the church to honor its Christ right in its own land and country. In all this cutting and sewing and talking and imagining do you think these folks had a good time? And what do you estimate was the value to the younger members of joining with their elders in this fervor of service?

Well, bye and bye the garments were completed and they brought them to the church for an evening of happiness. They hung them on the walls and over the rostrum and laid them on the tables, a great multitude of them. Then they invited their friends, and these modern Dorcases, improving a bit upon the model, refused to leave the exhibition of their work to any posthumous agents, however well intentioned, but insisted on themselves showing to their friends the garments that they themselves had made. Little Mary Alice conducted many a friend (and with what pride you may imagine) to see the two washrags she had made. Matron Nimblefingers showed the two dresses she had made for girls of ten, and Grandma Goodheart showed two each of pillowslips and sheets for single beds. The evening ended with very light refreshments at five cents a plate to provide money for more new material. Do you think that evening was a success for solid enjoyment? Moreover, there were some outsiders who caught the idea and hurried home to plant the seed in another church.

So when that happy evening was over they took all those pretty garments from the walls and packed them in a very large box—there was two hundred dollars' worth of finished garments, made mostly of laughter and good times, having cost much to nobody.

In due time the box arrived at one of our orphanages, and then what? Nothing but more good times. And when it came to trying on there were laughter and looking-glasses (what's a new dress without a looking-glass and a wry neck?), giggles of joy and blushes of pride and—oh, joy!—best of all, they fit, and they were new!

Then, last of all and maybe best of all, there came back to these needlewomen of Princeton, Illinois, a goodly letter of gentle and genuine gratitude for the big box of love. And in a public place they read the letter, and every one knew that Christ comes into the hearts of men "that their joy might be full." FRED KLINE.

As an addendum to Brother Kline's article on "White Coal in the Church," I wish to say a few words to that same loyal "home guard of the church" who have been losing their power, so to speak, in doing things that ought to be done in other ways.

Brother Kline tells of how the loyal home guard of the Princeton, Illinois, church have decided to use this white coal of energy in making garments and providing the things necessary for the comfort and support of the children in the orphanages of the National Benevolent Association of the church. That is well, very, very well, and we rejoice with Brother Kline over their happy work. But now, this is what I would like to add: We have some of the dearest old people in our havens of rest for the aged and they, too, need comforts and support, they, too, are made to laugh and be happy over the opening of a box of nice new and pretty things. Why not include them in the proposed activities? Of course, there are more children and more articles must go in their box, but might not the old people have one article from each loyal home guard, or even a third of the number of articles for their box? Dear friends, do not forget the old people. Their delight, their happiness and appreciation of what you may do will surely abundantly repay you for all you may do.

We hope many of our ladies' aid societies will follow the example of this fine society of Princeton. It will do them good as it will do good to the family in our homes whether children or old people, and help the governing boards in their problems of how they shall be clothed and fed and made comfortable. MRS. J. K. HANSBROUGH.

Willing Workers Guild, Princeton, Illinois

The Princeton Plan

THE guild was born in the hearts of a few women who wished to enlist the interest and efforts of the women of our church in clothing the children in our Christian orphanage in St. Louis. Their enthusiasm was contagious and in a few weeks most of the women and girls of the church were organized in groups of ten, with a leader for each group, and all had promised to furnish two new garments annually as their membership fee in the guild. Wednesday afternoon was set aside as guild afternoon when the women were to meet and sew for the orphanage. Twice each year an exhibition of goods made and contributed is held at the church when the membership of the church is invited to look at the display of garments and supplies.

The effect of the guild upon the church has been marked. It has resulted in increased liberality of time and money on the part of the women and many of the men are making cash gifts who were not interested in benevolence prior to the organization of this guild. The entire membership has a sense of pride in the work the women are doing and the cash offering to the National Benevolent Association more than doubled during the past year.

Socially this organization is reacting favorably. It furnishes a worth-while outlet for the social energy of the women. It takes the place of Wednesday clubs, thimble clubs and other social clubs of a purely social nature, for in the guild meetings this side is kept alive and light refreshments are served at the close of the work period. Every care is taken to create a splendid social atmosphere in the guild meetings.

The guild has appealed to several splendid women who are not members of our church, and they have been added to the list of the friends of the church through this work. They are naturally becoming more and more concerned with the work of the church and especially of the Willing Workers' Bible class, under whose auspices the guild work was instituted and is being carried on.

As a pastor I am delighted with the way in which this organization has linked us with those who need our help. We cannot serve without being helped ourselves, for bread cast upon the water will return in many ways. The growing feeling of friendship that comes from a comradeship in a worthy cause is one of the by-products of this helpful service and I can heartily commend the Willing Workers Guild to every church and minister in the brotherhood. I will be glad to answer any inquiries in regard to the details of the organization and conduct of the guild. CECIL C. CARPENTER.

Princeton, Illinois.

Great Survey Conference at Atlantic City in January

INVITATIONS have been sent to more than a thousand leaders in home and foreign missions, and other church activities for the World Survey Conference to be held at Atlantic City January 7 to 10 next. Those who attend will be the representatives of the evangelical denominations and boards, numbering nearly a hundred, which are co-operating in the Interchurch World Movement of North America.

The conference will consider the preliminary results of the world-wide surveys the Interchurch Movement has been carrying on for many months and decide on a joint program. The surveys will make it possible for the first time to visualize the whole task of the Church and to know approximately what it will cost in men and money for American Protestantism to undertake its fair share of responsibility for world evangelization. The various denominations will be asked to determine their individual responsibility, to frame their own budgets and to decide by mutual agreement on a date in the spring of next year for a united, simultaneous financial appeal both to their own constituencies and to American Protestantism as a whole.

The Interchurch Movement has made public the following tentative program of its activities next year:

Spiritual emphasis during January, beginning with Week of Prayer Conference, Field Department, Atlantic City, January 6-7.

World Survey Conference, January 7-10, Atlantic City.

Ministers' State Conferences, January 20 to March 1.

National Household Visitation under the auspices of the Home Missionary Survey, January-March.

Laymen's Conference, January 31, February 1-2.

Christian Stewardship: February 22, Stewardship: February 29, Life Enrollment.

County Conferences, February-March.

Metropolitan Conferences, February, March, April.

Township Conferences, March-April.

Life Service and Evangelism, March, culminating in a great ingathering on Easter Sunday, April 4, 1920.

Financial Campaign, probably last of April. Date to be determined by World Survey Conference.

May to September, Conservation conferences, also Missionary Education and General Interchurch World Movement Conferences.

Panther Attacks Dr. Mary Longdon

INDIA is the paradise of all sorts of wild animals. Even in India, however, it is not very often that the missionary has a personal encounter with any of the more dangerous inhabitants of the jungle, such as tiger or panther. In all the years since the Disciples of Christ began their mission work in India until now, no missionary had ever had even a scratch from a wild animal, or been bitten by a snake. When at last the fateful day arrived, it was not one of the men, who sometimes go out with guns to challenge the beasts —and take their skins as trophies—but one of the women who went out with empty hands to protect her homestead, to whom the lot fell.

This introduces the story of Doctor Mary Longdon's nearly fatal encounter with the panther. Doctor Longdon lives all alone on the edge of the jungle near the tuberculosis sanitarium at Pendra Road. In the small hours of the morning of October 14 the doctor heard something tearing down the little house near her bedroom door, where she kept some fine fowls on which she depends for nourishing food for the sick folks in the sanitarium. Without stopping to think much about it, she went out alone in the dark, just in time to see the shadowy form of a panther sneaking away toward the jungle. The intruder had fled on her approach, but no sooner had she tucked herself in bed again than the fowls were attacked a second time. This time she rushed out and caught the thief inside the chicken house. She tried to drive him out with a stick. At first he refused to run away. Then, having escaped from a hole in the rear of the house, he came around to the front and suddenly threw his huge form upon the unsuspecting doctor. He seized her arm in his teeth, which passed entirely through the arm, and with his claws he tore her skin in a dozen places, scratching her badly from head to foot. The doctor's screams brought a patter of bare feet from cottages and hospital, for all the people knew she was alone with nobody but themselves anywhere near. At the sound of voices and flash of lights the panther reluctantly released his hold and again fled, growling, into the jungle.

Now here was the doctor at four o'clock in the morning, terribly wounded, and the nearest doctor many hours away—it was sixty hours before a doctor finally reached her. So, suffering from pain and shock and fright, she proceeded to tell Harri Singh, one of the old Damoh orphanage boys, how to clean the wounds and sew up the worst of them; and he did it.

As soon as might be, they telegraphed to Doctor Mary McGavran at Damoh. There is no other doctor at Damoh except the government surgeon. The native hospital assistant was very ill with fever and there was no one who could carry on the treatment of the one hundred and twenty-five to one hundred and fifty patients a day who were coming to the hospital, so it had to be closed. Doctor McGavran reached Pendra Road by the quickest possible way, sixty hours after Doctor Longdon had been mauled. She took the doctor to Bilaspur and there, Doctor Crozier helping in every way possible, they kept up the fight against infection and death day and night for weeks. Mrs. Penner, from the Mennonite Mission, a trained nurse, left her home and work in answer to a telegram and took the night work in caring for Doctor Longdon. After some days the fever began to abate, some of the wounds healed and at last reports, though still very weak and ill, Doctor Longdon was out of danger.

This story points several morals. *First*, when they took the doctor away from Pendra Road, Ivalu Andrus, one of the new missionaries from the College of Missions, went to Pendra and alone took entire charge of the hospital and sanitarium. The panther came back and prowled around the house as usual, and later killed a child, and still threatens the neighborhood for all anyone here knows. There is not an extra nurse or even another extra missionary to send to Pendra Road to be with Miss Andrus in this somewhat lonely place. There is no competent native assistant, either man or woman, to help with the care of the people in the tuberculosis sanitarium or in the hospital. Do we here at home believe that this is even good business, or that it is worthy of our people? The tuberculosis sanitarium, which serves our own and several other missions, and is a very haven of salvation to multitudes of Indian young people, is located at Pendra and is a great example from which other folks judge as to just what sort of people the Disciples really are.

Second. The Mennonite friends, our nearest and good Christian neighbors, had to cripple their own work and send one of their most needed workers to help out our overtaxed and undermanned Bilaspur station. No one out in India has yet suggested that these good friends are either "seetarians" or "denominationalists." The missionaries out there call them brethren in Christ and thank the Lord that they are there.

Third. The Damoh hospital for women and children, treating an average of one hundred and thirty a day, had to be closed for three weeks or more, because it is normally undermanned and inadequate, and has to close whenever an accident calling the doctor away happens, the doctor herself breaks down, or supplies run out. In that three weeks nearly three thousand treatments that ought to have been given—some of them matters of life and death—were not given. Is it any wonder that missionaries and native helpers alike, grow discouraged and fall ill under such circumstances?

Since the above account went to the printers further and worse news has come from Dr. Longdon. The wounds refused to heal. Tetanus set in and for four days her life was in momentary danger from lockjaw. The doctors had done all they could to anticipate this danger and had used serum as soon as it could be procured. On the twenty-third day, after five days of tetanus, she seemed to be out of danger for the time being.

Going and Growing

AT the last meeting of the Board of Ministerial Relief five names were added to the relief roll, two preachers, two missionaries and one widow. Increases were made to four, making the total per month allowed at this one meeting $130. This brings the total number on the roll up to 229 and the payments are now at the rate of $54,304 annually.

The Board is compelled to make many increases owing to the continually rising costs. Many new names are added at each Board meeting. This necessitates a much larger gain in receipts. We have faith to believe that when the churches know of the great and urgent needs they will respond to meet them.

The Board congratulates itself on the election of G. I. Hoover, evangelist of the Eastern District of Indiana, as a trustee to fill the place left vacant by the death of W. S. Dickinson. Mr. Hoover is deeply interested in all the enterprises of the churches and because of his wise counsel and discernment will be a very valuable addition to the Board.

Since the removal of W. S. Dickinson as vice-president, his place had been vacant. At this meeting President T. C. Howe was elected to this position.

Receipts for the year thus far make a good showing, the total gain over the same date last year is $2,893.67, indicating the continually larger place this sacred ministry has in the affections of the churches.

Is Their Fight Our Fight?

"LET no man suppose that progress can be divorced from religion, or that there is any platform written for the ministers of reform other than the platform written in the utterances of our Lord and Savior." —Woodrow Wilson.

As has been said before, the Board of Temperance and Social Welfare is now launching its new and enlarged program, and in the future will stress and labor for the enforcement of law, for world prohibition, and for social welfare. Lincoln said regarding law enforcement: "Let reverence for the law be breathed by every American woman to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books and in almanacs; let it be preached from the pulpits, proclaimed in legislative halls and enforced in courts of justice, and in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay, of all the sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

A recent Methodist Temperance Bulletin under the heading of "Their Fight, Our Fight," says: "The war has cast a lightning-vivid flash of illumination upon the fact that all of the world's eggs are in one basket. What is produced in England and France and Scotland, and all Europe, goes into one pantry with the production of the United States." If this is true commercially, should it not be true socially, morally and spiritually? Are the people of our country to shut their eyes to the proceedings and happenings of the rest of the world?

Dr. C. W. Saleeby, an Englishman, has written to the "British Journal of Inebriety," concerning prohibition in the United States:

"It is not the monomania of a few so-called fanatics, but the general consensus of public opinion in all classes that has added the prohibition amendment to the Federal Constitution of the United States. The results of the drastic measures of prohibition already taken in wide areas, both urban and rural,

have widely convinced many, from governors of states downwards, who were opposed to such measures until they had been enforced. I was in twelve states, most of them 'dry,' and nowhere did I find any appreciable or respectable body of opinion asking for a return to the old conditions. I was enabled to compare the vital, criminal and industrial statistics in many states and cities before and after prohibition—in cases both of recent and of more remote enactment. Their evidence conforms to more than the most sanguine expectations, and it is particularly to be observed that the contrast was between prohibition and extensive measures of control. I had the advantage of personal conversation with several governors of states, and with more mayors, chiefs of police, medical officers and so forth, than I can remember. Their testimony was unanimous and enthusiastic.

"There is a general determination amongst American people everywhere to make the eighteenth constitutional amendment as effective as the rest of the Federal Constitution in increasing degree from January 16, 1920."

The following paragraph shows the readiness and willingness of representatives from other countries to cooperate with us in the suppression of the manufacture and sale of alcoholic drinks: "At the conclusion of a recent Washington Temperance Conference, representatives from Australia, Canada, Denmark, England, France, Ireland, Japan, Mexico, New Zealand, Scotland, Switzerland and the United States assented (subject to the confirmation of their respective organizations) to the constitution of a World League for the suppression of the manufacture and sale of alcoholic drinks. The United Kingdom Alliance of England, in its organ, *The Alliance News*, says: 'America has begun to think internationally, and the initiation of the proposal for a World League was the outcome of the recognition that only a co-ordination of all the forces working for the suppression of alcoholism could make the world safe for prohibition.'"

THE BOARD OF TEMPERANCE AND SOCIAL WELFARE.

First Report on the $100,000

THE Bible schools are striving to raise $100,000 this year as their offering to the Bible School Department of the American Christian Missionary Society. The campaign opened most auspiciously on Thanksgiving Sunday. Previous requests had so demanded copies of "Building the Church," the exercise for the day, that a second edition of this popular program had to be run.

Record-breaking offerings are reported for the first week of the campaign, November 23 to 30. The schools are multiplying in enthusiastic fashion all previous offerings for this cause. Cynthiana, Kentucky, last year giving $250, this year reaches the new mark of $633, the largest single Bible school offering ever made to the American Society. Kentucky also holds another record with North Middletown, a rural school, giving $350.

Most encouraging reports are coming from every section. Fort Smith, Arkansas, doubles last year's gift with $125; Jackson Avenue, Kansas City, Missouri, reports $120; Evanston, Cincinnati, goes from $226 to $311; Hopkinsville, Kentucky, raises $550; Houston, First, Texas, breaks the record for the Lone Star State with $316; Mansfield, Ohio, from $100 to $171; Pine Bluff, Arkansas, makes a century offering. Spokane, Central, with $400, Seattle, First, with $250, and Twin Falls, Idaho, with $500, assure victory in the Northwest. Atlanta, Georgia, First Church, wired $367, one dollar for every day in the new year. St. Charles Avenue, New Orleans, Louisiana, enters the century list. Paris, Kentucky, makes it an even half thousand dollars, and First Church, Jacksonville, Florida, $250. Reno county, Kansas, led by the great First Church Bible school of Hutchinson, makes a Living Link offering of six hundred dollars and will probably watch and help the good church at Palo Alto, California, come to self-support. The Indianapolis schools send nineteen offerings in one bunch, making it unanimous and every one showing increase.

The total for this first week in actual money received is nearly five thousand dollars, just about double the receipts for this week a year ago. In all, one-tenth of the $100,000 has been received by November 30.

It is hoped that December will be used to round out and forward all possible offerings. Let none of them go astray for every dollar is needed. By December 31 fully two-thirds of the $100,000 should be cash in hand.

The Bible schools are going over the top this year. Your school will delight to join in this Victory Campaign for *building the church* in the life of America.

ROBERT M. HOPKINS,
Bible School Secretary.
Cincinnati, Ohio.

The Dependent Child the Victim of Politics

IF THERE is any phase of social service that should be kept above and beyond the influence of politics it is the case of the orphan and dependent child. With our theory and practice of government, the state institution, as a rule, is not the place for a child deprived of the benefit and protection of his parental home. The fortunes of state institutions are influenced by party considerations and are too often used by politicians for private or party ends. Consequently these institutions and their helpless wards are often the victims of the gravest abuses. A special committee appointed to investigate the condition of a certain state orphanage reported that they found it in a generally demoralized condition. Abnormal children and children with infectious diseases were found mixing freely with those in normal health. There were some children in a condition to menace the health of every orphan in the institution.

The bathroom, the report says, "beggars description." Only two bathtubs and four washbowls were maintained for all the children in the main building. "The practice of allowing mentally deficient children to mingle with normal children should not be tolerated," the report says. And it further declares that "the mentally weak are not receiving proper medical attention."

There was no milk, because the cows of the institution had been condemned by a state inspector as being tubercular.

The state health board declares it is the fault of the state policy. They do not speak sparingly of the state board of control. This state institution is not worse than other institutions. Indeed, we suspect that it is equal to, if not better than the average. The condition that existed in this particular home is inevitable, sooner or later, to all institutions that must depend upon party politics for their support and direction. Until we have learned to render state service to our social wards, free from personal or party interest, the dependent child is far better provided for under the care of the Church of Christ.

The child's greatest need is love, constant love. The Church's largest asset is love. Her motives are of the highest. Her service the most unselfish. She is giving her life to save the lives of others. J. H. M.

What Answer Shall We Give?

A MINISTER of one of our smaller churches came to us recently seeking advice as to what to do with a man over eighty years of age, an active member of the church from boyhood. He has no kinfolks but his brothers and sisters in Christ. He has grown so feeble that it is unsafe for him to live alone. He has enough income to sustain him, but not enough to enable him to employ someone to care for him.

A woman seventy-five years old, a pioneer in one of our small town churches, has just written in, saying: "I am getting too old to live alone. I could pay the full cost of my living in one of the homes of the church, but not enough to enable me to board in a private family. I would like to spend my few remaining days in the company of my brethren."

A young deacon in one of our western churches has provided a home for years for his aged father-in-law. The increased cost of living and the failing health of his wife have made the burden more than the young people can bear.

She was a bright, promising little girl. A severe illness left her with a frail body and perhaps a mind that had lost its fine edge. After the death of her parents she made her home with a married sister. The sister and her husband, both of the richest cream of our brotherhood, are now both old and in rapidly declining health. They have asked the Association to take over their ministry of love and with it property to meet her modest needs.

What answer should the Association make to these and scores of appeals like them? It has not been its policy to admit anybody with anything like sufficient means for self-support. We have penalized property and put a premium upon poverty by declining to admit any but the most desperately poor.

From experience we have learned that there are many persons in our churches, both men and women, with a little income, whose greatest need is a home, care and companionship and who, if admitted to one of our homes, would come more properly as boarders than as wards.

What shall we do? Shall we enlarge our facilities for the care of the aged and modify our rules so as to receive such as these into our fellowship and under our loving care? We need your counsel. We await your reply.

NATIONAL BENEVOLENT ASSOCIATION,
2955 N. Euclid Ave., St. Louis, Mo.

BULLETIN CHRISTIAN CHURCHES, VANCOUVER, B.C., Nov.30, '19.

Miss Marie Beall's Sunday School class of boys gave $5.00 to Grandview's Contingent Fund last Sunday, so Bro. Gray reports.

Our city papers gave us 34 inches of space announcing the reception to Dr. and Mrs. Macklin and Mrs. Meigs. That's fine.

All enjoyed the duet with guitar accompaniment by Bro. & Sister Muro Sunday night.

Fairview's Sunday-school promised rejuvenation last Sunday as result of personal work by two teachers. Good. Someone has suggested that if the minister is at Fairview Sunday mornings there ought to be an adult class. What say you?

The Kirkwoods have bought a home at 2734 - W. 5th Ave. Call on them.

More than 30 boys from 3 or 4 Bible-schools were at the Conclave in our Grandview Church last Thursday night and enjoyed Mr. Miller's talk on Mountain Flowers. Mrs. McLean, Miss Chittenden and Mrs. Ely surprised them by serving cocoa and doughnuts. The boys have written expressing their thanks.

We enjoyed Bro. Roadruck's report of the Cincinnati Convention and were glad to have his visit.

An expert house-mover has informed us that to move the Fairview Church building as has been proposed is not practical. Therefore, until we can sell our property or some other way opens, we must make the best of present conditions. With everyone seeking to win souls for Christ and trying to edify saints in the faith we can do a great work even now. That's our business under the great Commission of our Lord. That does not wait on buildings but on persons. "To the work, to the work, we are servants of God".

To obey the Great Commission, that is the supreme thing for every Christian. Go, Preach, Baptize, (those who believe, repent and confess), Teach, And God's promise then is "Lo, I am with you always, even unto the end of the world."

Miss Maud Williams presents you with the bulletin this week.

Our chorus practice at Grandview the other night was fine. Let's try it again tonight.

The Mission Band in Grandview started off in fine style, 18 children were present the first day. Marie Beall is leader.

Miss Doris Brealey is putting in some good work on the Christmas program, beginning in time is half the task.

Grandview's Board Meeting is Tuesday night. The King's business again.

Miss Minnie Vautrin writes "Please give my greetings to the members of your church, especially to the Women's Missionary Society". She tells of a restful, pleasant voyage. Over 50 of the 94 first class passengers aboard were missionaries. Read in the November Ladies' Home Journal "- And 45 Missionaries". We hear that Miss Vautrin is to be Acting President of Ginling College for girls in Nanking.

Bro. Bert Wilson writes from Hong Kong, "Neither Mothersills nor newspapers, nor height nor depth, nor any other creature is of any avail when the Equinox gets her back up. But I lived through it. Thanks for all your kindness".

A letter from Bro. Geo. W. Knepper of Spokane has this line in it: I do glory in the Vancouver churches and their fidelity and as for city, you Canadians will admit it is a wonder!"

On Thursday Dr. W. E. Macklin and wife and Mrs. F.E. Meigs sailed on the Empress of Russia for China. Aboard the vessel were Prof. John A. Williams and wife. Prof. Williams is Vice-President of Nanking University. All our people enjoyed the visit of the Macklins and their interesting addresses. The reception on Wednesday evening brought together not only our own people from Grandview and Fairview, but also a goodly number from Hastings St. Church of Christ and others. We were glad to welcome the Hastings St. people and hope they will come again.

The Fairview Aid Society which met with Mrs. Chittenden on Wednesday appointed a committee to complete arrangements for a rummage sale soon. It was felt that such a sale would not only prove a source of revenue but would also give opportunity for a worthy community service. Mrs. Kirkwood was enrolled as a member of the Aid.

Enterprise in Home Missions

The Literary Digest was not the original typewritten publication! Note also the contents of this Bulletin, then consider the following:

VANCOUVER, British Columbia, is a city of 100,000 people. Greater Vancouver, which includes a number of municipalities, has a population approximating 200,000. It covers an area 13 by 17 miles in extent.

We have two churches here. They are three miles apart. The writer is the missionary pastor of both. Both churches are about three miles from the post office, which is the center of the downtown section. Our members are widely scattered over the entire area of the greater city.

Our missionary societies are investing this year $900 in the support of our Vancouver work. They have been supporting the work nearly eight years, and the Church Extension Board has invested $10,000 in the two properties. If this investment is worth while year after year, then surely the expenditure of a few hundred dollars (about $1,000 in Canada) in an automobile would make the other investments more effective, bringing in larger returns. MARCELLUS R. ELY.

N. B. This is a worthy appeal. We know several people who will help, but not enough to provide the car. Shall Vancouver have it?

F. W. BURNHAM,
Pres. American Christian Missionary Society.

Roy N. Cloyd

THE Bible School Department of the American Christian Missionary Society is happy to introduce to our Bible schools a fine new worker among young people. He will be associated with Garry L. Cook in the Central Regional District of Indiana, Illinois, Michigan and Wisconsin. Mr. Cloyd comes to his task well prepared for a great life service as this brief statement furnished by Mr. Cook will indicate.

Roy N. Cloyd was born near Clinton, Indiana. His early life was spent near and in Clinton. He graduated from the Clinton High school, received his A. B. degree from Wabash College, then spent four years in the College of the Bible, Lexington, Kentucky, receiving a B. D. degree and doing a year's post-graduate work.

Mr. Cloyd did four years' student preaching while in college and was prominent in athletics, especially football and basketball. He holds a record in athletics.

For nearly two years Mr. Cloyd served as chaplain in the United States army, eleven months overseas, in England, France and Germany. He began his duties as Secondary Division Superintendent for the Central Regional District of the Bible School Department of the American Christian Missionary Society on November first. Mr. Cloyd is well fitted for work among young people, and has already made a fine impression. He will be located in Indianapolis with the Central Regional District offices at 821 Occidental Building.

Comparative Statement of Receipts for Two Months Ending November 30, 1919

American Christian Missionary Society

(Including Bible School Department.)

	1918	1919	Gain
Churches	$3,826.57	$5,279.34	$1,452.77
Sunday Schools	2,754.67	5,786.90	3,032.23
Christian Endeavor Societies	69.50	154.10	84.60
Individual Offerings	97.39	233.00	135.61
Annuities	100.00	500.00	400.00
Bequests	103.90	100.00	3.90*
Special Offerings	438.23		438.23*
Interest	2,324.14	3,276.64	952.50
Men and Millions Movement	2,331.30	27,446.51	25,115.21
Subscriptions and Literature	214.83	180.20	34.63*
Miscellaneous	1,687.03	1,648.60	38.43*
	$13,947.56	$44,605.29	$30,657.73

Bible School Department for November

Number Schools Contributing	163	218	55
Offerings from Sunday Schools	$2,064.24	$4,846.73	$2,782.49
Offerings from Individuals	24.00	29.00	5.00
Miscellaneous Receipts	3,055.81	2,932.43	123.38*
Total for month	$5,144.05	$7,808.16	$2,664.11
Previous Receipts	1,101.12	1,280.49	179.37
Total for Two Months	$6,245.17	$9,088.65	$2,843.48

Christian Woman's Board of Missions

Churches	$1,251.86	$6,081.93	$4,830.07
Missionary Societies, Circles, Etc.	8,240.32	37,886.25	29,645.93
Children's Organizations	972.39	796.99	175.40*
Individual Gifts	3,250.00	6,793.18	3,543.18
Men and Millions Movement	2,213.89	1,752.68	461.21*
Bequests	353.90	4,883.73	4,529.83
Interest	7,801.29	7,993.90	192.61
Literature and Subscriptions	5,041.80	2,146.45	2,895.35*
Mission Fields and Institutions	1,960.66	1,820.89	139.77*
Sale of Property		3,569.25	3,569.25
Miscellaneous	939.58	1,531.95	592.37
	$32,025.69	$75,257.20	$43,231.51

Foreign Christian Missionary Society

Contributions from Churches	180	306	126
Cont. from Sunday Schools	69	87	18
Cont. from C. E. Societies	143	114	29*
Cont. from Individuals	81	127	46
Churches	$7,555.46	$11,817.33	$4,261.87
Sunday Schools	1,262.54	1,859.79	597.25
Christian Endeavor Societies	1,066.07	1,606.18	540.11
Individuals (General Fund)	3,430.09	2,851.27	578.82*
Individuals (Special Fund)	2,506.50	2,454.50	52.00*
Men and Millions Movement	1,404.03	693.50	710.53
Bequests	103.90		103.90*
Miscellaneous	4,144.71	662.28	3,482.43*
Annuities	1,600.00	2,200.00	600.00
	$23,073.30	$24,144.85	$1,071.55
Gain in General Fund Receipts			$730.22
Loss in Special Fund Receipts			258.67
Gain in Annuity Fund Receipts			600.00

Board of Temperance and Social Welfare

Churches	$119.09	$138.39	$19.30
Sunday Schools		7.10	7.10
Individuals and Men and Millions Movement	6.60	1,983.33	1,976.73
Miscellaneous	60.00	64.28	4.28
	$185.69	$2,193.10	$2,007.41

National Benevolent Association

(For October Only)

	1918	1919	Gain
Churches	$2,815.57	$6,033.61	$3,218.04
Sunday Schools	677.29	1,480.92	803.63
Societies	115.00	304.29	189.29
Individuals	2,494.13	6,127.79	3,633.66
Lodges and Welfare	90.00	910.41	820.41
Patients, Board, Administration	2,432.58	999.50	1,433.08*
Annuities	1,100.00	2,942.57	1,842.57
Trust Funds		1,850.00	1,850.00
Bequests	7,750.00		7,750.00*
Interest Earned	5.59	1,004.98	999.39
Men and Millions Movement	9,103.17	1,944.75	7,158.42*
Misc., Rents and Rummage	202.61	184.58	18.03*
	$26,785.94	$23,783.40	$3,002.54*

Board of Church Extension

Churches	$4,566.10	$6,428.95	$1,862.85
Sunday Schools	24.50	229.59	205.09
Individuals	83.18	240.06	156.88
Annuities	820.00	2,100.00	1,280.00
Bequests	103.90	40.00	63.90*
Men and Millions Movement	6,992.15	1,267.05	5,725.10*
	$12,589.83	$10,305.65	$2,284.18*

Board of Ministerial Relief

Churches	$1,750.95	$2,766.23	$1,015.28
Bible Schools	50.00	27.36	22.64*
Individuals and Men and Millions Movement	475.82	364.00	111.82*
Bequests	300.00	543.97	243.97
Interest and Rent	1,478.54	848.70	629.84*
Miscellaneous	15.38	2,414.10	2,398.72
	$4,070.69	$6,964.36	$2,893.67
Pension Fund October 1, 1919			$52,513.05
Dues Paid by Ministers			1,189.99
Balance in Pension Fund December 1, 1919			$53,703.04

Board of Education

Churches	$627.26	$1,894.15	$1,266.89
Colleges	350.00	700.00	350.00
Miscellaneous	9.78	655.20	645.42
	$987.04	$3,249.35	$2,262.31

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$96.28	$118.64	$22.36
Individuals	316.50	173.00	143.50*
Literature	16.40	1.25	15.15*
	$429.18	$292.89	$136.29*

Grand Totals for All Boards

Churches	$22,609.14	$40,358.57	$17,949.43
Sunday Schools	4,769.00	9,391.66	4,622.66
Christian Endeavor Societies	1,135.57	1,760.28	624.71
Individuals and Men and Millions Movement	34,704.75	54,324.62	19,619.87
Bequests	8,715.60	5,567.70	3,147.90*
Annuities	3,620.00	7,742.57	4,122.57
Interest and Rent	11,609.56	13,124.22	1,514.66
Missionary Societies, Circles	8,240.32	37,886.25	29,645.93
Children's Organizations	972.39	796.99	175.40*
Mission Fields and Institutions	1,960.66	1,820.89	139.77*
Subscriptions and Literature	5,273.03	2,327.90	2,945.13*
Miscellaneous	10,484.90	15,494.44	5,009.54
	$114,094.92	$190,796.09	$76,701.17

* Loss.

Man Needed to Manage Sawmill in Africa

THE church at Ionia, Michigan, has recently given, through the presentation of Dr. and Mrs. Royal J. Dye, $10,000 for a sawmill and equipment for the African mission. This is one of the finest things which has happened for the African work in many a year. All of the lumber for the new hospitals, schools, churches and missionary homes must be gotten out of the forest. The old process of sawing by hand took endless time and the attention of the missionaries when they should be free for the distinctly missionary service. We need now an experienced man who can manage the sawmill, direct the native workers and the whole lumber and material supply for the African Mission in the Ten-year Advance program. Such a person would not necessarily have to have the full collegiate work usually necessary for missionary service. A married man is preferable. A man of this type of preparation who is looking for a great place of service could not find a rarer opportunity to help advance the Kingdom of Christ than to undertake this work in Central Africa.

The Woman's Missionary Society

THE early months of the new year should be busy months for the women of the local missionary society. As we look back over the year just closing we realize there will never be an opportunity to do the things that were left undone in 1919. The new year opens with the greatest opportunity in history for women to render a mighty service for Christ and the world. There are no less than five hundred thousand women in our churches today who should be led to enlist in the joyful service of saving a world.

The Enlistment Campaign should be pushed to the limit. Every woman and young woman in the local church should be visited repeatedly and made to feel her responsibility to the great world task. Mothers need to be faithful to some definite work for the sake of their own children. One little girl down in Arkansas, whose mother was president of the local missionary society and a member of the State Board, prayed one night, "Dear Lord, bless mother in her missionary work. Dear Lord, bless her in her Board of Missions. Dear Lord, help her in her B. W. C. M." The prayer of that little girl is being answered. The missionary spirit will ever be in her life. Women who are sharing in the organized missionary work, are contributing as mighty an influence in the home and local church as to the farther-reaching service.

H. C. Combs

THE subject of this sketch was born in New Franklin, Ohio, October 8, 1866. He was educated at Mt. Union College, Alliance, Ohio, and the Bible College of Lexington, Kentucky, receiving a classical diploma from each institution. His first pastorate began in 1892 at Macon, Georgia, where he began with no building and only thirty-five members. After seven years' ministry he left a membership of one hundred fifty, with property of their own.

In February, 1899, he accepted a position as state secretary of Georgia, in which he served until December, 1901, when he accepted a like position in Virginia, coming to Virginia in January, 1902. He served as state secretary until January, 1916. Among the outstanding features of this work in Virginia are the following:

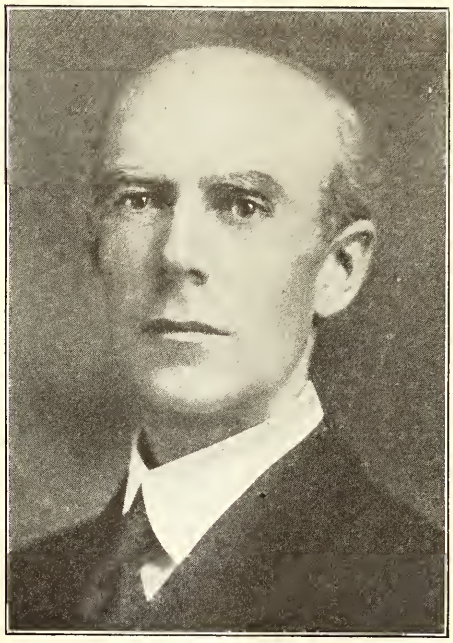
1. He succeeded in removing to a very large extent the anti-missionary spirit among our churches.

2. He advocated and succeeded in a measure in the grouping of county churches and placing pastors in fields so grouped.

3. He advised the building of parsonages for country groups of churches, so that the pastors of said groups could be centrally located.

4. He increased the Trust Fund of Virginia Christian Missionary Society from $6,000 to $17,000.

5. He encouraged the people throughout the



H. C. Combs

state to invest money with the society under the Annuity Plan. In this he was also successful.

In the fall of 1915 he resigned as state secretary of Virginia and accepted the pastorate of the Portsmouth, Virginia, church. This church had just passed through a very strenuous time, and by his wise leadership and Christian bearing, he succeeded in reuniting a divided congregation, and has done a splendid work. Early in 1919 he began to show signs of breaking health, but, unwilling to give up, he forced himself by his indefatigable energy to push forward even with greater vigor, until finally he was forced to resign.

So great has been his service to the people of Virginia that they deemed it their privilege to raise a fund sufficient to grant him a twelve months' leave of absence on full pay, with the hope that this might be the means of restoring his health and sparing him for many years of useful service to our brotherhood.

At the recent State Convention a resolution was passed calling upon the churches of Virginia to respond to this appeal, and they have done so magnificently, thus showing to the world at large that we as a people are dealing honestly with those who serve in the ministry.

Subscriptions already amount to two thousand dollars. Payments are made to the Virginia Christian Missionary Society, which passes the money on to the Board of Ministerial Relief, that we may not only honor the man, but also honor the agency which represents the brotherhood in such cases.

J. G. HOLLADAY.

Mission Study Classes

Mission study classes open up a vast and, to most people, heretofore undiscovered world. Someone recently said, "Our grandfathers were citizens of a state, our fathers citizens of a nation, but we are citizens of the world." If this be true, which it is, the women need to know something about the people and conditions of the world. The Christian literature of today affords great opportunities for busy women to inform themselves through mission study classes. Leaders in missionary societies should present the urgent necessity for the whole church to acquaint itelf with the work of Christian missions. The necessity and the value of mission study, both to the individual and to the cause, should be strongly and enthusiastically presented.

Women of the local women's missionary society are urged to cooperate with the church in holding a Church School of Missions. Where the church does not hold such a school, mission study classes should be formed under the direction of a capable leader. The book being used at this time, "A Crusade of Compassion for the Healing of the Nations," is one of the greatest study books ever published, and should be studied by every Christian.

Day of Prayer for Missions February 20, 1920

"TOGETHER" surely is the key word of this era. We have witnessed nations doing mighty things together, things impossible attempted separately. And we have seen the conquering power of a united front attacking sin citadels. Councils and federations have been born and waxed strong. An international mind and interdenominational vision have become existent. The line of demarcation between Jerusalem, Judea, Samaria and the uttermost part of the earth is fast ceasing to be a line of cleavage.

For many years missionary societies have been observing interdenominationally a day of prayer for foreign missions and a day of prayer for home missions. Now, at last, *together* the thanksgiving petition and intercession for home and foreign missions will arise. The first Friday in Lent has been chosen by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for the annual observance of this united day of prayer.

Together these two organizations have prepared a program for February 20, 1920, based on the happily-inspired theme, "The World to Christ We Bring." Copies may be secured, one cent each, from the Christian Woman's Board of Missions, College of Missions Building, Indianapolis, Indiana.

This program will be ready and on sale January 1. "A Call to Prayer," a two-page card, contains topics for preliminary, preparatory prayer. These cards, which fit an ordinary correspondence envelope, should be widely distributed. They are now ready and may be secured free.

Notes and News

Word from the Northwestern home at Walla Walla announces forty on the waiting list. They demand the immediate enlargement of the building.

Mrs. Casselberry, the newly elected treasurer of the California home, recently celebrated the birthday of her good mother, who a number of years ago went to her final reward, by entertaining thirty-five of her friends at Massie Hall.

The American Christian Missionary Society has added to her corps of workers Chaplain Karl Borders, late of the U. S. S. North Carolina. Mr. Borders has been called to become superintendent of the Community House in Chicago.

And the Floridians not to be outdone by the Carolinians went on record in their convention at Tampa for an immediate campaign that should include a substantial sum for the work of the National Benevolent Association in the South.

The South Carolina brethren are not one whit behind their brethren of North Carolina in their devotion to the Association's ministry of mercy. They pledged themselves to a campaign for $25,000, $10,000 for the building of the Southern Christian Orphanage.

The State Convention at Robersonville, North Carolina, recently passed resolutions calling for an immediate campaign for a quarter of a million dollars, $25,000 of this amount to be used in providing a new, modern building for our children's home in Atlanta.

The campaign in the South for funds with which to erect a new building for the Southern Christian Orphanage at Atlanta is progressing with a gratifying degree of success. The campaign in Georgia yielded nearly $90,000. The campaign in Mississippi promises to reach $40,000 if not $50,000.

C. W. Houston writes of the work in Gloversville, New York: "The church at Gloversville is pressing forward and will, without a doubt, be absolutely self-supporting after this year. The additions have not been many, but are of the sturdy sort and mean very much to us who are the only living organization of Disciples in the county."

A few days ago the National Benevolent Association received a check from the Tomlinson Company of Wilson, North Carolina, for $100. It was sent through J. E. Stuart, minister of the church. The donors said that they wished to express their gratitude for a year of blessing and prosperity and selected the orphan children of our home at Atlanta as the object of their grateful expression.

Mr. and Mrs. E. C. Davis of India have been visiting among the churches since the Cincinnati Convention. Mr. Davis reports that the Missionary Conference in Yonkers, New York, under the Interchurch World Movement was an inspiring meeting. He writes, "The 'Lack of Missionaries' was a note too often struck to leave us overly happy, but we know the boards are doing their best to change that." Mr. and Mrs. Davis expect to attend the Student Volunteer Convention in Des Moines, December 31 to January 4. After that the College of Missions is anticipating a visit from them. They hope there will be new missionaries to go with them to India next fall.

Guy V. Ferguson writes thus encouragingly of the work in Rockford, Illinois: "Attendance and interest increasing. Additions almost every week. Primary obedience keeps the baptistry filled all the time. Our Endeavor is doing good work. One volunteer for the mission field. Miss Beulah Thomas leaves in February for the College of Missions. The work is moving on in an encouraging manner."

Word has come of the safe arrival in Porto Rico of Mr. and Mrs. T. C. Perry. Just before the gangplank went up our missionaries on the dock thought they recognized their new co-laborers. Miss Mills held up a copy of WORLD CALL, the new arrivals nodded assent, and no further introduction was necessary. They were soon happy on their way to Bayamon together.

A recent mail brought two very urgent applications from two aged ministers, both receiving pensions from the Board of Ministerial Relief, but still both sorely in need of a home. Either we must make it possible for the Board of Ministerial Relief to pay larger pensions or we must cordially welcome these aged ministers of the Word into our homes for the aged.

The Florida State Convention at Tampa expressed its great delight over the prospect of having a home for the aged located in their midst. They appointed the following named persons to serve as a committee to assist in the direction of the home to be located at Jacksonville: John T. Boone, chairman; C. W. Zaring, treasurer; C. G. Sneed, Mrs. Fred Bowen, Mrs. Jennie Clarkson, R. A. Russell, Mrs. Peters, Jacksonville; C. O. Woodward, W. G. Brorien, Tampa; I. E. Adams, Miami; G. W. Mershon, Lakeland, and Mrs. A. O. Smith, Lake Butler.

A fine report from Alameda, California, W. C. Jones, pastor, follows: "As a result of a short evangelistic campaign we have evoked considerable interest in the community and eighteen were added to the church. A Christian Endeavor Society of thirty members has been organized. Last Sunday one hundred and sixty scholars attended our Bible school and ere long an evangelistic effort will be launched on behalf of our children. All departments of the work are showing valuable improvement."

S. T. Willis of Duluth, Minnesota, says: "The work is starting nicely this fall. Our annual meeting October 7 showed all departments in fine condition and growing. A total of something over $5,500 was put into circulation to the account of the church. Of that amount $1,500 was paid on the principal of the debt, nearly $200 for interest, and $425 for missions. The spirit of the meeting was happy and hopeful and the outlook is prom-

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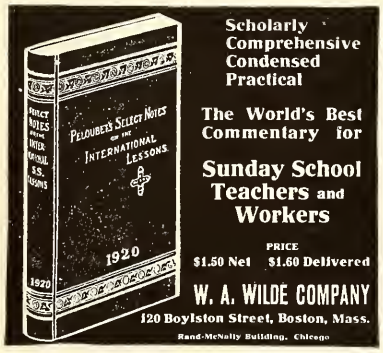

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using, but everything in the way of success depends on the completion of our church plant. That must be accomplished in 1920, but the Church Extension Board will have to give us $20,000 and also make a loan to enable us to do it."

The work in Rochester, New York, under the pastorate of Harold E. Dickins, has taken on new life. From the October report we read: "During the past month we have voted to purchase the five-room cottage adjoining the church on Columbia Avenue. We will get possession just as soon as we make the necessary financial arrangements. This cottage we will use this winter in order to relieve our Bible school congestion. We are at the present time too crowded for good work. Last Lord's day morning we had 40 children—two different departments and two sets of lessons crowded into a room about 20x28. Our attendance for the morning was 114. No special effort was put forth and no special program, just interest. Next Lord's day will mark the beginning of the second year of the present ministry. We are looking for an attendance of at least 150 to be crowded into an auditorium seating 100."

November 27, 1919.
The Canadian Pacific Ocean Services, Limited, R. M. S. *Empress of Russia.*

We have finished our furlough and spent most of the time among the churches. We wish to express our appreciation of the kindly reception we experienced everywhere. We now realize that we are representatives of the Church of Christ sent to China to do the work of the Church. In the early days it seemed that we were doing our mission work and that the churches were merely encouraging and helping us. Now we serve the Church in her work. We thank the brethren and sisters everywhere for their cordial reception and treatment.

Our feeble efforts are made effectual by the encouragement and prayers of the saints.

We are setting sail on Thanksgiving day and we have gratitude in our hearts that we are again permitted to work in such a great field. W. E. MACKLIN.

H. L. Patterson, Kingsport, Tennessee, reporting his October work, says: "I held a ten-day meeting at Butler, Tennessee, commencing September 29. The audience the first night numbered 40. It increased to 200 and closed out the last night in a rain with 150 present. Butler is a small town of 800. Our membership there is 15 with no house of worship. We held services in the Methodist Church. There was one confession. As a result of my visit they will arrange with some professor to preach there once a month. The Corning Glass Works of New York have purchased the shell plant and will remodel and build with a view to employing 300 workmen. They are now grading for the new buildings. The dye plant, which has been closed down about four months, has announced that they will resume operations the middle of the month with a force of 300. Mr. Johnson, manager of the Improvement Corporation, has agreed to point out our building site this week. High pressure must be put on to get a building as soon as possible as we are too crowded in our present place for our Bible school work."

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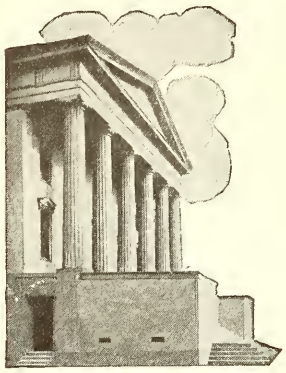

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F. E. Livengood, Jubbulpore, India: My chief business this month, as in all the months I have been in India, has been the study of the language. I expect to take my first Hindi examination, and my first Urdu examination, next month. The first of the month Mrs. Livengood and I returned to Jubbulpore from Landour, where we had spent the hot weather. On the way down we stopped to see the sights in Delhi and Agra and to see the work in Bina and Damoh. We shall both be glad when we have enough of the language to do some real work.

Dr. A. L. Shelton, Batang, West China: It appears to us from reports from everywhere that the church is developing and that things will go forward now. I was just discussing the world situation with our evangelist, whose name is Lee Gwa Gwang, the other day and at the close he, in his quaint Chinese way of saying things, said, "Well! I guess the devil must have palpitation of the heart these days." We watch with deep interest the things that are being done and my one regret is that I am not twenty-five years old instead of forty-five. The opportunities are so great, and are growing greater day by day, and a man's ability to ride a mule over mountains 17,000 feet high declines rapidly after he is fifty years old. But I thank God the man and the opportunity came together when you sent MacLeod. He can't be beat.

W. H. Erskine, Osaka, Japan: We have been greatly cheered and blessed by a flying visit from Bert Wilson. He had a hard day in Osaka, but did us much good. We used every minute of his time. He gave three addresses, and we had conferences with him between times. We hope that some one will come to Japan and study the field and workers as he plans to do in India. The Institute continues to prosper and we are kept busy. Prices have risen again in Japan and strikes are taking place everywhere. In Osaka the street car men are off today.

Herbert Swanson, Vigan, P. I.: Everything is going as well as usual with the work in the evangelistic field, and in the dormitory and the Bible college as well. It is keeping us pretty busy, even when we slight everything that can be slighted, but we hope for a relief pretty soon for we are looking for Mr. Saunders about the first of the month.

Mrs. George E. Miller, Mungeli, India: We are finding plenty of work since returning. We went out to Fosterpur and spent a couple of days there with the Christians. Mr. Shah and his family are doing a splendid work. His house is just about finished and they are pleased with it. The government has famine relief work there and we went to see that. They have a big rock quarry and over two hundred workers, half of whom are children. They had about fifty non-workers at that time, that is, those who are not able to work any more. There were deaths every day. The workers receive from four to six cents a day for breaking rock. This is the first time I have seen famine conditions. These poor people were nothing but skin and bones, and the wonderful thing to me is that many of them seemed rather happy.

Dr. C. C. Drummond, Harda, India: We have had excellent meetings with the patients and have had a chance to speak to a large number of people. The month's statistics are as follows: New patients, 1,228; treatments, 2,574; in-patients, 7; operations, 22; visits to homes, 141. This makes an

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average daily attendance at the dispensary of 99. We feel that we have the good will of the people and the attention they give to the preaching of the gospel is encouraging. In our medical work we have a great variety of diseases to treat and yet many cases have similar symptoms. Among the cases we are treating now there is a woman about thirty-five years of age who has leprosy. I am giving her a new treatment—Sodium Gynocardate by intravenous injection. She is of good family and lives in a village not far from Harda. She comes three times a week for treatment. I am hoping for good results in this case. This is the season for malarial fever and we are having many cases of it.

A. F. Henscy, Bolenge, Africa: In spite of many absences, I have been able to help in the evangelistic work at Bolenge, and we are having a good year. There have been 509 baptisms, and the offerings for the first six months are about $900, or some $200 more than for the same period of last year.

C. E. Robinson, Osaka, Japan: The remodeling and rebuilding of the Tennoji Mission Home and the Tennoji kindergarten, necessitated by a new electric car line, have been completed. The Erskine family are happy in their new location and the kindergarten is flourishing. A splendid young woman was baptized in the Tennoji church since the last report.

Mrs. Lillian Johnston, Nearing Boma, Africa: We get to Boma today. We ought to get up-country in ten more days. We have made excellent time and have had an unusually cool voyage. Even now in the Congo River it is cool. The rains have not begun yet, so the river is so low that it was necessary to unload cargo to lighten the ship so that she could get over the sand bar. The baby has done well. If he continues to do well, we shall have solved a great problem for ourselves and others regarding children in the Congo.

Miss Edith Eberle, Laoag, P. I.: When cholera is everywhere; when people are dying all around you; when you have 45 girls to keep, girls who by their carelessness and indifference might well say, "I will have cholera, no one shall help me"; when it is your turn at running the dormitory mess, you don't get much further in your missionary work than boiling water, scalding dishes just before using, dipping the everpresent banana in boiling water, keeping fresh antiseptic for washing hands, and seeing that it is used, asking continually, ceaselessly, "Did you wash your hands?" "Was it boiling?" "Did you scald it?" watching what they eat and where they eat it, keeping jars of boiled water covered, teaching new girls and different squads to boil, scald and wash, when they think it's "foolishness," incidentally teaching your six or seven periods daily, trying to do a few other things, too—well, did it accomplish much for Him?

Miss Rose T. Armbruster, Akita, Japan: "Busy" hardly describes the past month of September, it was more a grand rush from morning till night. Thirty meetings of various kinds with a total attendance of over 750, with 10 persons taught in my home, and 7 women taught at their homes is my personal record, while the Bible women made many more calls. The kindergarten opened September 10 and by the 15th had full attendance with yet a waiting list. Miss Garst returned to Akita on the 23rd and took charge of the kindergarten a few days later, so this relieves me of that responsibility, and I hope to have time to do some other long-planned-for things. September 19 the Akita City Sunday School Union met with me to reorganize for work after having had no meeting for over a year. They re-elected me president. More literature is being bought and read than ever before, especially by women. September 15 being the annual city religious festival we had street preaching that afternoon and until late at night, and also sold many New Testaments, hymnals and other Christian literature.

R. A. MacLeod, Batang, West China: Average attendance in Sunday school, 222; inquirers' class, ten. Our building is too small to accommodate the school and we are planning to move into larger quarters.

Ray E. Ricc, Damoh, India: July was a month of new beginnings in the Boarding School. The old boys came back to school, and we have a lot of new boys. We never had such an enrollment. We now have 234 boys. Mr. Plopper has always urged us to get more boys, for support could be had for more, and we are getting the boys. The fact is that the rooms and hostels are filled and we have few places for more. If the number goes over 250, measures will have to be taken to house the boys. The outside Sunday school

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The American Christian Missionary Society
108 Carew Building, Cincinnati, Ohio

work has gone on very well. Someone in Washington had a lot of picture cards sent out from the Christian Board of Publication, and they are doing wonders in the village schools. A grant of rupees 1,135, or about $375, has been granted by the government for the rebuilding of McLean Hall. This is much appreciated. All are well in the station. Dysentery is our pest at this time among the boys.

J. E. Moody, Bilaspur, India: We reorganized our Sunday school this morning. There were over three hundred present in the Central school and nearly seven hundred in the outside schools. Many of our teachers have taken training courses. Five sat last month, three getting honor certificates from the India Sunday School Union, and two getting first-class certificates. I have had ten in another class called "Bible Knowledge." They are now ready for their examination. Recently six girls from the boarding school and four boys were baptized. Several are under training and are nearly ready for baptism in Moripar, Savatal and Amora.

Dr. Mary T. McGavran, Damoh, India: The attendance at the mission dispensary ran high last month, there being 105 a day. We find more people suffering from digestive disturbances due to famine conditions than for many years. These patients are usually children, and the death rate among them is high. Deaths in the boarding school have been many from this cause. We are having to refuse children on account of the lack of money.

A paper published in Jamaica gives an account of what was called a miraculous escape from sudden death of one of the workers of the Christian Woman's Board of Missions: "Mr. C. S. Shirley was returning from the outstations in Portland, and was riding home across the mountains. In going over one of the narrow footpaths along the steep hillsides he overtook a party of women with donkeys traveling in the same direction, and would have passed by. He had just got abreast the first donkey when the whole platform of earth overhanging an awful precipice gave way beneath the weight of his horse. The next instant both horse and rider were falling to certain death into the awful abyss below. Providence intervened, and not far below the brink of the precipice they were caught by a growth of withes that thickly clothe the side of the descent, the horse's feet upwards and the rider with his foot fastened in one of the stirrups, dangling in space.

"The plucky women immediately came to the rescue. Though a perilous undertaking, they managed to extricate the parson and pulled him up to safety. Getting the ropes round the neck of the animal they succeeded in getting it up, looking more dead than alive. Fortunately, it revived and not long after plunged to its feet, not much the worse for its terrible experience. Had the support failed in the least the story would have been entirely different."

Miss Edith Parker, missionary to Tokyo, Japan, was recently made very happy by her Living Link Church at Carrollton, Missouri, when they presented her with a new Corona typewriter, which she is taking back with her to her field. The usefulness of every missionary is greatly increased by having a typewriter.

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These two great enterprises of the Church go side by side, hand in hand and heart to heart. Witness the host of young people, now in the colleges, whose likenesses appear herein.

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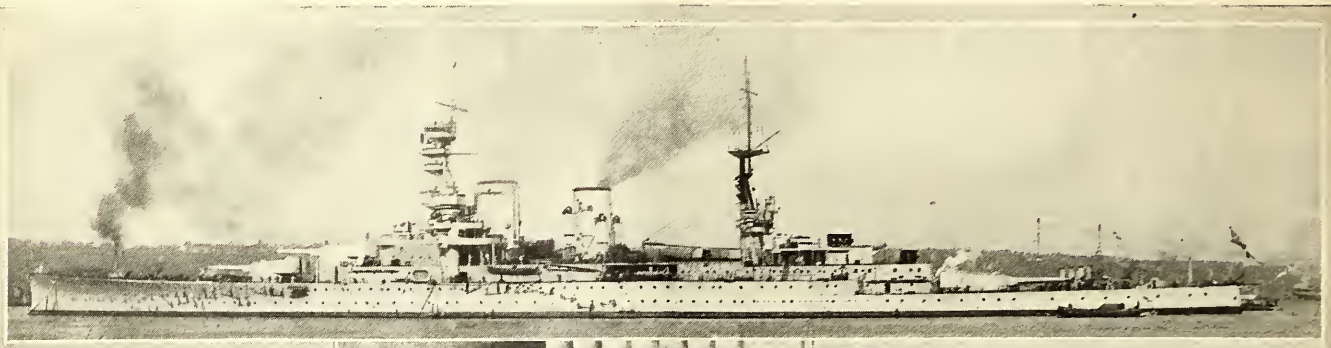


Above—Battle Cruiser Renown of British Navy; length, 500 ft.; speed, 40 miles; guns, 15-in.; projectiles, 1 ton.

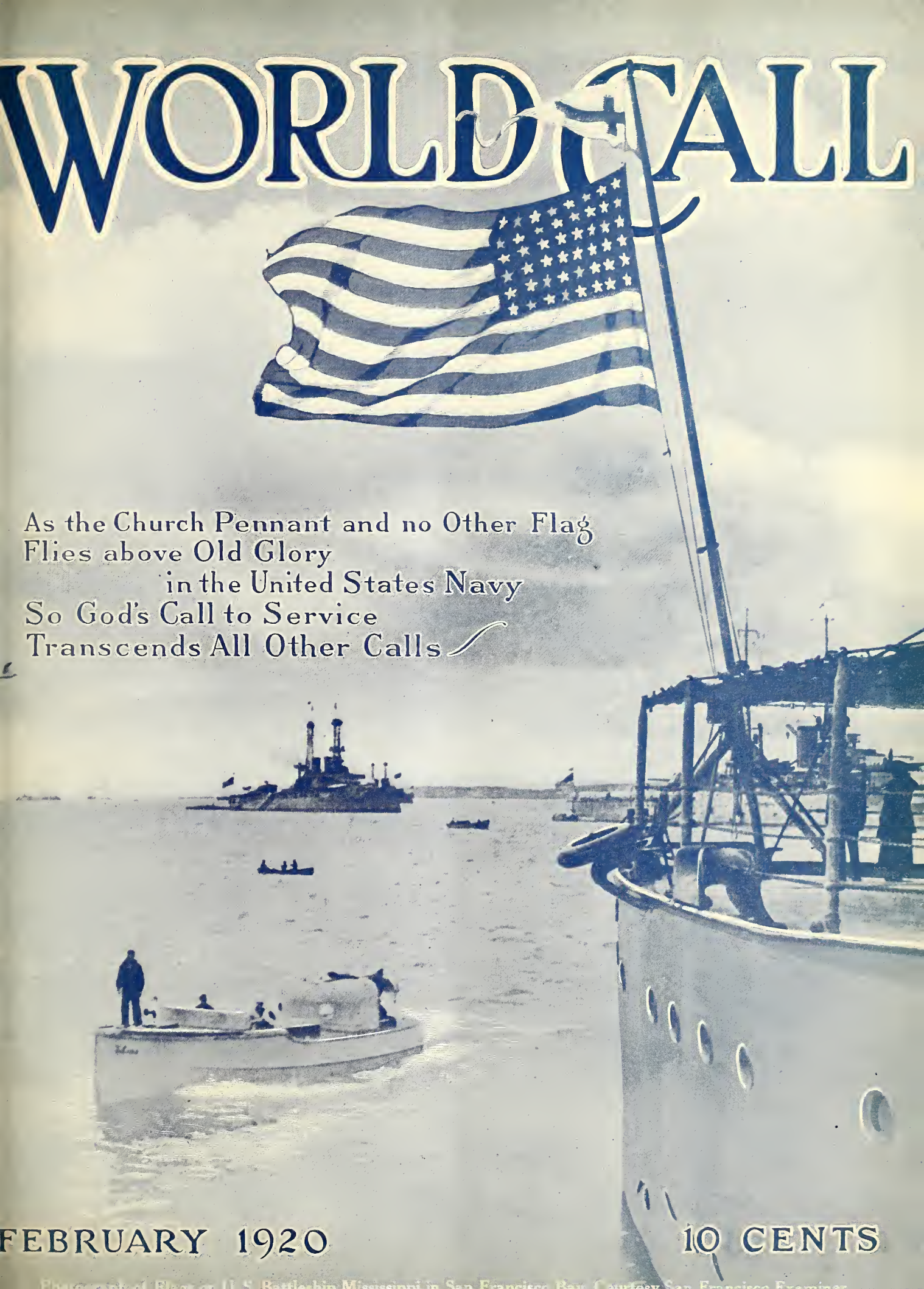
Right—Lady Nancy Astor, nee Langhorne, of Virginia, and her children.

Below — The Prince of Wales reviews West Point Cadets.

(Photographs copyright—Underwood & Underwood, N. Y.)

While America Was Entertaining the British Prince, England Was Electing an American Woman to the House of Commons. In the War British Ships Carried and Convoyed 60 Per Cent of the American Troops and Supplies

WORLD TALL



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Flies above Old Glory
in the United States Navy
So God's Call to Service
Transcends All Other Calls

FEBRUARY 1920

10 CENTS

Photograph of Flags on U. S. Battleship Mississippi in San Francisco Bay. Courtesy San Francisco Examiner

And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him.

Matthew 4:18-20

And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But, go, tell his disciples and Peter he goeth before you into Galilee: there shall ye see him, as he said unto you.

Mark 16:6-8

WHO WOULD NOT ANSWER IF HE HEARD THE CALL?

(The picture, by Bernand, shows Peter and John on their way to the sepulchre on the morning of the resurrection.)

Dr. Shelton Held for Ransom

[Associated Press Dispatch]

PEKING, Jan. 7 (Associate Press).—Dr. R. A. L. Shelton, a Christian missionary, was captured by bandits at Laoyakuan, near Yunnan-fu, on Saturday, January 3, and is being held for ransom, according to reports received here.

The wife and two daughters of the missionary have arrived at Yunnan-fu, the former declaring that the kidnappers acted under orders of Yang Tien-fu, a notorious outlaw, who has been operating, with 5,000 followers, in the Kochin Mountains. It is said that the object of his lawless act has been to discredit the local governor for the latter's refusal to accept the terms of surrender laid down by the band. The brigands said that they would treat their prisoner as a guest unless the military was employed to effect his release.

Yang Tien-fu is reported to have been educated as a military officer in Japan.

Officials of the American Legation here and Chinese authorities are actively investigating the case.

WASHINGTON, Jan. 12.—The American Legation at Peking has been directed by the State Department to request the co-operation of the French Consul at Yunnan-fu in efforts to obtain the release of Dr. Shelton. It was explained at the department today that this action was taken because there was no American consul nearer than Canton.

The legation has also been instructed to take up the matter directly with the Governor of the Province of Yunnan, in which Dr. Shelton is held.

On seeing the above dispatch in the daily papers President A. McLean and Stephen J. Corey of the Foreign Christian Missionary Society, who were attending the annual Interdenominational Foreign Missions Conference at New Haven, Connecticut, went immediately to Washington city to make sure that no effort should be spared in promptly securing our beloved and famous missionary's release.

A telegram dated Cincinnati, January 17, reads as follows:

"No new developments regarding Dr. Shelton's capture in China, but the state department is pushing the matter through the American Legation at Peking. Dr. Tenney, head of the legation, understands the situation in China well and will use every means for quick relief and safety. All indications point to Dr. Shelton's ample protection.

"STEPHEN J. COREY."

A Correction

THE name of Mrs. C. R. Pierce was included by mistake in the January list of "These All Died in the Faith." We are very glad to correct this error and to notify our readers that Mrs. Pierce is alive and well.

A Splendid Report

ROBERT M. HOPKINS, our Bible school secretary, sends this encouraging word with his financial statement, which appears elsewhere in this issue: "Here is the best financial statement for any month that the Bible School Department of the American Society has ever had. Indeed, the receipts for December, 1919, surpass the total receipts for the twelve months five years ago."

WORLD CALL

Continuing

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The CHRISTIAN PHILANTHROPIST
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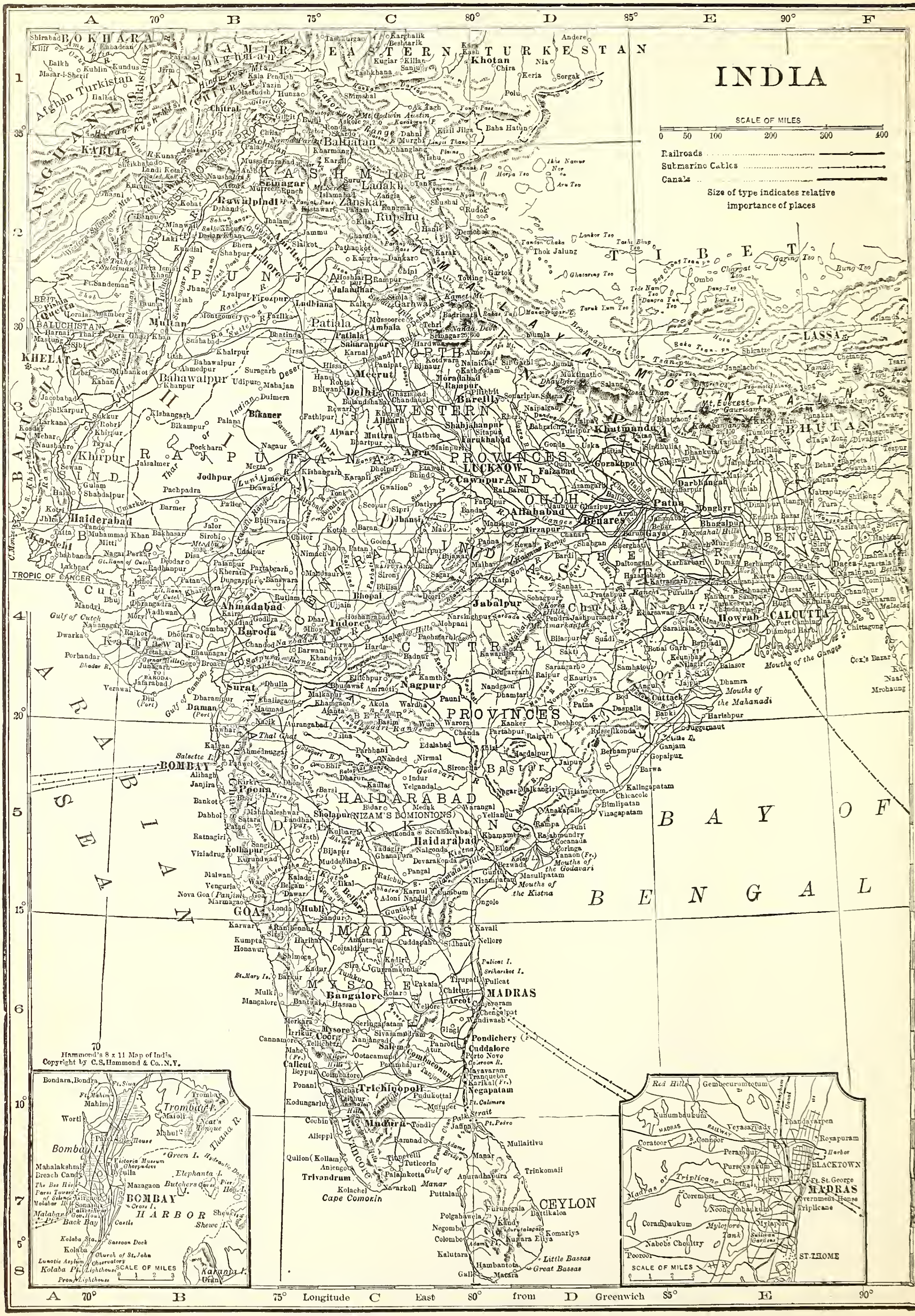

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SCALE OF MILES
0 50 100 200 300 400
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Submarine Cables
Canals
Size of type indicates relative importance of places
Hammond's 8 x 11 Map of India
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SCALE OF MILES
Longitude East from Greenwich

TO INFORM THOSE WHO ARE INTERESTED; TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

FEBRUARY 1920

Man, What a Chance!

THIS exclamation of Ralph Connor (Charles W. Gordon) in his great sermon on the call of Jesus to the rich young ruler may well be repeated to every young man of our day who in any way becomes aware of God's challenge to his soul. The need is so vast and so imminent that the war situation is repeated. Something like universal divine conscription of both young men and young women must be recognized. One who will not answer the call must prove his exemption or forever stand among those who failed their hour.

The call of God used to be the exception. "There were many widows in Israel, but to only one was Elijah sent." There were many cobblers in England, but only one William Carey; many weavers in Scotland, but only one David Livingstone; many West Point graduates, but only one Charles E. Garst; many penniless foreign boys landing in America, but only one Sam Higginbottom; many Japanese schoolboys thirty years ago, but only one Paul Kanamori.

Universal Divine Conscription

The young man or young woman of good mind and physique who is not taking up definite Christian service as a life work, must answer to his own soul, as well as to the Lord of the harvest, with something more than an excuse.

God's call cannot be put aside lightly; cannot be put aside at all except to add another to the list of eternal tragedies in which the rich young ruler stands hard by Judas Iscariot. What if Moses had chosen to enjoy the pleasures of sin rather than to share ill treatment with the people of God? What if Saul of Tarsus had been disobedient to the heavenly vision? What if Florence Nightingale had offered any one of fifty excuses that were at hand? What if Frances E. Willard had chosen enjoyment rather than service? What if William E. Macklin had rejected God's call to Nanking? Such conjectures are simply impossible. To reverse the course of Martin Luther is as inconceivable as to obliterate the sun.

Every Life a Plan of God

But my life is just as important to me as Alexander Campbell's was to him. I can no more afford to miss going where God wants me than Mr. Campbell could afford to stay away from America or from Bethany. His success, his joy, his eternal destiny were there.

We cannot imagine what disaster, starvation and defeat might have followed if Herbert Hoover had not been where God had appointed him to be. But the Christian transformation of India, or of China, or of Africa, will save more lives, because it will go on forever. It involves also, not merely the relief of physical hunger and suffering, and that in the wholesome and permanent way of teaching the people to help themselves, but of vastly more importance, the moral and religious redemption of the people.

Behold the joy of Dr. Shelton in witnessing thirty baptisms on the border of Tibet, and hear God calling you to the three million Tibetans that wait beyond.

See the Scudder mission in India receiving more members last year than the entire Reformed Church of America that sent out the missionaries; hear Sherwood Eddy tell of preaching to thirty thousand eager hearers in one audience; witness the tragic loneliness of our own scattered missionaries, Dr. Mary Longdon's narrow escape from death, G. L. Wharton dying at his post, and conclude that God is assuredly calling you to come over and help in the harvest of millions, the deliverance of a race.

When the crisis in Africa constrains Dr. Jaggard to return to the Congo though he has buried his wife in the homeland; when our missionaries as captains of twenties and hundreds of native evangelists are successfully withstanding the Mohammedan advance, but seeing the lines break beyond their reach; when the Eldreds counted not their own lives dear into themselves; how can you ignore the zero hour of God's largest continent, but one of the neediest and readiest of all?

Hear Inman testify that all of Latin America spends less on education than New York City alone; see Taylor's photographs of thousands of Mexican children eagerly accepting the teaching of American Christians whenever they have the chance and realize that not by war nor by diplomacy nor by commerce, but by Christian education Mexico and all Latin America may be transfigured into a very garden of God; and answer, why not through you?

Mark the glorious success of our Christian institutes for the physical, mental, moral and religious training of the American Negro, read the fascinating story of Jennie Porter proving in Cincinnati's blackest belt that "black is just as good a color as white, and brown is a perfectly beautiful shade," and then calculate, if you can, how many thousand chances there are for you among these eleven million of your fellow citizens to win the same sort of victories for God and humanity!

Ray Manley and C. Jaroshevich, Frank Butchart and Basil Keusseff have demonstrated that our foreigners—and there are fifteen million of them—will accept Christ as readily as they will go after Lenine, if given a fair chance. Here is your chance at once to save them and to safeguard your own country.

Greatest of All

If none of these calls "find" you, review the American babies on daily parade along Riverside Drive in New York, Green Street in Augusta, or a thousand other places, count the millions of their older brothers and sisters in our non-religious public schools and claim the glorious privilege of somehow bringing Christ into their lives. If God permits you to serve here, as pastor or as teacher, you haven't time to be president of a bank, a railroad or a nation!

A Sunday at Sea in the United States Navy

By LIEUT. FRANK H. LASH

FOUR strokes on the ship's bell. The mellow tones of the most musical bugle call of the navy. The measured beat of the bell tolling in rhythm with the notes sounded by the bugler. A furled pennant raised on a halyard to the peak of the flagstaff, above the national colors. A blue Latin cross emblazoned on a field of white broken to the breeze, as the Stars and Stripes are lowered slowly by the quartermaster, and Old Glory takes its place beneath another flag—the church pennant—the only flag that ever floated above the national ensign on an American man-o'-war. The Banner of the Cross, and the Banner of the Free. The emblem of our country crowned with the emblem of our Faith.

This seen by the casual observer on the shore of the harbor in which the battleships of the United States are anchored, means that it is ten o'clock and divine worship is being conducted on board.

Within the ship this is the signal for other steps in promoting this feature of the week's routine. As the bugle call announces the hour of public worship the boatswain's mate on watch strides through the ship blowing his shrill pipe and passing the word in each compartment, "The smoking lamp is out. Divine worship on board. All hands pipe down."

This vernacular of the sea translated into the words of the landsman means that it is time for church and no smoking, boisterous conduct, games, or irreverence will be allowed until the chaplain has notified the officer on watch that church is over, and the church pennant is lowered after the colors have been hoisted to the place they shall occupy each day until another week has passed, when they shall again do deference to the faith which gave them birth.

Meanwhile blue-clad sailors wend their way through the decks of the dreadnaught to the large gun casemate where church has been "rigged." This means that a working party in charge of a petty officer has been busy transforming part of the ship into a chapel. It is peculiar how readily the enclosed spaces of a ship lend themselves to a multiplicity of uses. Housing great modern guns, each one is a scene of busy activity during the week as men hurry to their battle stations for drill in obedience to the general alarm sounded on the clanging gongs. Three times each day the folding mess tables and benches are lowered from the racks where they are slung overhead between meals, and the space becomes a dining room. Each night on the blare of the bugle hammocks are taken from their nettings and slung on little hooks secured to the steel beams running athwartships on the overhead, and the compartment is transformed into a dormitory. But on Sunday morning the working party rapidly changes the enclosed deck used for the purpose into a very presentable church.

The space is enclosed with signal flags of varied hues, draped over the bulkheads, and across the openings. The folding pulpit is brought out from its storage space, and set up in front with a starry Navy Jack draped over it. Chairs are brought from the wardroom for the officers, and mess benches are put in place for the enlisted men. Hymn books are distributed by the librarian, who is usually one of the chaplain's enlisted assistants. To the sightseeing passerby the scene is reminiscent of a brilliantly decorated auditorium housing a religious convention.

The ship's orchestra takes its place grouped about the piano. A well ordered ship has several such musical instruments. The sailors file in and take their seats. Perhaps a group clad in "liberty blues," with knotted neckerchiefs, and hat bands bearing the name of another ship enters. It is a "church party" from a neighboring ship. Several such may attend.

The chaplain, wearing the uniform of his rank, or if he desires, the vestments of his church, nods to the bandmaster seated at the piano. The orchestra plays the prelude, which is usually a sacred selection from the score of a classic oratorio. The chaplain rises and says the words of the call to worship, and announces the first hymn. It is usually "Onward, Christian Soldiers," "Stand Up, Stand Up, for Jesus," or some other well-known hymn of the church militant. The invocation and reading of the morning lesson follows with the resonant bass voices of the men blending in the responses. Another hymn and all heads are bowed for the morning prayer. As the chaplain concludes the petition for Divine forgiveness and guidance all voices unite softly in the immortal words of the Lord's prayer. The softly sounded strains of "Nearer, My God, to Thee" or "Rock of Ages" played by the orchestra as a response follows as a period of silent communion with God. Then perhaps a bluejacket quartet rises and sings, "Throw Out the Life line," or "Lead, Kindly Light," or a clear-voiced young tenor in navy blue sings, "Eternal Father, Strong to Save." If the spirit of general participation seems to be lacking the chaplain may have the men hum and whistle the air of some hymn.

After this period of worship the chaplain rises and announces that all are invited to avail themselves of a copy of the New Testament at the close of the service, and if any would like to talk over personal relationship with God the chaplain will be in his room to consult with them after church. This done he gives his message for the day. He does not preach a long, dogmatic sermon, neither does he merely tell jokes to entertain. Instead he tries to speak a clear, forceful message on some matter connected with the problems of a sailor, phrasing it fearlessly, and yet wisely considerate of the needs and opportunities of his youthful congregation. It is not a mixed audience, and he is speaking to virile, manly men whose perception will not permit insincerity, platitudes, or empty aphorisms. They have been schooled in the halls of common experience and are living in a little closely packed community where pretense is stripped clear in a day. They detest nothing so much as cowardly selfishness and bigotry. And no one admires fair play, unselfishness and upright Christian manliness more than they.

The sermon over, another hymn is sung and the benediction pronounced. As the orchestra plays the postlude they probably pause long enough to shake hands with the chaplain or greet a "buddy" from another vessel, and then go back to their part of the ship ready for a "fight or a frolic" or for anything their duty may bring.

In response to a request from one of the editors of WORLD CALL I have endeavored to describe a religious service on board ship. It is not far different from church at home. Certainly not, for the men participating are the products of your homes and communities and are changed only by their varied experiences and uniform attire.

The foregoing description is that of a service on board a large, well organized superdreadnaught such as I am attached

to, and is typical of church services on all larger ships to which chaplains are attached. Less ideal circumstances have attended services I have conducted on smaller craft, such as destroyers, supply ships, mine sweepers, and airplane mother ships. There I have often gone taking a small folding organ, my communion outfit, and a few hymn books. These services have been without elaborate preparations, but usually with gratifying results. I have found many Christian men in the navy and the attendance, conduct, and reverence has been equal or superior to the best that could be expected ashore. Almost three years have been spent at sea and I count them among the best years of my life.

Once each month, or more often if opportunity affords, the Lord's Supper is observed at the close of the hour of public worship. All are invited to participate. The response has been above my most sanguine expectations. I have had as many as one hundred and fifty men, representative of all denominations, share in the holy ordinance. In addition, communion has been administered to many sick men at the bedside. During the influenza epidemic last winter I spent several hours each day on board the fleet hospital ship, ministering to those ill with the disease. I talked to them, joked a bit, took letters home from their dictation, read to them, prayed with them, broke the bread of communion, and ministered to their welfare as I could. I found them greatly appreciative and very responsive.

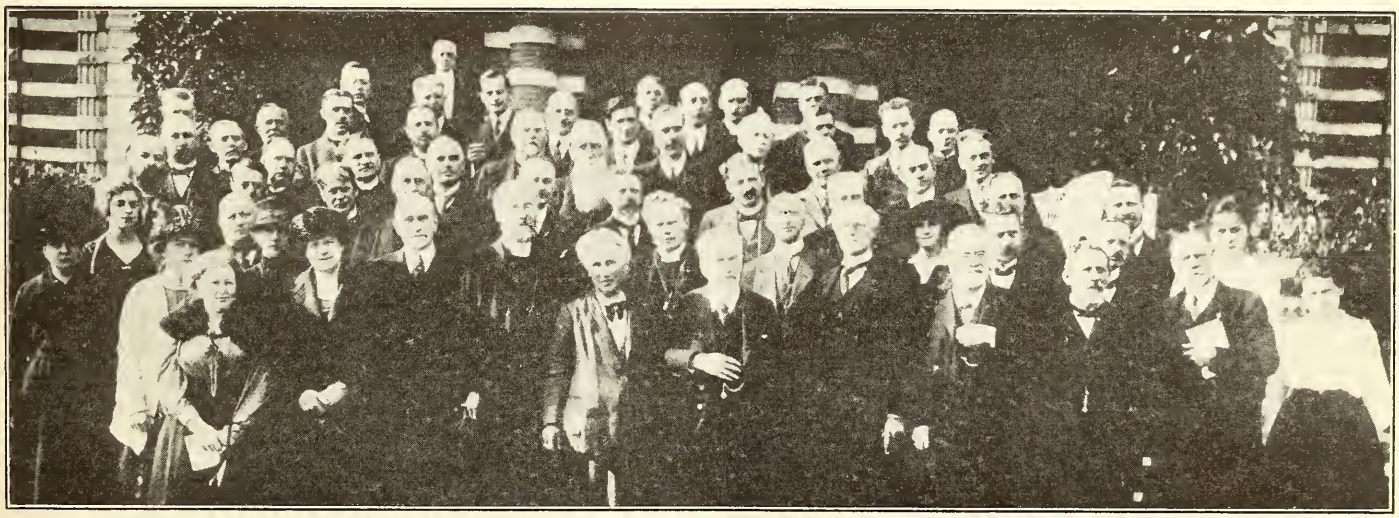
I have had the pleasure of baptizing several men during my months at sea, and have had some very fine Bible classes at different times.

Opportunity is given all men in the naval service to attend church. If a ship has a Catholic chaplain, church parties are sent to another ship or station having a Protestant chaplain, and vice versa. The relationship between chaplains of the different faiths of Christendom is very cordial, and the cooperation has been close. Prior to the war for many years there were only about twenty-four chaplains in the navy. During recent years the size and scope of the chaplain corps has received considerable attention, and now there are over a hundred being retained in the corps. Practically all large ships, flotillas and stations are furnished with chaplains, chosen after a very careful examination from the representative religious bodies of the land.

In addition to his religious duties the chaplain has much to do in promoting welfare, education, amusement, athletics, and general morale agencies and organization. These duties alone would require much space to describe and I shall not mention them at this time.

Not the least among my pleasant personal experiences has been meeting and enjoying companionship with several of our pastors and workers. I recall many such fraternal occasions. The kind advice and assistance of E. B. Bagby, George A. Miller, and Earle Wilfley at Washington has been of great value. At New York with Finis Idleman, Norfolk with C. M. Watson and his fine people, also B. S. Ferrall of Buffalo, who did camp pastor work there. And since my ship has been transferred from the Atlantic through the Panama Canal to the Pacific fleet I have had the happy experience of meeting several of our pastors on the west coast. I arrived just in time to attend the Southern California Convention at Long Beach and met many old friends besides having the opportunity to worship with George P. Taubman and his great church. My ship has had two young officers who are sons of well-known ministers, namely, W. G. Conley of Ontario, California, and A. R. Adams, formerly of Buffalo, New York. I have met many men in uniform from our churches, and have enjoyed the friendship of many noble Christian workers in different ports and countries.

I feel that I must speak appreciation of the assistance rendered by the American Christian Missionary Society through its War Work Committee. It has supplied me with a portable typewriter that has been very useful. It also furnished a large individual communion service as well as a hospital outfit. These kind remembrances have done much to aid in my work and I rejoice to know that our great brotherhood is standing behind its chaplains in the service. No religious body is better fitted to minister to men in uniform, and nothing is craved so much as the sympathetic interest of those who are serving by doing their bit to "keep the home fires burning."



The Recent International Assembly of Christians at The Hague

The Group of Sixty Delegates Representing Fourteen Nations

From France the delegates were Pastor Louis David Parker and M. Jules Faivret. The German delegates were Professor Deissman, the famous New Testament scholar; Dr. Riehter, the great missionary leader, and Drs. Spiecker, Scheirer and Siegmund-Schultze. Great Britain was represented by the Bishop of Winchester, Sir Willoughby Dickinson, Dr. Henry T. Hodgkin, Mrs. Creighton, Prof. D. S. Cairns and others. The American delegates were Dr. Nehemiah Boynton, Dr. A. J. Brown, Dr. Peter Ainslie, Dr. H. A. Atkinson, Dr. Worth M. Tippy, Dr. C. S. Macfarland and Dr. Frederick Lynch.

Opening the Great Closed Land

Petrus Rijnhart: Pilgrim and Pioneer of Tibet

By CHARLES T. PAUL

Exalted dome of Asia, where eternal snows are gleaming,
Where the crystal crowns of Kwen-lun and of Karakorum rise;
Strong citadel of Buddha, where the golden gods are dreaming
*Of the blissful *Sukhavati shining through the sapphire skies—*
Thou hast kindled from thy hidden heart the fire of far emprise!

THIS article deals briefly with the pioneer mission work in Central Asia, which preceded and largely occasioned the establishment of the Disciples' mission at Ta-chien-lu in 1913, which was transferred to Batang, their present base, on the confines of western Sze-chwan and of K'amdo, the principal province of Eastern Tibet. Particularly, the story presents some of the immediate and conditioning antecedents of the enterprise recorded in the late Dr. Susie Rijnhart's book, "With the Tibetans in Tent and Temple."†

A summary of the chief events leading up to the point where Dr. Rijnhart's narrative begins is necessarily biographical, for it partakes of that picturesque sort of history "with the purple touches," which James Anthony Froude described as "always personal." This is the tale of a Dutchman's daring deeds to extend the far-flung borders of Christendom. It is a short chapter from the life of the intrepid Hollander, Petrus Rijnhart, Dr. Susie's husband.

Born in Rotterdam, the son of a major in the Dutch army, Petrus was educated in a Netherlands war college, where for a time he fell into the customary turbulent ways of the continental soldier-student. In the midst of his careless career he was checked and transformed by a marvelous conversion, which issued in an unwithholding surrender to Christ. Warm and generous in temperament, he was seized forthwith by a passion for pilgrimage and proclamation—a modern efflorescence of that burning missionary spirit which Holland anciently knew in the Frisian and Frankish students of the cathedral school at Utrecht, under the spell of the English Willibrord, first proclaimer of the gospel to the lowland pagans. From the very beginning of his new-found life Petrus felt he would go far afield for his Lord.

After a period of fruitful witness-bearing in Rotterdam he set out for America, reaching Toronto, Ontario, in 1888. Fair as a Goth, of tall, lithe and powerful frame, with frank, wistful countenance, with eyes blue as the Zuyder Zee and lit by an almost leaping radiance, he arrived dressed in a military cloak and cap, presenting a bizarre combination of the chivalric dash of a Henry of Navarre, the cheerful asceticism of a David Brainerd, and the propagandist zeal of a Raymond Lull.

In his preliminary announcements, made in Dutch and in French, the newcomer ventured some vague hints about faring forth on a distant Christian mission. Adding that he wished to learn English and Chinese, he was received at the School of Languages, where the present writer taught him the English tongue. So amply did he sustain the reputation of his countrymen in linguistic acquirement that, six months after reaching Canada, he was eloquently addressing public audiences in grammatically faultless Anglo-Saxon. He became known as a persuasive evangelist in the missions of Toronto, often preaching to crowds on the street corners and in the open spaces of the city squares.

Was this tall stranger, importuning people about their souls, a poser or a prophet, a "crank" or a genius, a charlatan or a saint? Even the pious wondered. Then came the fuller revelation of his life-purpose, and of that reserve of spiritual dynamic which had mysteriously fascinated even those who were puzzled by the modes of its expression, and which now disclosed itself in an outburst of heroic self-dedication. Here was a great soul who had been greatly exercised for a task that transcended even the dreams of the valiant. There was little in Toronto to generate or nourish the incomparable enterprise which had been born in his secret broodings. It was like a mighty river suddenly springing from the silence of the hills. Those who knew him best felt that on the head of Petrus Rijnhart rested invisible hands of consecration to a venture, which none but a specially chosen knight of the Lord could so ardently conceive and so willingly embrace. There was an inner circle of acquaintances who eventually caught with him the vision, at least the dim outlines, of other invisible hands—invisible to the unsympathetic—hands of human, unmet need, stretched toward the sunrise from the faint shadows of a land so distant that it lay beyond the common consciousness of the Christian world.

It was in the spring of 1889, in a classroom at the School of Languages, that the said revelation of purpose and power was vouchsafed to a little group of his friends, when Mr. Rijnhart first unbosomed in choice English his decision to invade the impossible, to penetrate the inaccessible, to beat a path "behind the beyond"—in short, to go as a missionary to Tibet. To his friends the announcement sounded at first like a message from the dead. It was a shock from the unknown. Had he declared his baggage checked for Mars the little company would scarcely have been more astounded. All the canons of common sense, all the conventional conceptions of extraordinary exploits seemed for a moment to collapse in the minds of the young Dutchman's professors, who thought themselves reasonably *au courant* of Tibetan matters in those days; for, did they not know that nobody was supposed to know anything about Tibet, since it was the great Buddhist hermitage of impenetrable isolation, closed against foreign ingress, labeled alike by geographies, histories and books of travel "The Forbidden Land." The project seemed so much the more presumptuous since its proposer cherished no illusions as to its difficulty. What soon dispelled the doubt of his friends and won some to cooperation was the contagion of his own conviction of a divine call, and his faith that the call could and would be obeyed.

Mr. Rijnhart knew that the last European up to that time to

*Western Paradise of Northern Buddhism.

† Fleming H. Revell Company. Eighth Edition. 1911.

sojourn in Lhasa, the Tibetan capital, was Thomas Manning, who through disguise ingratiated himself with some lama officials there in 1811. He knew that, since the days of the Roman Franciscan missionaries, Desideri, Freyre, and Orazio della Penna, who for brief periods in the eighteenth century had lived and labored in Ulterior Tibet, no white foreigner had secured the right of permanent residence in that mountain-guarded zone. Aware also of the unsuccessful attempts to reach the capital, made during the latter half of the nineteenth century by such capable and dauntless explorers as Prjevalsky, Kishen Singh, Bonvalot, Bower and Prince Henri d'Orleans, he vividly appreciated how nature, diplomacy, racial antagonism, priestly conservatism, primitive custom and popular superstition had conspired to close the country to the "barbarians of the West." He knew that, for political reasons, chiefly fear of British encroachment from India, the Himalayan passes on the south were rigidly sealed and sentineled by Tibetan guards against all pale-faced travelers—an exclusion policy due to the instigation of the late Manchu government of China, which, as a reward for crushing a Tibetan insurrection by Chinese troops in 1708, had, since that date, exercised a tribute-bearing protectorate over the rulers of Lhasa. The western border between Kashmir and the Lhasa territory was likewise officially defended and, moreover, was physically impassable by all but the stoutest and best equipped expeditions, on account of the gigantic ice-laden altitudes of the Karakorum and other mountain ranges which flank the Indus river. Wilderness, marshland, robber districts, and again formidable mountain walls blockaded the north, from the sand-duned desert of Gobi and the mountains of Altyn Tagh to the far-reaching heights of the Kwen-lun. On the eastern, i. e., the Chinese frontier, where the altitudes descend, where the border lines are somewhat vague and shifting, where the Chinese and Tibetan populations tend to merge and coalesce, there might be a chance to get a foothold and an entrance. This was the chance that Petrus Rijnhart had chosen. Just when he was about to start came report of the journey of the American traveler, William Woodville Rockhill (later United States minister at Peking) through Kansu and Eastern Tibet, emerging on the Sze-chwanese highlands. Yet he realized that a missionary would probably meet greater obstacles than an explorer, for he was aware of the official hostility to Christianity. The hierarchs of half a million Buddhist lamas were bent on keeping the gospel from 4,000,000 people. So far as was known there was not a single Christian within the confines of Tibet proper. A few lone missions hung about the fringes of

Sketch Map of Tibet and Contiguous Territories Showing (1) Mr. Rijnhart's Route by the Dotted Line Ending at Tashi Gomba (marked X) Where He was Killed; (2) The Relative Positions of Kumbum and Batang, Both of Which are Underscored.

Petrus Rijnhart

the land—the Roman Catholics and two lone outposts of the China Inland Mission on the east, two or three small stations in Sikkim and Almora on the Indian side of the Himalayas, and, best established of all, the Moravians in Ladakh on the west, where since 1885, the indomitable Redslob, Francke and Marx were carrying forward at Leh and Nubra the work of the veteran Jaeschke, though still thwarted in their desire to penetrate the interior. The Moravians had translated the Bible into the Lhasa vernacular and had prepared the first Tibetan grammar and dictionary for the use of foreigners.

What human torch had been used to light the imagination and kindle the conscience of the young Dutchman to the lure of this remote, secluded, inhospitable and neglected region, so that, with a yearning which scorned all barriers known and unknown, he regarded it as his divinely appointed goal? *It was a book.* A piece of literature has lit the way to a life work for many a missionary and led him to his field. What *Cook's Voyages* did for William Carey was done for Petrus Rijnhart by a copy of the Abbe Huc's *Souvenirs d'un Voyage dans la Tartarie et le Thibet*, a rare old volume even in its English translation by Hazlitt, the English essayist, until the publication of the American edition in 1900.‡ This book is an account of the remarkable journey of the Lazarist fathers, Huc and Gabet, across southern Mongolia to northwest China, whence from Kansu province, under extraordinary circumstances they succeeded in entering Tibet, even reaching Lhasa in 1846. They were arrested soon after their arrival in the lama capital, were falsely accused of political espionage, and sent back as prisoners to Peking. The last Europeans whose eyes had looked on the holy city, the narrative of their experiences, containing vivid descriptions of the regions through which they passed and of the tribes which they encountered, not only stirred Mr. Rijnhart's ambition to take the gospel to the Tibetans, but to enter, if possible, by the same gate which these Catholic missionary travelers had found ajar more than half a century before; and to witness for Christ in Lhasa.

The manner in which the fulfillment of this missionary ambition was wrought out in action was quite as unusual as the personality of Mr. Rijnhart. He was "a born original," an individualist in temperament, a dynamo of aggressive energy, an establisher of new precedents, a blazer of new trails—in short, a leader. And he was a difficult man to follow—not indeed because of a disagreeable disposition—on the contrary he was wonderfully tender and winsome—but because of his daring faith and his uncompromising fidelity in the performance of what he believed was his duty in his Master's service. "God uses irregular men in irregular ways for extraordinary work." We can best follow the young pathfinder from this point onward—in memory—by thinking of him as Christian pilgrim and pioneer.

Three things made Petrus Rijnhart a pilgrim on the way to his goal. They were conviction, necessity and faith. Three compelling facts confronted him. (1) No Canadian or American missionary society was working exclusively among Tibetans. (2) One society under which he sought an appointment for Tibet could give him no encouragement for that field. (3) God, he felt sure, had called him for Tibet; to Tibet, therefore, he would have to go.

From the circumstance that no missionary society could send and support him, he drew the simple conclusion that he must start out himself, that God would provide his maintenance and open a path for him beyond human foresight or customary devising. Then he launched forth on the great adventure. In August, 1889, he set out from Toronto on foot, determined to walk to the Pacific coast, convinced that there a way would be found for his transport across the ocean. The first stage, a hot day's tramp over a dusty road, brought him at dusk to a little town west of Toronto, where he surprised the writer during a vacation visit. The announcement of the pedestrian program was another revelation of the unconventional initiative of a resourceful spirit. Both appearance and apparatus were unique. The pilgrim looked as if he might have walked out of the pages of John Bunyan. He wore a broad-brimmed hat, and carried on his back a long black patent-leather knapsack, on which he had painted in large white letters Mark's form of the missionary command, "Go ye into all the world and preach the gospel to every creature." An umbrella and a modest valise containing his personal belongings, reduced to the minimum, completed his outfit. In the knapsack was the remainder of a supply of New Testaments and Christian tracts which he had distributed to persons he had met as he walked. This use of knapsack and literature he had deliberately adopted to create opportunities for "personal evangelism." He had preached Christ to many persons that day. In the evening, under the clear Canadian moon, he conducted a meeting with some newly made friends on the shore of Lake Ontario. The following morning prayers and farewells were said near a willow-shaded stream up the western highway. The pilgrim left the writer standing on a bridge to watch him disappear in the distance around the last visible bend in the road. Except the ferry across the Detroit river he covered on foot the whole distance between Toronto and Chicago, about 512 miles. The nights he spent in city, town, village or farmhouse, though he had not a single acquaintance west of the place where he halted on the first day.** Of cash he had only a few dollars when he left Toronto. There was, as already indicated, no missionary society behind him. He had no guarantee or promise of support from any human source. He believed that his essential

‡ Open Court Publishing Company, Chicago.

** Oakville, Ontario.

needs would be supplied in answer to his prayer. In this expectation he was not disappointed. Toronto friends, with whom he had left an itinerary of his proposed journey, were deeply stirred by his departure and sent to several addresses in advance of him letters containing small remittances of money to help him onward. As he proceeded he made other friends, many of whom voluntarily contributed to his little fund. Invited to make addresses in churches and Y. M. C. A.'s he solicited no money, nor did he even mention his financial situation. Enough and more than enough was contributed to meet his daily necessities. From Chicago he completed an additional walk of about 500 miles to Kansas City, where he arrived in time to attend a missionary convention, at which he made an address telling of his plans for Tibet. The convention was so warmly impressed that an offering was taken up and presented to Mr. Rijnhart, with insistence that he should walk no farther but should use the money to travel by train to San Francisco. Interpreting this as a divine expedition of his course, he accepted the gift and purchased the ticket, which took him to the coast. He reached San Francisco with insufficient funds to pay his ocean passage, but firm in the faith that God would "get him across." After a brief time of prayerful waiting, during which he delivered a series of Bible readings at the Y. M. C. A., enough money came to enable him to sail for Shanghai.

The pilgrimage was at an end, so far as the footsore journeying was concerned, and the weary itinerant was now steaming across the Pacific. What experiences awaited him in China? He knew not a single soul, either Chinese or foreign, among the 400,000,000 inhabitants of that vast empire. No missionary society or missionary associate would be waiting to welcome him. No arrangements had been made for him. No one, so far as he knew, had been apprised of his coming. But he set foot in the Orient with a faith in God confirmed by all the gracious guidance which had attended him and "made straight his path" since the clear August morning when he first struck out on the trail in far-away Ontario.

With his arrival in China the pilgrim entered upon the preparatory stage of his work as a pioneer. That would really begin only when he got to the Tibetans. He was yet 2,000 miles from his objective. But, realizing that experience in China and "things Chinese" was indispensable for a wise approach to Tibet, he accepted an opportunity for service under the China Inland Mission, in whose school for language study he was soon enrolled. Before leaving Toronto he had mastered the 214 radicals of the Chinese language. After six months of intensive study in China he had made phenomenal progress in the most difficult of tongues; and then turned his face northwestward toward Central Asia. From Hankow (600 miles from the mouth of the Yangtze) his route lay up the Han river 400 miles by houseboat to Fan-cheng in northern Hupeh, where the Han divides into the Pai and the Tan; thence by mule and cart another stage of 200 miles overland into Shen-si province to its capital, Hsi-ngan-fu. The third stage of 350 miles—the most laborious of all, over rough roads and many rivers, brought him to Lan-chou-fu, the capital of Kansu, on the upmost reaches of the Hwang-ho. At Lan-chou-fu, the most remote provincial capital in north China, and 150 miles from Tibetan country, he remained nine months, continuing his Chinese studies, preaching in Chinese, gathering information about Tibet, getting a start in Tibetan colloquial, and otherwise preparing for his future task. In 1891, with a Chinese traveling-servant who spoke Tibetan, he traversed the 120 miles of wild country west of Lan-chou-fu, between the Hwang and the Hsi-ning rivers, and finally, despite wolves and robbers (successfully warded off) he arrived at the first destination of his 12,000 miles journeyings from Toronto, viz., the great Buddhist sanctuary of Kumbum, of which he had first read in the *Souvenirs of Huc*.

At last he was among Tibetans. The pioneer enterprise had begun. The base of his labors was the former Tibetan province of Amdo, in Chinese, or Outer, Tibet, but now politically included within the extreme western border of the province of Kansu. The population comprises Tibetans, Mongols, Chinese and Turkestanese; but the Tibetans predominate. They are distinguished from other Tibetans as Amdo-wa and are divided into a number of tribes under hereditary chiefs now responsible to the Chinese *amban* (official) at Hsi-ning. From the purely religious viewpoint no more strategic outpost could have been chosen. Next to the Lhasa district, Amdo is the greatest stronghold of lamaistic Buddhism in Central Asia. It is far-famed for its holiness throughout Tibet and Mongolia, and in western China vies in sanctity with the region about Wu-tai-shan in the province of Shen-si. Out of a total population of less than 100,000 Amdo has from 25,000 to 30,000 lamas resident in its 24 lamaseries. With the foremost of these lamaseries, or monastic colleges, Mr. Rijnhart by extraordinary tact and by his medical knowledge succeeded in establishing relations, even gaining the friendship of the *k'anpo*, or abbot. Kumbum with its gold-tiled roofs and golden images of Buddhist saints, its 4,000 resident lamas, its throngs of pilgrims from many Buddhist countries, its halls of learning, its spinning prayer-wheels, and its ascending columns of juniper incense, actually became the headquarters of a Christian mission! This lamasery, which arose in the fourteenth century, marks the birthplace of the Tibetan Luther, Tsong-K'apa, the great reformer, and founder of the Geluk-pa, or "Yellow School," now the strongest Buddhist sect numerically, and the most orthodox, in all Tibet. At and near this sanctuary, 500 miles north of Batang and 750 miles from Lhasa, Mr. Rijnhart remained ten months, winning the confidence of the lamas, teaching Christianity, distributing portions of the New Testament, making short trips beyond the Kansu frontier, westward among the robber Panak'a of the Koko-nor, and southwestward toward the Ts'aidam. He acquired a working knowledge of Tibetan and Mongolian, made acquaintance of travelers and officials from Lhasa, and re-

Mr. Rijnhart and a Traveling Companion

ceived delegations of nomadic chiefs with their retinues from the interior, who had heard of the white teacher with "the new doctrine and the healing medicine." He was dreaming of further ingress when in the autumn of 1892 important personal matters called him home to Holland. His financial needs up to the present had not failed to be met. Even the amount for the long journey to Europe was supplied. Reaching home he stirred Holland by his lectures, and in the winter of 1893 arrived again in Toronto, where he visited the writer and spoke of his larger hopes and plans for Tibetan work. As a result of an interview with him published in the Toronto *Globe*, describing his extraordinary experiences among the Kumbum lamas, invitations for public addresses began to arrive. The last $20 in his possession he paid for rental of a Toronto hall in which he told his thrilling tale. This resulted in an increase of invitations. Interest multiplied, so that for several months he traveled in Ontario and in the United States presenting the call of Tibet. He announced that he would return to Tibet with other workers, but made no appeal for funds. For the supply of finance, of the missionary associates and of the necessary equipment, he chose to rely wholly upon his secret prayer to God. To be brief, in the autumn of 1894 he stood again on the Californian coast with all the co-workers for whom he had prayed—a man associate, Mr. W. N. Ferguson; a medical missionary and a wife all in one, in the person of her who became known to the Christian world as Dr. Susie Rijnhart. The party was well equipped with things needful and had behind it a Tibetan council, organized to administer the new mission. The party crossed the Pacific, followed Mr. Rijnhart's former route across China, and in April, 1895, arrived at his already established base, the lamasery town of Kumbum.

It is at this point, with some slight recapitulation, that the story is resumed in the volume, "With the Tibetans in Tent and Temple." That book tells finally of the tragic journey toward Lhasa in 1898, of Mr. Rijnhart's disappearance, of Dr. Susie's escape to China, and of her return to America. The book is silent on one interesting fact, namely, that before leaving San Francisco Mr. and Mrs. Rijnhart united with the Disciples of Christ. With his Bible open upon his mule's back, as he itinerated over the hills of Amdo Mr. Rijnhart had worked his way alone to the scriptural position distinctive of that body of Christians. Dr. Susie followed him in her convictions. When through their travels in the United States they discovered the Disciples, they realized and rejoiced that they had found the household of their faith. To the Churches of Christ, therefore, Dr. Susie turned with all the yearning of her heart, after the collapse of the memorable expedition beyond the Dang La mountains of Inner Tibet. Their response was the establishment by the Foreign Christian Missionary Society, of the Disciples Mission with its present headquarters at Batang. The vanguard of the new venture consisted of Dr. and Mrs. Shelton, and Dr. Susie, who under the Foreign Society's appointment left America in 1902.

That the career of Petrus Rijnhart, pilgrim and pioneer, was crowned with martyrdom, is a fact to be faced in the light of his own oft-repeated declaration, "It matters not whether by my life or my death, provided only Tibet is opened to the gospel." Only by faith even at last did he behold from the heights of Nagchuka—150 miles away—the golden domes of Lhasa, when he was beaten back to Tashi Gomba, there to pay "the last full measure of devotion." His sepulcher was the restless Tsa-Chu, the upper-water of the mighty Meekong which, bursting from the Tibetan gorges, across Yunnan and Burma, sweeps onward through Siam to the sea. The dauntless Dutchman's dream did not die with his demise. Rather is it fulfilled in the Dalai Lama's recent permission to Dr. Shelton to open a hospital in Lhasa.

The Loudest Call of All—The Call for Leadership

By J. CAMPBELL WHITE

(Director, Life Work Commission of the Interchurch World Movement)

IN the rapidly expanding programs of the evangelical churches of America, the greatest unsolved problem is how to secure an adequate supply of qualified leaders. It seems probable that we are now entering into the greatest era of Christian activity which the Church has known since apostolic days. All churches are being moved with a common conviction that the hour has come for a world-wide expansion of Christianity. To do this will require hundreds of thousands of employed leaders and multiplied millions of volunteer workers.

It is estimated that at least 100,000 new employed leaders will be required in the next five years for the ministry and the foreign mission fields, to carry forward the types of work that are already developed. In addition to these needs there are many indications that new types of work are sure to be found useful and necessary. If the Church develops a large number of community centers, both at home and abroad, where physical, medical, recreational, social and educational work will be carried on as well as distinctly spiritual work, a large staff of trained workers will need to be employed. If week-day Bible instruction for school children is to be greatly extended by the co-operation of the churches, tens of thousands of trained Bible teachers will be needed. For the bulk of this new work, ordained ministers will probably not be required, but consecrated laymen and women who are willing in a spirit of sacrifice to devote their lives to building the Kingdom of Christ.

Where and how shall all this host of new leaders be found?

1. Many of them must be led out of positions they now occupy in business or other work. When the war came it led to all sorts of readjustments in order that the nation's needs might be met. Thousands of recent college graduates and other well-educated younger men and women should now be confronted with the Church's need of leaders, and should be led to offer their services to help organize and direct a comprehensive campaign for Christianizing America and the world.

The Interchurch World Movement is asking that a meeting of such young men and women be arranged in every county seat in America, in connection with the county conventions to be held throughout the nation in February, March and April. It is hoped in this way to discover thousands of well educated men and women, who will be available in the near future to meet emergency needs at home and abroad.

2. Many thousands of these needed leaders of the future are now students in the colleges, universities and professional schools. To get the case clearly and strongly before this large and promising group, a series of meetings is being planned for about 500 of the leading institutions of America during February, March and April. It will require 315 speakers to give an average of one month each to carry through this series of meetings among students. It is especially hoped that all pastors and parents who have young men and women from their churches or homes in attendance at these institutions will cooperate by prayer, conference and correspondence in getting them to face this new call of the Church.

3. As most of our present church leaders received their first strong impulse to give their lives to such work in their teens, it seems imperative that the young people of high school age and younger throughout the nation should also be cultivated in some broad and challenging way. Pastors, parents, Sunday school and young people's leaders have here one of their greatest opportunities and responsibilities.

Following state conventions of all Protestant ministers to be held in all states during January and February, it is being arranged to hold a county convention in each county in America—some three thousand of them—during February, March and April. In connection with each of these county conventions, it has been decided to hold some special meetings for young people—high school students especially—to lay before them the wonderful opportunities for the investment of life in the varied work of the Church. If each of these county conventions reaches an average of 500 young people the total number confronted with the call in this way should be at least one million and a half. But, in addition to this, it is most earnestly hoped that the same call will be made in every Sunday school, young people's society and church in America February 29, when many millions of young people may be faced with the specific needs of the Church for employed leaders and workers. February 29 is to be observed as a nation-wide Life Enlistment Day by the various churches. February 29 falls on the Lord's day only once in forty years. We should now plan so thoroughly that before another forty years go by the message of Christ shall have been carried to all people on the planet.

There never has been a time when the whole world was so open as it is now to Christian truth. Part of this preparation has come as the result of one hundred years of successful modern missionary work. The strain and suffering of the war has still further prepared the hearts of multitudes to respond to the call of God. "When Thy judgments are in the earth," said Isaiah, the prophet, "the inhabitants of the world will learn righteousness." Isaiah 26:9. In these last years God has been running His plowshare of judgment across the minds and hearts of whole nations, races and continents. This should be regarded by the Church as providential preparation for the greatest seed-sowing of truth that the world has ever known.

It is impossible to switch a motionless engine, but one which is moving already may be easily directed. This is one reason why the world today is so readily influenced by new and often wild theories of government, economics and religion. Three-quarters of humanity is already in motion. From Vladivostok to Petrograd, from Shanghai to Constantinople, from Cairo to the Cape, people are groping for new life, new leadership. India's veins are tingling with the wine of nationalism. China has destroyed the foundations of her government and is trying to build a new structure. The breakdown of Islam's political power has brought hunger and chaos to the leaderless Near East. Lhasa, the forbidden city, has asked a mission doctor to come in and establish a hospital. Kabul, where one stream is used for both water supply and sewer, is becoming interested in sanitation. Arabia is asking for railroads to the sacred cities of Mecca and Medina. The old world is gone and someone from the western nations will lead in the development of a new world. The only question is, shall this leadership be Christian?

Everywhere child races are assuming manhood. But only as this manhood is directed into channels of brotherhood will a permanent basis for peace be possible.

The type of moral and political leadership developed in these nations during the next decade will largely determine the trend of world history. And the problems of developing leadership which will advance rather than retard civilization are primarily spiritual problems. They are largely a matter of races and classes learning to live peaceably and helpfully together—a distinctly missionary problem. Missionaries are pioneers in establishing proper relationships between men of different races, classes and creeds. The secret of this is in the fact that they first get men into right relations with God.

Christ summarized all duty into two fundamental commandments. 1. Love God. 2. Love your fellowmen. When the perpendicular relationships are made right, the horizontal relationships will also be adjusted into harmony with Divine standards.

Every gift is wanted in Kingdom service. Sam Higginbottom learned how to farm scientifically and with his farming he is making an important contribution toward the feeding of hundreds of millions of people in India as well as their education and evangelization. He is the agricultural adviser to native princes and kings who can help mightily to make a new India.

Joseph Bailie, who began by planting trees, is now training government-appointed forestry students from eight of the provinces of China.

Fred Hope in Africa is demonstrating western methods of building, tailoring and farming to the natives of the Congo, and through his school is influencing a hundred and twenty thousand Bulus in the building up of civilization.

Two young men graduated in the same class at medical college. One located in a large American city and waited months for his first patient. The other went to Africa and within fifteen minutes after his boat landed was performing his first major operation.

In these days of turmoil the call for Christian leadership is even more insistent than it was when Higginbottom and Bailie began to make their mark on the new life of the Orient. The opportunity for leadership awaits every qualified man or woman who is willing to pay the price—the price of hard work, self-effacement, loneliness, and utter devotion to Christ and His Kingdom.

Do you say you are not fitted for leadership?

Moses, Livingstone, and Dwight L. Moody felt the same way.

But no one ever knows what God can do through him until he has given Him a chance. If we are ready to give "our utmost for the highest," the undreamed of and "impossible" will be accomplished through us.

Why I Am Glad to Be a Preacher

Six Prominent Ministers of the Day Set Forth Their Reasons

A Spokesman for God

HAPPY as I was in the business life which occupied the years of my early young manhood, it is a joy to go on record, after twenty-seven years of active pastoral experience, in relation to the infinitely greater joys of the life of the ministry.

The laws of men may well occupy great minds, but the laws of God are a loftier challenge. It is hard to name a more sacred service than ministry to the human body in all its lines of needed help and healing, but ministry to the human soul is a greater thing. Business life, especially in this day when the promotion of great enterprises and the problems of salesmanship have been reduced to a science, makes a vital appeal, but still the business of God with all its ramifications, moves thoughtful human life even more deeply. It is great to work for a local community's uplift in splendid lines of civic service. It is incomparably greater to work every hour in the light of the whole world's need. It is a big thing to be concerned deeply as to any group of people. It is a perfectly amazing thing to be constantly under the constraint of service for all peoples. It is a notable thing to build for long years of time. But what shall be said of a work that has eternal reaches! Such is the ministry and such were the thoughts that turned me from one line of work to another. Others have the same obligations and in their exalted souls they give large place to them. But they are not permitted, as is the minister, to cry out, "this one thing I do." They themselves, the more they grow in Christian graces, almost envy the man whose whole time may be given to the unfolding of the things of faith. Nothing that is said here involves the least disparagement of those who make their contribution through channels of expression other than the ministry. God needs them where they are. Such men constitute the great reserve. In unselfishness they uphold the hands of the heralds of the cross. But they themselves will agree with me that happy beyond all men is he who is permitted freedom of time and strength for daily and hourly toil in the absolutely basic realm of the human soul.

Spiritual motives should be first and foremost in impelling a man to choose the ministry. But these motives do not obscure the perfectly legitimate motive of human leadership. The preacher is asked to be a leader—a leader in service, a leader in friendship, a leader in practical counsel, a leader in inspirational effort of every type and a leader in the shepherding of souls. There is not a great cause that does not turn to him for advocacy. If he lives the life he should, he has the opportunities of a prophet on the one hand, and the call for the patience and tact and wisdom of a diplomat on the other. He is the manager of a great spiritual plant. He works with the boundless resources of God. All fields of research and life pay tribute to him. The great of the earth are his hearers. And if he stays within his own realm and is indeed a spokesman for God, high and low alike will be moved by his utterances. His exaltation is not in titles nor position nor wealth, but in his lowliness of service. Doors open to him that are closed to every other man, love is given that none other knows and joys are his that no other service in the earth yields. This is why I am glad to the depths of my soul that I am a minister of the gospel of Christ.

Des Moines, Iowa. CHARLES S. MEDBURY.

The Greatest of All Callings

The ministry, so some wise man has said, is the greatest of all callings, and the worst of all trades. If a man belongs there, called of God, and fitted in spirit for the task, there is no life, I think, so self-rewarding, so full of opportunity for vital service, so rich and fruitful in its human relationships, so full of challenge to a man's whole nature. For myself, if I had a thousand lives I should like in this generation to go into the ministry with every one of them. I glory in the life and work of a Christian teacher and preacher, and I have no ambition ever to be anything beside.

Because men must have religious faith, unable ever to think deeply without thinking religiously; because all the elemental factors of human life, work, love, joy, service, death, are truncated and incomplete until their spiritual interpretation comes, until divine horizons are around them and divine motives are within; because the wreckage of sin in individual and social life can never be repaired without the creative power of a vital spiritual life; because the high ideals of a better world for God to rear His children in can never be convincingly believed in nor effectively worked for without a reasonable and vigorous faith; because the one unshaken thing in all the shaken world today is the ideals and purpose and personality of Jesus Christ; because the churches which represent all this are only half adequate; crying for leadership, ready to welcome light and guidance, bravely trying to achieve an ideal task with unideal instruments; because it takes courage to be a true minister, fearlessness of the face of mortal clay, willingness to fight when necessary, unwillingness to compromise the truth ever; because with all the limitations, difficulties, handicaps, and hardships of the minister's life the opportunities are so great that even a whole man can never fill them—I am glad that it is my lot to try to be a Christian minister. HARRY EMERSON FOSDICK.

New York City.

Unlimited Opportunities

I am glad I am a minister:

1. Because of the unlimited opportunities which are afforded to help others in the name of Christ.

2. Because a preacher of the gospel can give his entire time and thought to the things which relate to religion and truth, and can sidetrack many of the individual and personal desires of life on the ground of his service to His master.

3. Because it helps a man over a great many littlenesses, as he has before him the great purpose and plan of redemption and his relation to it.

4. Because there are chances, regular and irregular, to testify of the love of Christ and the meaning of a genuine religion and relate this testimony to the needs of others.

5. Because his life is filled with problems, difficulties, hardships and misunderstandings, which throw him back upon Christ, who, when He was reviled, reviled not again: when He was misunderstood, just let it go.

6. Because there is an ever-growing realization that one cannot work in his strength, but must depend upon God to help him, and above all, one is glad because he is intimately associated in his life work with the one who, above all others, is his ideal and friend. JOHN TIMOTHY STONE.

Chicago, Illinois.

Building a Better World

It was hard for me to decide to become a preacher, and for a long time I declared I would not be one. I have now been preaching for many years, and I have never seen the day on which I was sorry for my final choice. My joy increases with the years. I am glad I am a preacher because a preacher has the chance to do the thing which the world most needs to have done. He can unfold and enforce the principles of human life, and interpret the significance of the things which come to pass. A preacher is a teacher, and mankind is in sore need of moral instruction. Men are readily confused and easily discouraged, and they need continuous inspiration and guidance. Human strength is small, and the capacity for losing the way is boundless, and unless there are guides humanity is lost. The preacher is a guide. He throws light upon men's path. He braces the heart when the road is rough and steep, he kindles a fire when the world grows grim and cold. He is every man's friend. His ambition is to help. His supreme joy is doing good. He cannot make a fortune, but he can make many rich. He cannot shine in the papers, but he can cause many a heart to glow. He cannot do spectacular and thrilling things, but he can be useful. He can interpret God to men, and he can induce men to become reconciled to God.

I am glad I am a preacher because it gives me constant opportunity to develop the best that is in me. All my higher powers are called into vigorous exercise by the work I have to do. Every ounce of my strength is needed, and not a talent is allowed to remain unused. Preaching demands the forthputting of the energies of the entire man.

And then the preacher has daily opportunity of making a contribution toward the building of a better world. Everybody admits that we cannot get on with the world as it is, and millions are longing for a world which is happier and better. That is the supreme mission of the preacher—building a better world. He moulds human hearts by the words which he speaks; he transforms character and determines destiny by unfolding and glorifying the truth. God has a favorite Son, and that Son when on the earth was a preacher.

CHARLES EDWARD JEFFERSON.

Broadway Tabernacle, New York City.

Related to Christ's Personal Program

There are many reasons "Why I am glad I am a minister." Some of them are incidental reasons, some of them are fundamental. I have been at it nearly forty years, and am glad that I have been a preacher during this lifetime, for these reasons, among others:

First, because I have and have had such a person as Jesus Christ to talk about, to preach, to introduce to men, to interpret to men, and to live with through this long ministry. The best thing that life has given me has been its personal fellowships. And the best of these fellowships has been my fellowship with the Master. I know of no other occupation in which I could have had such privileges as the ministry has offered me. Other men might find these possible in other professions. But for me they have come through the ministry, and I am glad.

Second, I am glad I am a minister and have been, because through these four decades, with their strain, perplexity, difficulty, discouragement and almost baffling confusion, I have never lost confidence in the gospel of Jesus Christ, or the preaching of that gospel to the world. To use Moffatt's fine translation, "I have not lost heart in it." And today, when every man's personal life is subject to unusual strain, and every man's relation to his own work tested as never before, I thank God devoutly that the value of the ministry of Jesus Christ seems sure and steadfast and unshakable.

Third, I am glad I am and have been a minister because

Women at the Well in India

being a minister I have had chance to be related to a part of Jesus Christ's personal program in the world and His total program for the world, in supreme measure. There have been no distractions. There have been no other interests to dispute with this. Life has not suffered division of interest or share of devotion. And for a life like mine, for a mind like mine, this has been of incalculable benefit.

Fourth, I suppose, after all, all the reasons head up into one. I am glad I am a minister because in my heart I believe that this has been the will of God concerning me. And it is something to be thankful for, that after forty years of it the will of God in this matter seems good and only good and that continually. BISHOP WILLIAM FRASER MCDOWELL.

Washington, D. C.

A Growing Conscience

WHAT is more interesting than a boy? There came last year to our Southern Home in Atlanta, Georgia, a twelve-year-old boy. Motherless since six years of age, he had been neglected. Running the streets, uncontrolled and uncared for, he was vile-mouthed and immoral. But he had a winning smile that drew you to him. He needed not pity but help. I fell in love with him. I talked with him. I talked to him kindly, told him why he should be obedient and helpful in the home, and endeavored to arouse aspirations by ideals of future greatness and usefulness. Eight months later when I went into the home, I saw that the wood-work of the interior had been painted. He had done much of the work. I commended him and took notice of his appreciation. When no one was listening he whispered, "Mr. White, I have been good." Such a joy to know that his heart had been touched, and his conduct changed. And such a joy to know that the church through the National Benevolent Association, is saving many such boys and girls!

Is it not strange that the Christian Church has been so slow in reaching out the helping hand to such? We scan her history. It seems her conscience has been asleep, that it is just now waking up to the glory of this ministry. Until the work begun in 1886 by the National Benevolent Association, our only home was in Louisville, Kentucky, and was wholly supported by that state. For years the National Benevolent Association did very little and was given little consideration as an organization of the church. Even now where we care for hundreds, others care for thousands. We have been content to give some of our money to help support the homes of other churches, and of secret organizations, and the Christian Church often begs entrance, for even our own, into their institutions. Great honor is accorded them, and the Christian Church is robbed of her beauty, glory and power.

A lady of means, and a member of the Christian Church once said to me, "I love the Catholics because I have been in one of their hospitals and because I have seen what they are doing in a home in Nashville for aged men. When they come to this town asking for aid I have my daughter take them in her car and visit all in the community for funds for their work."

Money put into the homes of the Christian Church where the aged dependent are tenderly loved and cared for, and where little children are trained to be Christians would win for the church a place in the hearts of thousands. Little children would be saved from institutions where they are trained to be Catholics. Protestants cannot consistently condemn Catholic doctrines and send their children to Catholic institutions; nor put their money into such, for they are the life and power of the Catholic Church.

Our campaign in the south in the interests of our Orphans' Home in Atlanta, and our college at Auburn, Georgia, has proved to us that the church has a growing conscience along these lines. Possibly we have been dormant for the lack of opportunity. Our people are proving by their gifts that they see the need of an institution in the south that will be worthy the Christian Church, and that will have prestige among a people that will gladly respond to its call.

We believe the church to be the Lord himself, upon the earth; still loving the helpless children; still seeing the hidden possibilities wrapped up in their little souls; still ready to take them in His arms and bless them. The homes of the National Benevolent Association are the arms of our Lord.

BELT WHITE.

Roanoke, Alabama.

The Grand Work of This Age

THE missionary field is, indeed, as broad and as long as the terraqueous globe. Every unconverted human being on this earth, capable of understanding and believing the gospel, is found in the missionary field. Hence the Lord Himself commanded his prime missionaries to traverse the whole world, and to preach the gospel to the whole human race.

But this commission is not given specially nor formally to any class of persons amongst us, but to the whole church. Every member of the church is embraced in this commission, properly interpreted. We must either go in person, or send by our own means those that can go, and will go, into fields of evangelical labor. We cannot ask any one to go on his own charges. We must all be fellow-helpers of the truth.

This is not a painful or onerous necessity. It is a blessing and an honor above all that time or earth affords, to have a part in the great work of saving men from ruin, and in bringing many sons to glory and blessedness, through Him who is the way, the truth, and the life eternal.

The missionary enterprise is, by universal concession, as well as by the oracles of God, the grand work of this age; the grand duty, privilege, and honor of the church of the 19th century. God has Himself, in His providence and moral government, opened up the way for us. He has given us learning, science, wealth, the arts of acquiring and communicating all knowledge of the conditions of the living world—of the Pagan nations, their languages, customs, rites and usages. He has given to us the oceans of the earth, with all its seas, lakes, rivers and harbors. He has, in the inventions, arts, and improvements of the age, almost annihilated distance, contracted time, annihilated the mountain barriers; and by our trade, our commerce, our arts and our science, we have, in his providence, arrested the attention and commanded the respect of all heathen lands, of all barbarous people, of all creeds and of all customs. Our national flag floats in every breeze; our nation and our language command the respect, and almost the homage, of all the nations and the peoples on earth. God, in his providence and moral government, has opened the way for us—a door which no man, nor nation of men, can shut. Have we not, then, as a people, a special call, a loud call, a Divine call, to harness ourselves for the work, the great work—the greatest work of man—the preaching of the gospel of eternal life to a world dead, spiritually dead, in trespasses and sins? And shall we lend to it a cold, a careless, an indifferent ear?—*Alexander Campbell.*

Interchurch World Movement

A Report of the World Survey Conference, Held in Atlantic City, January 7–9.

THE World Survey Conference in Atlantic City, January 7-9, was attended by 1,732 representative men and women from all parts of the United States and from forty-two religions. Disciples of Christ present numbered ninety-five, and came from seventeen states.

Thorough consideration was given to the surveys of fields and departments of work presented and to plans for the advancement of the movement. Four large commissions first took these matters under consideration and made reports, which were debated, revised and adopted by the conference. These commissions dealt with the program of the movement, its field work, its financial campaign and its budget of expenses.

The Board of Review, composed of the following eminent men and women, E. D. Burton, C. E. Burton, Mrs. F. S. Bennett, Hubert C. Herring, Alfred E. Marling, Alexander R. Nicol, F. W. Padelford, Cornelius H. Patton, Mrs. H. W. Peabody, John D. Rockefeller, Jr., Robert E. Speer, James M. Speers, David W. Teachout, Charles R. Watson, spent two days and nights in December examining the plans of the movement and unanimously adopted the following statement written by Mr Rockefeller:

The Board of Review having had an opportunity to hear from the leaders of the Interchurch World Movement a summary of their plans, and to look over a statement of expenditures incurred and proposed, begs to report that in its judgment:

1. The plans are wisely and conservatively drawn and not more extensive than necessary in view of the stupendous and unparalleled undertaking contemplated.

2. The expenditures are carefully and judiciously planned, and though amounting to important sums, are relatively small when compared with the results in accomplishment, spiritual, educational and financial, which are justly to be anticipated.

3. Had the leaders, through lack of vision or fear of present criticism, dared less, and prepared a less adequate foundation, they would have subjected themselves eventually to far greater censure because of their failure to have constructed a foundation sufficiently broad and strong for the great structure which alone will be in any sense worthy of the United effort of so large an aggregation of the Christian people of the land.

When Professor Burton as chairman of the commission on the program of the Movement read the following preamble to the commission's report the conference rose spontaneously and unanimously in expression of its enthusiastic approval of the statement:

We desire, first of all, to express our belief in the providential character of the Interchurch World Movement. We gratefully note its origin, its growth, its widening areas of usefulness, and, above all, its spirit of devotion to the advancement of Christ's Kingdom throughout the world.

In spite of mistakes necessarily incident to inaugurating an unprecedented movement of so extensive a character, and in spite of the many unsolved problems and even perils that must yet be faced, we are confident that the movement is of God and that, under Divine guidance and with the Christian cooperation of the Protestant forces of America, errors will be corrected and difficulties overcome.

We are impressed by the response of the great organizations which have entered into this united endeavor to win the world for Christ. That 140 different boards representing 34 Protestant denominations, covering the entire range of Christian activity, should affiliate themselves for studying, planning and accomplishing their tasks, we consider to be one of the most glorious achievements in the history of the Church, the proper and inevitable response of God's people to the appalling needs of our age.

Since there is no other agency of the churches, as at present constituted, capable of understanding the task forced upon us by the present world situation and outlined by the Interchurch World Movement, this organization was called into being.

We believe the time is fully ripe for such unity of action on the part of united Protestantism.

The ideal of the whole Church facing the whole task appeals to us as scriptural and practicable.

Profoundly grateful for what God has already wrought in bringing the Movement to its present position of prominence, we cordially invite such Christian bodies as have not already taken favorable action, to cooperate in a movement which offers the promise of presenting a Church undivided in its purpose and plan to make Christ regnant throughout the nations.

Foremost in the Movement's program is a great, simultaneous evangelistic effort culminating on Easter Sunday as Decision Day, with campaigns for deepening prayer life, inculcating stewardship and enlisting young people for life service running parallel with the evangelistic preparations and the financial campaign following April 21 to May 2, for securing the funds needed for the current year as the first unit in a five-year program.

Why Not You?

THERE is a hollow in front of every man's shoulder where a sweet child's head should nestle. There are depths of tenderness in every man's nature which only the care of little children can develop. One's purposes must be nobler who feels a child's soft hand clasped confidingly in his own.

Where you go he will fearlessly attend, for to every child his real or foster father is something superman. A little girl phrased it the other day in this way, "Say, mamma, is papa a giant?" Who would not lead a better life knowing himself to have such pure confidence? Whose conduct would not be more circumspect when consciously privileged to train precious children for glorious manhood and womanhood—to fashion souls to enjoy two worlds?

Thousands of homeless children need sheltering care and thousands of childless men and women are missing life's richest experience, for verily, "A little child shall lead them." The Son of God says, "Whosoever receiveth one such little child in my name receiveth me." Why not you?

If your affairs are so arranged that you cannot do this yourself, would you not be greatly blessed by furnishing full support for a child in one of the homes of the National Benevolent Association? As the average stay of a child is only a few months, $100 annually will take one child each year out of poverty and place him in a good Christian home. Why not do it now?

CHAS. E. SMITH.

Wanderland—Wonderland

The Boy Who Found His Mother

By ABRAM DURYEE

Abdul Lateef, eight years old, who lives at the Children's Shelter in Beirut, is as happy a little boy as one could find in all Syria, today.

That isn't saying a great deal, of course. Syria and the other lands of the Near East aren't the home of the happiest children in the world, since the Turkish outrages against the Armenians. Since the Near East Relief, the Red Cross, and other relief organizations began looking after these homeless, hungry boys and girls, however, they are less wretched than they used to be. But few of them have any hope of seeing their families, or any members of their families, again. When the Turks got through with the Armenians, there were no such things as families left in Syria.

Abdul, however, through a lucky accident, has just found his mother. This brings us back to the story of why he is such a happy boy.

Abdul came to the Children's Shelter in January, 1919. He had been picked up on the street delirious from fever induced by starvation. The Near East Relief worker who found him tried to discover from what place the boy had come. Abdul told him his name, but did not know where he had lived, or whether he had a family.

The little boy was brought to the Children's Shelter, which is conducted by Near East Relief in Beirut. Formerly it was a school for Mohammedan girls. The Turks took it over during the war. When the British Army drove them away, they left a scene of ruin behind them, windows broken out, furniture destroyed, even the trees uprooted. Nevertheless, it was as good as the other buildings of Beirut, and Near East Relief asked to have it for a Children's Shelter.

One day as Abdul stood leaning over the fence, peering wistfully down the street, and wondering what had become of his mother, whom he had remembered after he recovered from the fever, a little girl passed. She turned her head, and stared at him. Then she ran back.

"Abdul!" she cried. "It's Abdul Lateef!"

She told him that his mother had returned to their former home, and promised to send her at once to see her little son. The little girl departed running, and soon after Abdul's mother appeared.

"Abdul!" she cried. "My own little son!"

And that was how Abdul found his mother again. The Near East Relief Committee wishes that the hundreds and hundreds of other sorrowful youngsters of these lands might find their parents, also. But this is impossible, so America must play father and mother to them.

The Mother Half of the World

By MRS. W. A. MONTGOMERY

IN one respect all the great non-Christian faiths of the world have failed. That failure they share with all other teachers of religion in every country and in every age, save one. All the great technic faiths of the world do not know how to admit the mother of men to the spiritual parliament of man, and they never have known how.

There is just one Teacher who has looked at men and women with level eyes and summoned them all to stand with Him for the building of the Kingdom of God. It is not necessary to make any indictment. It is not necessary to give any specifications. The history of that failure is written in every language and in every sacred book that man has written save one.

Dr. Zwemer has spoken to us of the failure of the great prophet of Arabia to write a gospel for women. Any one who has seen those hundred of Moslem spires and minarets against the blue of the sky in Cairo and known that there was only one Moslem temple and mosque where women were either expected or permitted to worship God, knows that you are dealing with a faith that expatriates half of its world, and no one need to live long in India, and no one can read the holy books of India, and no one can listen to the great authorities, the Indian authorities, and not realize that the greatest failure of Hinduism is the degradation of its womanhood. I heard Ramabai say that the first time that she ever read from the Vedas she nearly fainted with awe; that she, an impure woman, should dare to read those sacred texts that are forbidden to women and outlaws with terrible forbiddings. And no one can live long in India and not realize that that great son of India was right when he said that child marriage and child motherhood and perpetual widowhood and seclusion were the roots of India's weakness. And all those failures are fastened on the women of India not by evil custom, but by the sanction of the strongest codes and the holy scriptures of the Hindu faith.

And Buddhism—Lord Buddha was asked whether a woman could tread that noble eight-fold path, and it is a noble path. He said, "No," that a woman's foot was too weak to tread that path and he held out to women through the writings of the Buddhist faith itself, one hope, that was that the women by austerity, by prayers, by offerings to the priests, might in some far distant turn of the great wheel of existence, come back as a man to earth and then be subject for salvation.

I am not going to go on. There is not one faith under heaven in which there is any hope for the social salvation of this world except Jesus. For here is the mother and the child. Where is the citadel of human life? Where is the hope of the future? Where is the most important place to guard in our far-flung battle lines? It is where a woman sits with her baby in her arms. Now look at Jesus.

Only one Teacher ever put one law of morality for men and women, and the world that we call Christian is just dimly beginning to see in the distance the law of Christ which shall yet triumph with free, beautiful, perfect homes by men and women who walk under one law of pure living before the Lord of life. And as Dr. Zwemer told you, there is only one Teacher who lets in the child—Jesus discovered childhood. When His disciples were disputing about who should be greatest, He reached and took a little child (Jesus never had to reach far to find a child) and said, "Except you turn and become like this little child you cannot enter my kingdom. Suffer little children to come to me and forbid them not," and in that word you have one of the most profoundly original, unforgettable sentences that dropped from the lips of our Lord, and in that sentence you have the Magna Charta of childhood. You can look through Greek literature, and you can count on the fingers of your two hands all the children that flit through its pages and they are simply interesting because they are attached to some adult. Froebel could not have lived in India or China or Japan or any country that hadn't been for centuries under the discipline of Jesus, and the kindergarten that goes around the world is His advance agent for a new world in which dwells righteousness.

Jesus discovered the spiritual capacity of woman. There is not a greater sentence in the New Testament than that one in the fourth chapter of John, when Jesus sits, wearied, by the side of the well that Jacob digged, and His disciples coming back, are surprised that he talks with a woman, and while they were gone, Jesus had told to that woman spiritual truths that He had not to that moment revealed to one of His followers.

God is spirit. "They that drink of this water that I shall give them shall never thirst. I that speak unto Thee am He." And Jesus, the morning of His resurrection, gave to women the first commission for the missionary message. In Jesus' law of marriage, in Jesus' foundation of the home, in Jesus' law of love, in Jesus' sharing of His gospel with men and women, in one great fellowship of humanity, we have the possibilities of building a new world and in no other teaching have we that possibility, for there is not spiritual dynamic enough, there is not spiritual democracy enough, there is not

Prayer at Des Moines Convention

(Offered by Robert E. Speer at close of first meeting.)

Our Father, we thank Thee that Thou art here so near to us today, that Thou art nearer to us than our need of Thee, closer to us than our own sin and weakness. Oh, help us, we pray Thee, to feel Thy nearness and to yield ourselves, our wills, our lives to Thy glorifying and enriching ownership. Reveal to us, we pray Thee, in this first meeting, Thy glory in the face of Jesus Christ, Thy son. We thank Thee that He is living in the world today and in our hearts, that He is waiting to come with larger power and dearer fellowship into the possession and occupancy of our lives. And now we ask Thee, O Lord Jesus Christ, to take as a prayer what we have just been hearing. Whether by water, or by fire, oh, make us clean. Make us clean. Cleanse us now, at the beginning, from all unworthiness and selfishness of ambition and desire. Cleanse us from evil thought. Cleanse us from unfriendly interest, from racial prejudice, from all pride and wrong feeling. Cleanse us, Lord Jesus Christ, from everything that makes us unlike Thee, and unfit to be trusted as Thou wert trusted by the power and the joy of God. Quiet our hearts in these closing moments, that we may hear Thee at the door. "Behold I stand and knock. If any man will open the door I will come in and will sup with him and he with me." Bring us into this still and holy fellowship and speak to us this day and all these days, showing us Thy will for our lives and in us reveal Thyself as the strength and the power of Thy God and our God, Thy Father and our Father. We ask it in Thy name. Amen.

an appreciation of motherhood enough, in all the great religions of the world put together, to build that new foundation except Jesus builds it.

I wish, as we sit here tonight we could get a picture of the womanhood of the world, the womanhood of the world—that half of the world, that half of the world which has to do the greatest task, which has to do the one task without which all their other undertakings are futile, that half of the world—is the most ignorant and the most superstitious, and the least privileged—that half of the world, the mothers of men, three out of four of them who stand under God's sky tonight are illiterate. For even in Christian countries there are great sweeps of territory where the woman of the common people who reads in anything except the poorest, stumbling, unsatisfactory way, is exceptional, and when you step out from that diminishing light of Christ, into the disciplines of these other religions, it is the privileged woman only who is let out of that prison of illiteracy.

Men, men of the convention, remember that for milleniums, the mothers of men have been shut out of the kingdom of books; the mothers of men have been shut out of the free intercourse, the ennobling, enlightening, illuminating intercourse with those outside their own families. The mothers of men who must take for the first six years of its life every child that comes into this world have done their task without training. There is not a group of men, there is not a guild of men that does not know that it needs training to do its work well, but mothers from the time of the cave men till now, the mothers of men, have had to work without tools, have had to work without the training of the schools, have had to work shut out from temples, shut out from Bibles, shut out from spiritual fellowship because they were thought unworthy.

Women of the convention, it isn't an inspiring sight to see a man who in this land that Christ built and Christ set free and Christ ungirded, who does not believe in Christ, but what shall we say of the women who are careless and flippant and who with luxury-loving hands would tear down Christ's influence? There is not a girl that came through on a Pullman sleeper to this place that does not owe her safety to Jesus Christ. There is not a land under the shining sun where that would be possible, where Jesus Christ has not walked before it and made it safe. There is not a woman who steps into an elevator in a hotel, as American women do, who does not owe that advance of hers to Jesus Christ. It isn't for youth, it isn't for charm—there is youth and charm everywhere in the world—it is because the lover of mankind has set us free that we women walk as we walk and talk as we talk and live our lives as we live them. And I submit to you there isn't so unlovely a sight in the world as a Godless woman in a Christian country.

What are you going to do for these other sisters of ours who need schools and hospitals and friends, who need to give the training to them that they can take up the great work in their own land for the Son of God who died for men and women and little children, to make of this earth a home where God's children will find it a safe, blessed, beautiful place to be born?

The Student Volunteer Convention

Held at Des Moines, Iowa, December 31, 1919—January 4, 1920

THE Eighth International Student Volunteer Convention, which assembled in Des Moines, Iowa, on the closing day of the old year, was one of profound significance because of several elements which entered into it. The first, and to some the most striking thing, was the personnel of this gathering. There within the Coliseum were assembled 5,909 students and professors from more than 906 institutions. Nor was this all. In addition to the collegians there was an additional group of 949 student pastors, Young Men's and Young Women's Christian Association secretaries, furloughed missionaries, representatives of mission boards and speakers, a total registration of 6,858 delegates. In this tremendous gathering there were representatives of forty different nationalities.

The second great element was the purpose of the gathering. It is not an easy task, under the most effective handling of convention procedure, to weld so great a mass of vigorous young life into an effective spiritual unity within a period of five days. And yet the spirit of unity was present to a marked degree. Even the usual barriers between races were conspicuously absent. The purpose of the convention is daringly expressed in the watchword of the movement—"The Evangelization of the World in this Generation." Such a great purpose as this slogan implies gives evidence of the knowledge that the world needs more than anything else it is the gospel of Jesus Christ. Added to this was the new world situation, urgent and baffling in its problems. Never before did the need of the nations for an adequate solution of their difficulties seem greater, and never did it appear more plainly that such a solution must have a religious rootage. James I. Vance of the Federal Council of the Churches of Christ, said:

"If the broken world is to be mended, something more than the human power over nature will be needed. There must be a vision of spiritual values, passion for service, a cross on the hill-crest. When we can look into the face of Christ and see our fellowmen, then, and only then, will the world be mended."

The third element was the spirit of the convention. It must be remembered that not all of those present were student volunteers, although over two thousand of the delegates had definitely pledged themselves to become missionaries of the Cross. The others were leaders in college life, with a large variety of interests, and probably many of them were unacquainted with the great ideals of the movement. Yet all showed a most responsive appreciation of the great problems of the day, and a readiness to respond to the great challenges which were made. With each succeeding session came the feeling of a strong spiritual kinship which left its impress upon all. Near the close of the convention one of the students remarked: "I cannot conceive how anyone can be unchanged after such messages as these." The movement should receive fresh impetus as these thousands go back to their respective institutions and relate what they have seen and heard.

The presence of the very large group of students from foreign lands constituted an element in the convention at once picturesque, inspiring and truly significant. In no previous convention were foreign students present in such numbers and strength, and their addresses from the main platform and in section conferences were so vigorous in style and so clear in presentation that the wayfaring man could see plainly enough that the missionary task of the world is not solely the white man's burden.

An account of the convention would be incomplete without a glimpse into the history of the Student Volunteer Movement, which had its rise at Mount Hermon, Massachusetts, in the summer of 1886. Out of this gathering of students came a number of well established purposes, which have been held in prominence and steadfastly adhered to through all the years: (1) to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified volunteers to meet the successive demands of the various Mission Boards of North America in their effort to give all living men the opportunity to know the Living Christ; (3) to help all such intending missionaries in preparing for their life work and to enlist their cooperation in developing the missionary life of the colleges and of the home churches; (4) to lay an equal burden of responsibility on all students who are to remain at home as ministers and lay workers, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

This movement is a recruiting agency and summons students to a world-wide crusade. It is not, however, an organization to send missionaries nor does it assume the functions of a missionary-sending agency. It is unswervingly loyal to the churches. It exists primarily to serve the Foreign Missionary Societies of the North American Churches. It is a student movement. The field for which it has ever held itself responsible has been and is the universities, colleges, theological seminaries, medical schools, normal schools, advanced training schools; in short, all institutions of higher learning in the United States and Canada. The field embraces fully 1,000 institutions, which have in them today approximately 300,000 students.

The report of the Executive Committee of the Student Volunteer Movement, read by Dr. Mott on behalf of the committee, at one morning session, indicated that during the lifetime of the Movement—a generation of thirty-three years—8,140 student volunteers from North American institutions had reached the field, going out under sixty-six foreign missionary agencies; last year, in the student field of North America, 47,666 students in nearly 3,000 classes were engaged in the study of missionary subjects under trained leadership; and missionary giving in the colleges has risen from less than $5,000 a year to over $300,000. The most distinctive contributions of the Movement were set forth as (1) the Volunteer Declaration—"It is my purpose, if God permit, to become a foreign missionary;" (2) the solidarity which the movement has developed among its members and the members of kindred movements throughout the world; (3) the Watchword—"The Evangelization of the World in this Generation." Dr. Mott said of the Watchword:

"The history of the movement shows that there are great advantages in having such a Watchword as a commanding ideal. The fact that it is a startling phrase, calling for explanation, has arrested the attention of earnest men and stimulated their thought regarding Christ's great program for the evangelization. It constantly reminds men that the missionary problem is a living one—one which living men have to face on behalf of men now living. It is a stirring reminder that our plan must embrace the whole world and that we must act without delay."

The morning and evening sessions were devoted to a survey of the various non-Christian lands, and the needs which were peculiar to each. The speakers were chosen for their knowledge of the particular field, and all were deeply spiritual. Aside from the main sessions of the convention our afternoons were devoted to section conferences, the divisions on one day being by fields, on another day by types of mission work, such as educational, medical, evangelistic and agricultural; on the third by denominations, and on the fourth by men and by women students. On two afternoons the foreign students had sectional meetings of their own, gathered each time at first together and then separating for meetings by national or racial groups. Not least in importance and interest was the exhibit held in the auditorium, where the needs and the opportunity were presented in a graphic way.

The meeting of the Disciples of Christ was held at the University Christian Church, and was presided over by President McLean. The needs of the various fields occupied by the church were presented by missionaries and missionary leaders. The roll call revealed the fact that seventy colleges were present at this conference.

The convention as a whole placed an emphasis upon the power of educated leadership, which is too often absent from the programs of our church conventions. It is not the purpose of this article to discuss the indifference of any religious body toward the colleges which are maintained in its interests. It is essential that the source of leadership be considered. The following statement is quoted from an editorial which appeared in the Des Moines *Tribune* on the opening day of the session:

"Let us not miss the significance of the fact that it is collegians who are being entertained in Des Moines. That it is collegians who are going abroad to carry the message of good cheer to the less favored parts of the earth.

"When the war of might was on the military men went to the colleges to supply the training camps. Today, when the war of right is on, the training camps again look to the colleges. Why did the military camps go to the colleges? Why do the missionary leaders go to the colleges? The answer ought not be lost on a single American.

"The military camps went to the colleges because both physically and mentally college men were more alert, more quickly adaptable, could care for themselves better.

"The great religious leaders go to the colleges because spiritually college men and women are as much more alert as they are mentally and physically."

There have been eight conventions of the Student Volunteer Movement for Foreign Missions, beginning with that of Cleveland in 1891, and these conventions have "literally marked epochs in the missionary and religious life of the students of Canada and the United States." They have been unique in that the leaders of that first gathering have been the leaders in each successive convention. Remembering the long years of service which they have rendered, one is surprised to note the appearance of youth on the part of many and the freshness which characterizes every message. This is all the more remarkable as the leaders come forward not once, but many times, to voice the message of the hour. All have exemplified in their lives the challenge that he who would be the greatest must become the servant of all.

The Volunteer Movement at the end of thirty-three years is strong and vital and never more so. Although the passing of the years must mean a changing leadership, the great principles of the movement will perpetuate its worth. The recognition of prayer as the source of power and life, which was present in all the sessions, will keep its idealism true. It will grow because of the boldness of its purpose which confronts the students of the world and calls out their latent capacities and commands their supreme devotion. Such an enterprise as this has done more than any other one thing to make vivid and commanding the world-wide program of Christianity.

Shall "Young America" Preach?

By COLBY D. HALL

WHEN he was a little fellow he was a regular "Buster Brown," always in the midst of things doing; keen and snappy, with his talents fully appreciated by all the family. He smashed many things, among them the old adage that "children should be seen and not heard." Now he is "Young America," saturated with the great expectations of his family, nerved by the undaunted self-confidence of a high school career, and pitching like a young colt to get into these tremendous affairs of American life and show the old men how things should be run. Young America wants to put his life only where it will count in a big way in the big affairs of the big world.

And now that he—or his big brother—has had an actual physical part oversea, in a real world job, Young America is more than ever discontent to tie his life to anything that does not really and truly help to "turn the world upside down." Blessings on the young man. Why, indeed, should any youth seek or accept a soft place in this day of hard and manly tasks? He is right!

The work of preaching the gospel is one of those big, compelling, world-building tasks that should challenge the ambition and ability of Young America. If the youth in our churches has not so seen it, that is because we have not presented it to him in this light. It is time for repentance in this matter.

There has been too much tendency to consider the ministry as not only an unattractive and sacrificial life, but even as uninfluential. The preacher has been regarded as a man apart; a cloistered theologue in a day when theology is unpopular; an unproductive dreamer when success is measured by productive power. In the avalanche of criticism against the church these false charges are fostered. And no one catches them so quickly as "Young America."

To be sure, there have been types of preachers who were so priestly that they were not much preachers, depending on dignity and dress for distinction, and out of touch with life. There are some of them remaining. But this is not the typical preacher of today, and the tendency is altogether away from this type. Why burden the work of today with a conception that is dead?

The real preacher is the most influential man in society. His work is at the fountain of life. Frederick Lynch, in his book, "New Opportunities of the Ministry," says: "The influence of kings or statesmen or great warriors has been little compared with the transformation wrought in the world's history by these preachers of the Gospel and teachers of Christian ethics."

At the Roots of Things

A study of history will vindicate this position with reference to the past. And it is true with manifold emphasis in the present world crisis. The transforming process no longer moves at the rate of the ox cart; it sails with the speed of the airship and wireless. So is the influence of the preacher multiplied.

World peace waits on the preaching of the Gospel.—right now. The barbarism we whipped in Europe was anti-Christian at heart. The Oriental nations are imperialistic and must be Christianized or become a peril. Africa swings between Mohammed and Christ and will decide in this generation. Unless the heathen nations are made fit for brotherhood by the gospel, before they are made efficient for fighting by civilization, they will become a danger more horrible than the Huns. All the statesmanship of the earth cannot prevent a future clash unless these nations are evangelized.

The success of the League of Nations depends on the preachers. That league has been constructed as a wonderful body: but into it yet must be breathed the breath of life. There is no breath—no spirit—that can function through that body except the spirit of brotherhood. And there is no way to get that spirit into the nations that have it not, other than by the preaching of the Gospel.

Industrial peace, in America and beyond, depends on the preaching of the gospel. The long oppressed people of all lands are seething in menacing rebellion; even America must face seriously the possibility of a class war. Political expedient may postpone, but only a Christian program can prevent a serious catastrophe, and construct a permanent, satisfactory program. It was nothing less than the idealism of a Christian statesman, reared in a preacher's home, that was able to light the peoples out of the darkness of the world war; nothing less than the much preaching of that same Christian idealism will lead America to inward peace. Industrial rest and justice can come only through the planting of the gospel in the hearts of labor and capital alike.

The preacher, after all, is the fundamental statesman. The reconstruction of national and international life by statesmen always waits on the regeneration of the individual and social ideals by the preacher. The statesman keeps his ear to the ground. He must do it. Why? That he may hear the verdict of the people and enact it. He can lead a little, but not far, beyond the average sentiment of the people. So the statesman of today can make the best nation out of the material he has today. It is the business of the preacher to make better citizens, higher ideals; so that the statesman of tomorrow may have better material out of which to construct a better world. Progress therefore moves by the measure of the preacher's work.

"Except the Lord build the house
They labor in vain who build it."

The New Age Welcomes the Preacher

Some timid souls have feared that because the church did not officially prevent or close the war the influence of statesman and soldier would eclipse the influence of the preacher. Some of us also feared that the pride in military glory would fasten upon us a permanent policy of universal military training. But, a week after the armistice, it was clear that America had no heart for militarism. And even this soon after the war it is just as clear that the whole world has awakened to a new appreciation for the power of idealism over materialism.

This is the age, therefore, for the leader whose whole task is based on the conception that "not by might nor by power, but by my spirit," is the world to be reconstructed. The old giant militarism lies chained in the dungeon of universal contempt; new-born liberty walks the upper air, intoxicated by its freshness, and blinded by the unaccustomed dazzle, and seeking for some one to lead. The new day is tired of materialism, and is shot through with idealism. It calls from the

heart, for the prophet who can study to know the mind of God and interpret it to the groping people.

The new day calls for the preacher because it has tasted the joy of unselfishness. "The only nation trusted by all other nations is that one which poured out its millions of men and billions of treasure" with no selfish end to gain. If there is one outstanding hero today it is the man who dared to lead a peace-loving people into war, vowing they would receive no indemnity, no conquest, no remuneration, but only to make the world safe for democracy. Such unselfishness has melted the hearts of the world. The blackest crime today is self-seeking, and the badge of the world's hero is service. Such an age welcomes the true preacher of that One who first taught and most completely lived this ideal.

Every Church Must Have Its Timothy

If the power of the preacher were better known there would be more boys in the churches aspiring to preach. Oh, pastors, as you believe that God's program is the solvent of the world's troubles, put on that program in your community with such zeal and bigness that the boys will burn to be ministers instead of millionaires. You business men, as you know now that force is helpless before the power of truth, that building ideals is a bigger task than piling wealth, teach your boys that a life of service is not only happier, but more useful to the world; and see that a due portion of them give themselves to this foundation work of preaching.

You parents, who gladly yielded your sons and treasure to stem the tide of barbarism in an emergency, go pray that your sons may give their lives to the only work that can complete this task, by planting the gospel so that emergencies like this may not come again.

You churches, whose walls bear proudly the stars of your service flags for boys who *risked* their lives, go make you another service roll for your sons who will *invest* their lives in the fundamental task of world reconstruction. "Pray ye the Lord of the harvest that he send forth laborers into His harvest."

Yes! Call Young America to preach. The task will engage his greatest powers, the career will reward him with the greatest wealth of the enduring kind.

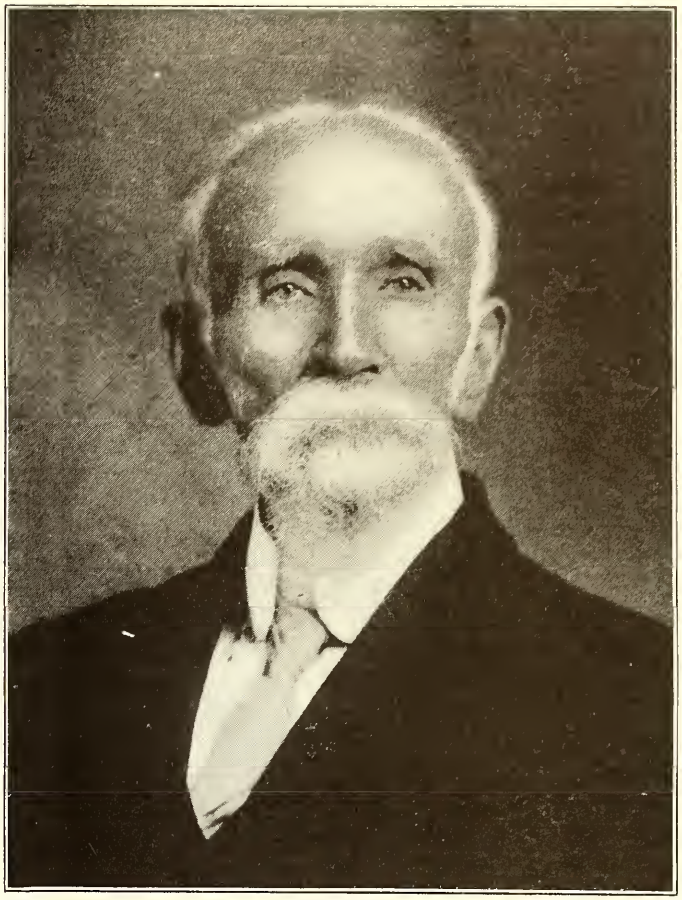
James W. Lanham

JAMES W. LANHAM, true Disciple of Christ, minister of the gospel, author, teacher, friend to man, was laid to rest December second in God's Halfacre at Manville, Jefferson county, Indiana, on a hillock back of the church where he ministered sixty-three years—in sight of his home, which, also eighty-seven years ten months before was the place of his birth. Mr. Lanham was stricken while attending the International Convention in Cincinnati. He was cared for at the Methodist hospital, rallied sufficiently to be taken home, lived a few weeks in which to greet his friends and comfort his loved ones, and fell to sleep December first.

The funeral services were largely attended. John W. Moody, minister at Madison, President W. A. Millis of Hanover College, and the writer gave appreciation of his life and strength to his friends.

Beginning his higher education at Hanover College, he carried his searchings after truth all the years. His public utterances were always well received, while his book of sermons attest to his literary ability and logical power. To the end he held his keen mind; some even claiming that his last sermons three months ago were the best they had heard from him.

His ministry to the churches at Manville, Salem, Shelby,



Madison, Edinburg, Lexington, and Indianapolis (this last while serving in the legislature) was productive of untold good.

In these days when so many of our ministers are seeking other vocations it is refreshing to dwell on the long ministry closed here. At considerable sacrifice of place and prestige this preacher of righteousness refused offers of preferment time and again, but the denial was worth while as indicated by the widespread and genuine sorrow caused by his last call. Without children in the flesh, he was father in the gospel to thousands. There is not a home for scores of miles in all directions but that he had entered as joy bearer and sorrow sharer. His homes were legion. His Master's words were fulfilled in him: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers and children, and lands, with persecutions; and in the world to come eternal life."

True reflection in him of his loved hills about him and the rippling stream that flowed by his door, his faith was steadfast and his hope serene. We met on the train going to Cincinnati. Picking up the thread of former discussions the question was asked: "What is your pet heresy now?" "Ah! in these present days it is, 'I believe that Jesus is the Christ, the Son of the Living God.'" A friend calling near the end said: "We can't spare you." "Spare me! You don't spare me; there will be but a cloud between."

FRED R. DAVIES,
State Evangelist, Southeastern District.
Charlestown, Indiana.

For several years the name of James W. Lanham has been among the most honored on the roll of the Board of Ministerial Relief. What the brotherhood did for him in this way was an honor to the veteran and a credit to the church.

Our Army Chaplains in the Great War

By JASPER T. MOSES

(Formerly Assistant Secretary of the General War-Time Commission of the Churches)

THE Church has reason to be proud of the men who represented her in caring for the spiritual welfare of the soldiers in the great war. Both with the A. E. F. and in the training camps at home, strong, kindly men of God were ever at hand to speak the needed word of exhortation or of comfort to our lads in khaki and, as opportunity was afforded, to bring to them the message of religion.

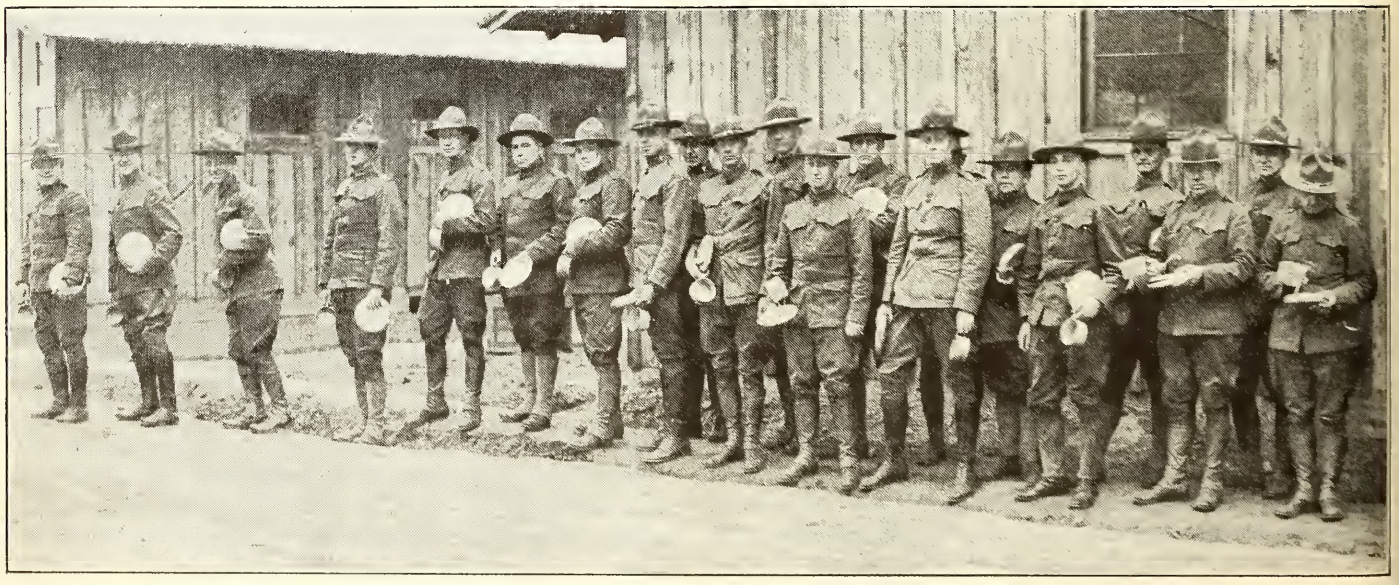
Full statistical information regarding the work of the chaplains in the army is not yet available. For the War Department, the Statistics Branch of the General Staff reports that of the 1,263 chaplains who went overseas, probably two-thirds of whom saw actual fighting, there were eleven killed in action or died of wounds soon after. Search through the official records of the department shows that about forty were wounded and recovered, while eighteen died from other causes, by disease or accident, making a total unofficial casualty list of approximately seventy. The rate per thousand of battle deaths for the chaplains of 8.7 is only slightly lower than the ratio of 10.3 for all the field officers of the A. E. F., and this is in spite of the fact that a chaplain bears no arms and going into action is not required of him. The battle death rate for enlisted men overseas was 21.9 per thousand and for all officers of the A. E. F., 26.5.

Many chaplains went far beyond their routine military duties, being constantly with their men in the front line trenches and even going over the top when advances into enemy territory were made. Several chaplains are known to have taken the place of other officers killed or disabled in action and to have led groups of enlisted men, and in some cases to have operated machine guns to protect wounded men under their charge and, by so doing, to have successfully routed the enemy. This, however, was in no wise expected of them, the usual place for chaplains during action being with the aid and dressing stations or at the field hospitals with the dying, duties less dashing and romantic than "going over the top," but none the less vitally necessary to the welfare of the men whom they were set to serve and certainly not devoid of danger. It was here the minister's vocation made him invaluable, though many venturesome spirits could not resist the call of "no man's land." Indeed, the records show the case of one chaplain to whom the fighting end of the job made such appeal that he was, in military parlance, "transferred to the line," exchanging his cross for an officer's bars. Several clergymen, notably those who had previous military training, served through the war as line officers.

The number of chaplains cited for conspicuous bravery and receiving decorations from our own government and from our allies is very large. Instances of new citations are constantly coming to light, a few of the men having received repeated decorations from our government, which is far less generous in this form of recognition than are the military departments of most European nations. More than forty individual chaplains have been cited, several of them more than once. Records of the War Department show reports from the commanding officers of these chaplains praising in the highest terms their helpfulness and efficiency in maintaining the morale of the troops.

An example of the military language in which their deeds are mentioned is the following posthumous award of the distinguished service cross to Chaplain Charles D. Priest: "For extraordinary heroism in action near Les Huit Chemins, France, September 20, 1918. He disregarded personal danger by going six hundred yards beyond the front lines and, with the aid of a soldier, carried back a wounded man to shelter." Another chaplain, more fortunate in escaping with slight wounds, was a former missionary to Mexico. O. J. Cohee, who received the distinguished service cross "for extraordinary heroism in action near Rombercourt, France, November 1-2, 1918. He worked untiringly under constant artillery fire for two days in charge of the stretcher bearers, personally assisting and carrying wounded men to safety."

There were many types of men represented in the chaplaincy; among them were such honored leaders of the Church as Bishop Charles H. Brent, Senior Headquarters Chaplain



of the A. E. F., who went into the army direct from his Protestant Episcopal diocese and whose splendid executive ability soon won for him the direction of the activities of all of the chaplains in France. Another man who has rendered distinguished service is Major John T. Axton, chaplain of the port of embarkation, Hoboken, New Jersey, a Congregationalist veteran of the regular army service, whose one consolation for his failure to see overseas duty is the wonderful opportunity that has been his to work out the problems and direct the activities of the chaplains incident to the sailing and to the return of the millions of men who passed through the great harbor of New York and the camps contiguous thereto, with the splendid welfare activities developed under his charge. Major Axton had also direction of all the welfare workers on the home-bound transports during the return of the A. E. F.

Along with these occasional veterans of the service and with those more conspicuous in church life were hundreds of young men from their first pastorates or just out of college and seminary, who rose to the occasion and made up the rank and file of the American army chaplains in foreign service. It is of interest to recall that the Young Men's Christian Association, with splendid initiative, went ahead immediately upon the proclaiming of our entry into the war to recruit its personnel for foreign service. While military red tape was being unwound finally to allow the enlisting of chaplains, the "Y" secured the pick of the mature ministry and the experienced laymen of the American churches for its overseas secretaries.

The great mass of the younger ministers, men of military age, who enlisted as chaplains, speedily adjusted themselves to the new and exacting duties of a calling which had few precedents, but whose obligations knew no limits. We have had pictured to us in graphic stories and in cartoon the bewilderment of the average doughboy in the unfamiliar surroundings of military life. But who has written the epic tale of the young parson, thrust into uniform, to wrestle with the unfamiliar exactions of military etiquette, working out his own salvation and winning for himself an honored place in the economy of an organization that has no mercy for incompetents and small praise even for respectable mediocrity.

The war was no Sunday school picnic. The young theologue in O. D. must have had some decided misgivings as he first edged into the group at the officers' mess wondering whether he would be taken in by the self-important young shavetails and the cynical older officers who eyed the silver cross on his collar and wondered how on earth a parson was going to fit into their scheme of things. But adjustments were soon made and most of the fledgling "padres" made good, not only with the officers, but with the enlisted men, not all of whom by any means were of that "hard-boiled" type which adorns the pages of recent war fiction.

The Disciples of Christ furnished an even hundred chaplains for the army. All but thirty-three of these had been discharged by September 1, 1919, and probably not a third of these remain now. Besides Chaplain Priest, already mentioned, who died from wounds received in action, two other of our chaplains were wounded, Miles E. Hoon, on November 1, 1918, and Harry F. MacLane on September 29, October 7 and November 1, 1918, the three entries on the casualty list indicating that Chaplain MacLane had a persistent habit of keeping close to the fireworks.

Three distinguished service crosses were awarded to our "fighting parsons." The posthumous award to Charles D. Priest was recorded in General Orders for March 11, 1919. O. J. Cohee was cited in General Orders for March 8, 1919, and Captain Winfred E. Robb, for bravery in the campaign on the River Ourq, was cited November 11, 1919.

A search of the records in the office of the adjutant-General, made by Edward B. Bagby, of the Committee on Army and Navy Chaplains of the Disciples of Christ, revealed the following names of chaplains reported as especially commended by their commanding officers: Joel R. Benjamin, "A fine chaplain"; Claude M. Finnell, William L. Fisher, Charles Henry Frick, Fernando H. Groom, Percy M. Kendall, "Gives evidence of marked ability and adaptability"; Edward E. Lane, Robert C. Lehmon, "An interested worker for welfare"; James Henry McCallum, "Excellent man"; Edward S. Priest, "Has done very efficient work, always pleasing and congenial"; Harvey F. Risse, Walter Lee Thompson, Frank B. Ward, "Excellent chaplain"; Gladstone H. Youell.

The recruiting of the two thousand or more chaplains needed for the war emergency in the American army was no easy task. It was made possible on the part of the Protestant churches by the splendid work of the General Committee on Army and Navy Chaplains, constituted by the Federal Council and the General War-Time Commission of the Churches. Through its office at Washington over seven thousand applications were investigated and about one-third of this number were recommended to the War Department, which granted

more than one thousand commissions to chaplains from the Protestant bodies thus represented. Legislation to increase the number of chaplains in the army was secured through the efforts of the committee in arousing the public sentiment that brought the necessary pressure to bear upon Congress. The committee also was influential in the matter of securing the establishment of a training school for chaplains which did such splendid work at Camp Zachary Taylor. The same idea was carried out also by Bishop Brent in his training school for the overseas chaplains in France.

Our own representatives on the General Committee were Edward B. Bagby and George A. Miller of Washington and Peter Ainslie of Baltimore. It was largely through their co-operation with the General Committee that the Disciples had for the first time a full proportionate representation of chaplains.

The experience of the American Expeditionary Force has demonstrated beyond a question that the corps organization for the chaplains makes for the efficiency of the service. General Pershing has testified to this in his statement that "under the efficient leadership of Bishop Brent and his assistants a strong organization was developed which assured the most effective individual effort, and also the proper correlation of the work of all." It is now proposed to carry out this same idea, giving the chaplains who are to serve our new army a form of organization which will promote the efficiency of their work and have some central, authoritative body responsible for their welfare. We cannot afford to appoint a man to the spiritual oversight of our soldiers and then cut him adrift to shift for himself. In the corps, with its directing body, the chaplains in isolated posts will be kept in frequent touch with experienced men who will inspect and criticise their work and make helpful suggestions. They will be brought together in occasional schools of methods and in every way the welfare of the service will be promoted through expert advice and management. Our churches should follow up the action of the Cincinnati convention and insist upon it that the bill now before Congress, providing for a chaplains' corps, be passed at the present session.

There is no wealth but life; Life, including all the powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—*John Ruskin.*

Little Journeys in the Land of Tomorrow

By DR. PAUL STEVENSON

A TRIP through China, although devoid of many of the thrills of former pioneer days, is still filled with countless items of interest. Like a pilgrim setting out on a long anticipated pilgrimage to a sacred shrine, I was recently able to make an excursion into the interior of this great country, where I saw for the first time that particular part of the country that is to be our future home and the scene of our humble life's work for the Master. Twice before had I attempted to start out on my journey to Luchowfu. Once my plans were interrupted by the ever existing uncertainty of travel which characterizes China in these days of transition from stability of the old empire to the still hoped for republic, and I was compelled to give way to a local quarrel between some of the irresponsible generals whose armies are in reality but bands of brigands, plundering and pillaging the country and making the roads impassable for travelers. A few weeks later I was compelled to abandon my plans for a second time, this time because of the arrival of the plague in Nanking. For months we had been praying that the plague that was ravaging the country to the north of us would not come nigh unto our city, but at last it came. Fortunately the warmer weather rendered the disease more or less self-limiting by the time it arrived in Nanking and after a few weeks of strict watchfulness and isolation of contact cases, we escaped with a relatively small number of deaths. At last with no plague to prevent my leaving the city and with only the faintest rumors of a band of brigands still operating in the country two or three days ahead, I started on my way.

One of the outstanding features of interest on a trip of any considerable length in China is the variety of conveyances used in the different stages of the journey. Early one morning I loaded myself and my baggage into a large antiquated and dilapidated foreign carriage drawn by a diminutive white Chinese pony. This is the acme of Nanking style. If I had been riding down Fifth avenue in a Packard limousine I could not, comparatively speaking, have been more in style or relative comfort. The fact that this same carriage might a few minutes before have been the means of hauling a dead donkey to the butcher was not allowed to bother me any more than the fact that the last human occupant might have had smallpox, which is so prevalent at this time of the year. Why worry? Contrary to expectation and custom, all four wheels and the bottom of my carriage remained in their respective places until we reached the end of the four-mile journey to the boat landing, and with great relief I got out and stretched before boarding the steamer for Wuhu.

The Yangtze river at Nanking is broad and deep, and the steamers that ply back and forth are large and comfortable. Ocean steamers can navigate to Wuhu and load with rice, or even on to Hankow, where some of the largest iron and steel mills of the world are located. Although not as long, the Yangtze on account of its width and depth gives the impression of being greater than our own Mississippi.

The transition from my dilapidated carriage to the Japanese steamer that I found waiting at the dock was as from the ridiculous to the sublime. The style and comfort of my late equipage had been only relative; this of the steamer was indeed real. Inasmuch as I was to be on the boat but a few hours I had taken Chinese passage at a great saving of money but a considerable expenditure of nervous energy. Here I was for the first time alone among these celestials with their heathenish language. I had been in language school for several months; had even been told that I already spoke Chinese like a native (of Illinois), but this strange talk around me seemed to be the original confusion of tongues. As breakfast time drew near I thought that of the two alternatives, one of eating a breakfast of Chinese food, Chinese style, ordered in Chinese, and the other, starving until I arrived in Wuhu in the afternoon, I could do the latter with more success. It is hard to reason with hunger and I soon found my natural fear of the possible results of poorly cooked food as well as my unnatural but acquired professional respect for trematodes, cestodes, entameba hystolytica and the like slowly giving way to the desire for food. It was while casting about in my mind and trying to decide between sea slugs, eels, duck's duodenums, and ancient (hundred day) eggs that I suddenly became aware of a foreign face looking out of the door of one of the cabins. Seeing me and evidently appreciating my difficulty, the owner of this face stepped out and with a fraternal spirit that binds all foreigners together in this far-off land, invited me to share the breakfast that he and his wife were about to eat in their cabin. Would I accept? As I look back now upon the incident it seems to me that I did. My surprise and pleasure were beyond words when this couple introduced themselves as Mr. and Mrs. C. H. Plopper of our own mission. I had expected to spend the night at their home in Wuhu, but did not dream of meeting them on the boat. In their company the hours passed quickly and before we realized it the late afternoon found us in Wuhu.

Wuhu is one of the richest cities in the Yangtze valley. Its great wealth has also made it one of the most wicked cities in all China. It is not my intention to describe in detail the work in this place of Mr. and Mrs. Alexander Paul, the Ploppers, Miss Dale and Miss Gray as they handle the school, evangelistic, and women's work respectively. Suffice it to say that as I passed through the reading room, which was filled to capacity by the very finest young men, and looked into the classrooms in which night school classes were in session at the time of our visit, and sat in the prayer meeting room, which was comfortably filled with clean Christian men in spite of the bad, rainy night, I could not but express my conviction that of all our stations that I had so far seen this was certainly one of the most efficient and gave very definite evidence of tangible results in the execution of our Master's great commission. I left Wuhu with an inward assurance of the ultimate victory that is to be our Lord's among this great awakening people.

It rained all night. A rather prosaic and commonplace occurrence unless you happened to be planning a trip inland on a dirty little houseboat, wet and foul even on a nice, bright day. Very early the next morning I went down to the river, anxious to see for the first time one of these towboats that are destined to become a very familiar mode of travel to this young medical missionary. Even though I had risen before daylight and it was barely light at the time that I arrived, still I found the boat crowded beyond description. The whole boat seemed to be one mass of humanity, swarming on it and over it like bees on their hive. In spite of the strong protest

A Wayside Shrine Devoted to the Worship of the God of Earth

of my olfactory nerve I climbed on and edged my way along a narrow ledge that served as a deck. Finally arriving at a designated place, I turned around and backed down into a dark hole that had been pointed out to me as my "stateroom." The only opening into the place in which I found myself was the hole through which I had entered, and that was immediately and completely obstructed by many Chinese heads and twice as many eyes, all bulging with curiosity to see this "foreigner" at close range. As my eyes were slowly becoming accustomed to the subdued light, and my nose to the unsubdued smells, I began to make a survey of my cabin.

The room was practically a cube, about six or eight feet on a side. Approximately two-thirds of the room was below the level of the deck outside. The only standing room was in a very narrow space between the two wide shelves that projected from either side and served as bunks. I thought at first that it was a rather uninteresting interior. I was soon to discover, however, the hidden possibilities of the place. The first discovery that greeted my exploring eyes was a series of little streamlets of water merrily trickling down through the ceiling. As I moved from place to place in order to interfere as little as possible with the merry trickling of these streamlets, I discovered quite accidentally that the floor was composed of movable boards, thus forming an easy and rapid means of exit from the cabin into the space below. The ease with which I made this last discovery quite surprised me, and, although the sudden and unexpected nature of my descent precluded a very careful scrutiny of the space below my cabin floor, I nevertheless made a mental note of the fact that the mud and water covering the bottom of the boat reached to about two inches over my left shoe-top. These interesting observations, all made in such rapid succession and with no effort at all on my part, emphasized the oft-repeated statement that life in China is anything but dull.

Having returned to my cabin, I selected the shelf upon which the least water was dripping at the time. I spread out my bedding and prepared to make myself as comfortable as possible, and at the same time hold myself in readiness to make new discoveries. First, I tried to read. For some reason or other I was unable to concentrate my mind, so I soon gave it up and took out the small portable typewriter that I happened to have along. For the same reason I soon gave up typewriting. I finally attributed the cause of my failures to the audience before me. So irresistibly did they attract and hold my attention, that I soon gave up all else and just sat looking at the faces at my little door.

From the first, the Chinese people either repel or attract you. Long ago I noticed that the foreigners in China either really loved the Chinese and enjoyed the life among them, or despised them and endured for a season their necessary contact with them. Happily it seems that foreigners of the latter type are greatly in the minority, although unfortunately there is to be found among them here and there a missionary. As I sat and studied the faces at my little door I was compelled to acknowledge an unusually strong attraction for them, an attraction that continues to grow as my days among them increase.

Looking into a Chinese face might be likened to peering into a great jungle or thicket, alive with interest, filled with surprises at every turn, inviting and alluring you into its very depths, and yet defying and successfully baffling your efforts to thoroughly conquer and explore. The puzzle with which you begin is the puzzle with which you end. That is one reason that I never tire of the study of the Chinese face. The first thing that impresses you about the Chinese face is how different it really is from your preconceived idea concerning it. The two words, "slant eyes," to most people epitomize their conception of the Chinese people, and yet I have seen very, very few eyes among them that slant any more than do our own. The typical Chinese eye differs from ours in that it is not set as deeply in its socket and therefore is much more prominent. One only has to try to fit glasses to their eyes to have this difference brought to his attention. But the thing that impressed itself upon my mind about their eyes on this trip as it had never done before was the fact that practically three out of every four were infected and many blind. Although warned by statistics, I have never yet been able to face calmly the startling prevalence of diseased eyes in this country. The fact that the correction of this and other conditions among the masses must wait upon the slow process of education and the adoption of a higher plane of existence would be most discouraging if visible though slow progress were not seen in this direction. The blindness of these eyes is but an indication of the deeper blindness in the minds as well as the souls of this great people. The Master once said, "If therefore the light that is in thee be darkness, how great is the darkness?" In China it is the inner light that is dark; and how great is that darkness? How long are they yet to wait for that Life that shall be their Light?

Passing from the physical features you find even more of interest in the expressions on the Chinese face. There are two dominant impressions that have been made upon me as I have time and time again studied their facial expressions. In the first place, one does not have to study these faces very

long to understand the oft-repeated statement that the Chinese are a contented people. The beggar women in their tubs, rowing out to the side of the boat whenever we stop, and pushing their baskets on the ends of long bamboo poles up into your face, are contented and smiling in spite of the rags, sores, filth and the other regalia of their calling. The rustics huddled together on the flat roof above me are singing and gambling with utter abandon, though unsheltered from the drizzling rain. The men and boys walking the tow-path on the dike, pulling the heavily loaded rice boats down to Wuhu are jovial and joking, content with their lot as beasts of burden. The rich man in his silks, scrambling out of his cabin next to mine and stopping five or ten minutes, adds his face to those already at my little door. He gazes with the same open, childish gaze, though I imagine that I can see a carefully veiled expression of condescension and tolerance toward all things foreign, but above all, every face seems to be a contented face, and it is this contentment, stoically enduring famine, pestilence and floods, indifferent to new or easier ways, suspicious of any instrument or method that does not have the sanction of centuries of usage, that constitutes one of the greatest obstacles to progress among the masses.

The second characteristic that finds almost universal reflection in the Chinese face is that of childishness. Their curious, all inclusive gaze and their intense interest in the most minute detail of my clothes and luggage, the absolute wonder with which they watched me open up a small portable typewriter and cover sheets of paper with strange looking characters, their amusement and laughter at my strange method of eating my still stranger food, their freely voiced arguments and speculations concerning me and my things, all emphasize the childishness of these people. And what is true of these people individually is also true of them collectively. The Chinese nation of today is a childish nation. When one stops to consider that China was an old nation and possessed a mature civilization at the time when our own ancestors were living in caves, killing the wild beasts with clubs, and then eating them raw because they knew not how to cook their food, he finds himself speculating as to whether this might not be China's second rather than her first childhood. Some less optimistic do indeed consider it so, and there are many of little faith and still smaller vision who imagine that we are now witnessing the last feeble pulsations of the life of a great nation, dying of senility. But to him who seeks to look through the Master's eyes, and who is willing to contemplate the potentialities of lives in contact with the living God, this very childishness is the basis of great hope for the new nation that is yet to be. The childishness of the China of today is nature's promise of a stronger, steadier, and wiser China of tomorrow.

So engrossed had I become in the contemplation of the faces at my little door that the second day had passed almost before I knew it. In spite of the constant rain, I had crawled out of my cabin several times to get a glimpse of the country through which we were passing. A beautiful country! Up over the dikes on either side spread miles and miles of fertile rice fields. At intervals along the bank were small villages, often built around an old imperial granary where the tribute grain used to be stored. Along late in the afternoon the flat river plain gave way to hills among which our stream wound and wound like a silver ribbon. These hills are merely the foothills of quite a little range of mountains that makes this particular part of the country noted for its beauty. The rain had stopped, and a weak, apologizing sun had crept out. Little by little the hills began to rise higher and higher as if to catch the last rays of the setting sun, and in a little while darkness had quickly settled over a scene the equal of which I could not remember, not even in my own native land.

We were scheduled to arrive in Chaohsien a little after dark. From here on my mode of travel would be uncertain. A small sailboat, taking anywhere from a day and a half to seven days, a chair carried by four men and taking about two days, a horse, a wheelbarrow, or my own legs—all these were possibilities. My present abode became now a stateroom, indeed, in comparison to the uncertainties of a strange Chinese city. In this city lived a medical missionary to whom I had written, but I had not been able to give him the exact date of my visit and I hardly expected him to meet me. All sorts of doubts arose in my mind. Further, it came to my mind that this was the first day that I had passed entirely out of sound of the English language. I began to long for the sound of an English word. Several months before I had laughed at a sign over a door which said, "We speak English, and can understand American," and now I began to yearn for someone who could understand my "American." As soon as we had made the landing, however, all my doubts were dispelled by a foreign face with a hearty smile of welcome, a welcome that only one who lives in an inland station knows how to give and only one who is traveling through a strange country knows how to appreciate. A good supper and a hot bath were adequate preliminaries to a sound sleep and even the wildest of my tired dreams did not warn me of the events of the next two days.

The bridges of China are most remarkable. They have stood for centuries, held not by cement, for there is none used in their construction, but merely by the skill with which the stones were shaped and placed one upon another.

Interior of a Lumber Camp Bunk House in Northern Michigan

Photograph by Interchurch World Movement.

How Can the Church Reach the Lumberjack?

By E. BIGELOW THOMPSON

(Mr. Thompson, now identified with the Interchurch World Movement, has worked in the most primitive lumber camps and lived the rough life he describes.)

DESPITE his bearish habits—and surroundings—the jack has a religion. Those who have traveled through the northern forests know his hospitality—the meal and the bed overnight and no questions asked. They know, too, that this man of the forest simply does not understand the ways of the city man, nor the city religion. Really, he is just a lusty youngster. His romping at night in the bunkhouse is horseplay similar to the pranks of the boy released from restraint in recess at school.

The Interchurch survey reveals living conditions in the woods and logging camps and all data on the well-being of the man who signs up for the winter. It also includes information on the jack's employer. Its most important phase is to put the finger on the religious pulse of the jack, to find out what he believes, what his spiritual needs are.

The lumber districts have been divided into three areas, Pacific, South Central, and South Atlantic. In the Pacific section are included the states of Washington, Oregon, California, Nevada, Idaho, and Montana; the South Central section covers Southeast Texas, Louisiana, Mississippi, Alabama, Georgia, and Florida, and the South Atlantic takes in Arkansas, Kentucky, Tennessee, Virginia, West Virginia, and North and South Carolina. From these areas the lumber industry, in a normal year, turns out more than forty billion board feet of lumber.

The task of the Interchurch surveyor is not an easy one. By his nature and life in the woods the jack is a solitary chap, slow to mix with "outsiders." Labor troubles in recent months have made him suspicious. Experiences in the little towns on the fringe of the woods have made him distrustful of his city brother. The Church, to date, has meant little in his life and now that he has joined organizations which really are exploiting him, he has an added suspicion of any organization or institution which promises "uplift."

Like the man of the Western plains, he is a silent man; he does not ask questions of his bunkmate. Many of the men are listed on the pay sheets only by a first name. Hence the jack is difficult of approach for information.

But there's a romance in the woods. Follow the surveyor on a trip. He makes his way into the forest. It is supper time, really late afternoon. With the camp foreman he enters the cook shack, a one-room, dingy log hut. The table napery is oilcloth, scarred by slips of knife and fork. There enters with much noise of feet a chain of men, big men, whose eyes look down, not ahead. They take places at the table.

Then comes a surprise. There is no conversation other than, "Pass me that," "Gimme some beans," and similar demands. The surveyor learns here, often after he has been pointedly told so by the cook, long knife in hand, that "one comes to the table to eat, not talk." He eats what is set before him in tins.

Dinner bolted—and remarkable are the feats some of these men perform with fork and knife—the men troop noisily to the bunkhouses and light pipes. Should the surveyor penetrate this cabin he may literally be overcome by the absence of fresh air. The men seem to get all the air they want working outdoors by day. They avoid it by night. The churchman's nose would tell him, too, that the men smoke "men's" tobacco, and scores of damp socks hanging on wires stretched from the rafters add to the stench.

Day after day this routine holds. The men work, eat, sleep—a drear existence, punctuated by trips to towns on the edge of the forest. It is to learn how the Church can make this life less drear that the Interchurch survey is being made. Many of the reports coming from the logging camps are appeals that touch the heart. There is a great deal to be done by the Church in this field and these men can be reached.

In some places an effort is being made to give them some form of entertainment for the long evenings, to give them books, to have men go into the woods and tell them of right living.

But here comes the point which makes the survey so difficult. There is a standing prejudice against ministers. The remarks of the jacks on ministers they have met are classics of picturesque expression. When visiting pastors were suggested in several camps there was an instant suspicion that this was only one more trick to get a dollar from the jack.

From another camp came a voice supporting the pastor. This jack was most outspoken in his sympathy for the men who come into the woods to serve the lumbermen, especially on the average ministerial salary.

One Oregon jack welcomed the coming of a local church for a rather unusual reason. "We are glad the church is coming here," he said. "There's a bootlegger around that we can't find. We think the church will be able to."

The surveyor will have to feel his way among the jacks. He will have to take into consideration this boy-mentality in the man-body. He will have to understand how these big rough men can play "Hawkie fly in, Birdie fly out" Saturday nights in the bunkhouse and revel in a winter dance on the rough board floor. The dancers at these gatherings wear their calked shoes and those selected to be "ladies" are made charming by their hats of wool stockings with a sprig of pine trimming, wind-tanned faces and heavy beards notwithstanding.

He will have to understand, too, that the jack likes to argue and that when he does read a paper, often weeks old, he remembers what he reads. All these things must be taken into consideration before recommendations can be made.

But with this army of workers in the United States, quite out of touch with the Church, something must be done, to spread the Word in these camps.

This make-up of the jack, his remoteness from the outside world, gives him what is necessarily a simple and uncomplicated religious sense. There's not one of them, Swede, Dane, Russian, Pole, Latin or Irishman, who has lived since boyhood in the woods, who doesn't have a bit of the fear in him which characterized the early nature worshiper; in many, the admiration and the mental calmness which comes from living close to big things and the silence of the forest.

The work the missionaries have done in India exceeds in importance all that has been done by the British government in India since its commencement. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago? And to that question I feel there is but one answer—Christianity, as set forth in the lives and teachings of the missionaries.—*Sir William Hunter.*

The Imminent Demand of the Churches upon the Colleges and Universities of North America

By DR. JAMES ENDICOTT, Toronto, Canada

(Delivered at the Student Volunteer Convention, Des Moines, Iowa)

THE Church of God has always made great demands upon the youth and always will make great demands upon believing youth. We can say at least this morning, with regard to Canada, that the Canadian churches, after our wonderful and unexpected experience in this war, are facing the future with the settled purpose that we will not limit in any single particular our claims upon the life service of the young women and the young men of our country because of any sacrifices which have been made in the war.

We are going forward to the future with an absolutely unlimited program. We believe that it is our business and our right to assume our fair proportion of all the burdens which now rest upon universal Christianity. We believe, moreover, that this is a day of special obligation for Anglo-Saxon Christendom. We believe that in the days to come, please God, there may arise great multitudes of students, say in Russia or in China, or in Japan or in Africa, to lead the great movements of God in the after days. But we think we see very clearly today, that if there is to be an advance in the immediate future, the men and women who are to lead the advance must necessarily come mainly from the Anglo-Saxon Christian churches. It is not that we believe that we are better than other men, but we believe that there has been a providence shaping our ends and bringing us to this day of tremendous crisis in the world, and that if we fail, then we shall look in vain to any other part of the earth for the kind of men and women who can do the work which the world so sorely needs to have done today.

Now, we are not under any delusions with regard to our strength in Canada, but we believe this, that any estimates we may have made in the past are altogether too low, that there are resources of character, of mind, of body; resources of courage, of faith, of vision, which have not yet been drawn upon. I say then we are going into the future with the expectation of speaking home to the consciences of the living men in our universities and colleges especially, and asking them that they will go forward to the great work which the churches desire to do. But in any event, no matter how large the contribution, no matter how we shall speak home to the consciences of the young men of today, we shall not ask of them any more than the Church fifty years ago asked of her sons and daughters in that great land of Canada.

Canada shows us on a large scale in many ways the romance of building up a great and noble world order. If you take out the work of the churches in Canada, you impoverish in a peculiar sense her history, for, in brief, this is the story: It goes back to those heroic days when men from France wended their way up in the old sailing ships, up the great St. Lawrence river. When the adventurers, the fur traders, the voyagers came, side by side with them, and often in advance of them, but always ready to take their share with them, came those heroic sons of the old Roman Catholic Church of Europe.

They have given us a great heritage. They have set us an example of heroism, of courage, of life devotion. And in later years, what a wonderful picture we have up there, that vast land in those days only fifty years ago, great forces with their corduroy roads, with their log cabins, poor people, with church unendowed, with a church without universities, with a church without churches, a great scattered people coming out from the old lands, bringing their faith, but not the organization, not the institutions by which that faith could be established, and it is a wonderful story, what the old heroes of the Canadian churches have done, how the saddle-back riders went forth as flaming heralds of a great gospel. They had no doubts in their hearts. A great faith, a great pity, a great purpose, my friends.

It was my privilege, some thirty years ago to go out to the far western plains, and there I saw the bones of the buffalo still scattered over those plains, and I had the inestimable privilege of meeting the old order of pioneer, men who could fire a rifle with deadly accuracy, who had brought down scores and hundreds of buffalo, but who had never shot an Indian, men who had loved the Indians, who had taken up their abode among them, men who were there establishing Christianity on virgin soil. I think of some of these men that I have met, of one man for example, in those days when Christianity was not taken for granted.

(We hear much in these days of Canada as a sober and a moderately righteous nation, but these things have not come by accident. They have been won for us. They have been fought for.)

When he got off the train, a body of cowboys and gamblers were the first to speak to him, and they said, "We understand what you have come for. We give you forty-eight hours to get out of the city." They wanted a few hundred square miles where the Ten Commandments didn't obtain, and that man stood there under the clear sky, without a church, without any support of organized Christianity, and in the name of God he spoke to them. Ah! What a gentle heart he had, and a fist like a sledge. Oh, bless you, he could bring down an ox, that man, and this is what he said in his quiet, gentle way of speaking: "Gentlemen, my church, the Presbyterian church of Canada,"—he was a Highlander—"has sent me here to establish the Christian church, and on Sunday morning next, here where I am standing, we will have a service, and I invite you to come." Oh, he never left the place, and he established the gospel. And then one day the prize boxer of the town, who ran the saloon, came along, and he was driving along in his buggy and he said, "Mr. McKillam, what is this I hear you have been saying about me?" And he said, "Archie, what did ye hear?" He said, "I hear that you said that my place was the gate of Hell."

"And, Archie, isn't it true?"

He said, "If it wasn't for your coat, I would get out of my rig and give you a thrashing." "Archie, don't let the coat trouble you, I will take it off."

Ah, my friends, by such men as these we live today in Canada by the faith and the love and the endurance and the fighting qualities of the saints of God. That is why today we have men ride across our plains, and wherever they go they have established churches, built schools, put up universities, great seats of learning. We haven't drawn a cent in many, many

years from Europe, and we never come down here with a collection plate, this great hunting ground of the distressed.

We have our pioneers today right up into the Arctic Circle, camping out there on the Hudson Bay. We have them going up to Labrador. We have them going up the Pacific Coast, and wherever they go they never retreat. They hold the ground for the Kingdom of God. So then, young men of Canada, and you young men of the United States, take my word for it, that if you will investigate, you will find that heroism has not been waiting until now to be discovered, or to be manifested. You have a big job ahead of you, if you live up to the glorious conditions which great and good men and women have set us in other days.

I have another reason for thinking that we shall not call upon our youth in vain in Canada. I am not going to speak of the war as such. I am not going to speak of what happened in France and Flanders, but there are things which have happened in Canada five years ago, and they lasted no longer—the things I am thinking about—than this one convention will last. What a wonderful thing happened up in Canada, a religious thing! Now mark it. Don't forget this, that up to five years ago, we Canadian folk had no Valley Forge in our history. We had no Gettysburg in our history. I wonder, I wonder if there are any pilgrim souls here belonging to the United States who still go back to those old places to kindle afresh in your hearts something like lofty and religious patriotism. Well, I confess myself, my friends, a pilgrim at your shrines. I shall never forget the days I have spent on these old battlefields of yours and mine. Down there where my countrymen got a taste of what was coming to them, I remember the day I spent down at Saratoga. I came away with a bullet, not in me, gentlemen, but safely in the pocket. But I shall never forget, and I wonder if you all go there. In a sense you have no right here until you go to those places. The vision of that empty niche, for example, where a good man might have been remembered had he not been a traitor later.

I think of the day I spent at Valley Forge. I think of my ride down by old Boston, where Paul Revere rode on that wonderful night. I have lit my lamp too at your shrines and stood uncovered before the old Liberty Bell in Philadelphia. But up to five years ago, we Canadian people had no similar experiences in our history. You say we had Quebec. That is true but Quebec did not belong to us except by inheritance. We were spectators, in a sense, of that. Quebec! Why we always link that name up with Trafalgar and Egypt and the Battle of the Nile, and a few things like that, when France and old England were fighting out on that colossal scale the drama of the mighty centuries.

No, that didn't really belong to us, but a day came five years ago which will never be sufficiently appreciated, which will never be even understood by a man who is irreligious. I know there were men who came from the swine troughs at the call of the mother land. I know there were men haunted with bad pasts who said, "Let us go at least and endeavor to make amends for a misspent life," but the thing that I am thinking about is the thing that happened in our pulpits and in our parsonages and manses. Oh, you young men, can you imagine what happened there? Because it came upon us all of a sudden, like a bolt out of the blue, and this is what happened: Fathers stood with their sons, not thinking of victory, not thinking of extending the empire—we had nothing of that in our system, we hadn't anything of that in our hearts. We did not believe in the supposed evil plans of Germany even. We were a simple folk. But this is what we did, instinctively. A great light seemed to smite the consciences of our people, and we for hours and hours watched the bulletins for fear, if you please, that Edward Gray would make a mistake, that England would fail, that she lacked courage, that she would not enter that wide open pathway to honor. And then what happened? Oh, my friends, I am not talking about the pool rooms, but the churches. How our young men's classes walked out! There was no draft, no compulsion, and in hundreds of square miles, this is the thing to notice, that there were hundreds of parsonages with not a single young man left in them, hundreds of square miles where that was the rule. Our churches emptied themselves. Our parsonages emptied themselves; the sons of our foreign missionaries same forward; our universities emptied themselves.

That is the story that comes to me today as I think of the future. If we could do these things (and thank God we did them), if in that spirit, the soul of Canada leaped to its great task, walked out into her Gethsemane and did the things she knew she ought to do, what is the need of wondering whether we can get men to work in the days that are to be?

Ah, this is the feeling that we have today, that we are not to ask exemption because we have made great sacrifices. No, I say to you young men, if you were a little orphan today, where would you go to be mothered? Would you go to a woman with a poodle dog in her arms? Would you go to the mother with one or two little children? I would not. I would seek me out a mother with ten children. I would go to the mother who was distracted and burdened and weighed down, for one little extra orphan will not make much difference to her big heart. The worst thing you can do for England today is to let her off. The worst thing you can say to England today is, "You are weary, you are tired, you have made great sacrifices." That is not the road of the Kingdom, and we are not going to take that road, please God, in Canada. It was not when Christ was rich that he saved the world, but he became poor that we, through his poverty, might be made rich.

And so, young men and women of my beloved land, and of this great Republic, make no mistake. You in the United States, with your larger responsibilities of manhood, with your greater numbers and your greater wealth, there is a great need for you to meet, but wherever you go, please God, you shall find the Canadians all about you doing their share too.

The Best Seller

The American Bible Society reports the biggest year in history for the Bible.

In 1918 over 35,000,000 Bibles were sold and distributed in the United States and the 1919 circulation will exceed that number.

A Bible can be bought for 25 cents. We know no better bargain. In its three or four thousandth year it is still the most popular book.

When we were a boy we lived in a house with a wonderful old attic in which were stored old toys and old books and old letters. And though we had explored the place time and again, we were always surprising ourself by finding some forgotten thing. So that the old attic seemed always new to us.

Thus, the other day a friend of ours, wandering through his Bible, discovered a rich treasure of wisdom in Ecclesiastes. Like the boy, searching among the treasures of the old attic, he had overlooked it in previous explorations.

Suppose you treat yourself to a chapter of Ecclesiastes before you go to bed tonight. It's greatly worth your while. —*Des Moines News.*

Efficiency in the Care of Dependent Children

THE present age is requiring efficiency in almost every line of human activity. In the business world, the leading organizations are holding themselves rigidly to a standard of efficiency in every department. The spirit of the age has not neglected the charitable societies. We have reached the day in this work when experts are called in from the outside to study the methods, the expenditures, the results of charitable organizations, in order to determine the educational, social, moral and economic value to the community.

The human contact being a very vital part of the successful method, the observer, in studying the institution and organization, looks particularly to see that it is present and judges of the efficiency accordingly. The critical scientific method is the one that should prevail. While the emotions should be engaged in all charitable work, it is decidedly unfair and unwise to inaugurate or carry it on in an emotional way. It is no longer considered unkind to question the efficiency of a charitable institution. Every institution should set for itself a certain standard whereby it may be judged and by following which it may attain to the highest degree of efficiency in its chosen work. No institution should be without a fixed idea and should know just what it wants to accomplish. If the organization is caring for children, it must determine what classes and ages of children are to be selected and how that particular group should be cared for. The object of the organization having been determined there should be an adequacy of means for the accomplishment of the desired results.

Granting that the organization has selected as its beneficiaries dependent normal children, what is the special element in life which these children need? Because they are normal, their chief needs would seem to be a home and a school. Opinions as to the best methods to satisfy the needs vary. In this work of conserving the child, the adjusting of any good system to fit the needs of the child, not the survival of a particular system should be considered. It is a difficult problem to develop individuality when the population of an institution numbers into the hundreds. This difficulty has been met by the establishing of a cottage system. The smaller institutions on the congregational plan are the ones to which we must appeal to give the children in their care that freedom of thought, of expression and action which is essential to childhood. Having accepted a child as one's ward nothing must be left undone to assure it a happy and better directed life than it would have received in its old environment. There should be a standard of efficiency for material equipment as follows:

(a) At least 350 cubic feet of space should be allotted to each child for dormitories. All beds should be single. Not more than fifteen to a dormitory.

(b) Proper bathing facilities should be installed and children should have their clothing changed each day, or as often as is necessary.

(c) All children should have individual brushes, combs, towels, wash cloths, and tooth brushes.

A standard of efficiency in the selection of beneficiaries. It is always wise to conserve the interest of the family group when possible. One method by which this can be done is by introducing vocational training and giving the parents employment in the institution with their children. In cases where it is judged best to separate the child from the parent, financial contributions should be made by the parents for the care of their children. Parents should not be assisted in escaping the material responsibility of their children.

Adequate records must be kept. One of the first things to learn when considering an application is whether other charitable agencies are or have been dealing with the family. This information can be either secured directly from the applicant or through a central registration bureau. Full reports should be obtained at once from any other agency knowing the family. This makes reinvestigation unnecessary or very simple.

Legal residence of the applicant is an important factor. Each locality should be held legally responsible for its own dependents and families should not be encouraged to migrate for the purpose of finding easy charitable support.

The institution must have the exact age of each child; the date of birth, in order to comply with the laws governing school attendance and factory employment. Apart

Young America in Action

Under the careful Christian supervision of the Church homes the children lead a happy life. What a contrast to the group on the opposite page.

"Please Play Just One More Piece"

In marked contrast to the children shown on the opposite page, these little ones know little of the meaning of home. Their playground is the street; the coming of the street musician one of the few bright spots in their drab existence.

from the legal side, the institution that fails to observe birthdays is losing an opportunity to strengthen the personal touch between the management and the children. In an institution which I have in mind each child looks forward to the celebration of its birthday.

When a child is admitted to an institution a medical examination should be most thorough. Even then no child should be admitted to the family circle without having spent ten days in the detention annex under observation. I have in mind an institution that takes the temperature of each child before starting them out to school in the morning.

How should records be kept? The better plan is the vertical filing system with a folder or envelope for each child. On the printed history card, preferably eight by eleven inches in size, should be answered the more important questions about the applicant. All additional information, reports of visits, letters received, copies of letters sent, medical examinations, school reports, etc., should be kept on the back of this card. It is conceded that in small institutions, the alphabetical method of filing is probably the better. Every institution should keep a careful physical record of each child. If any are found to be under weight for their age they should receive special attention and special diet. In addition to the daily visit of the doctor in charge, children should have the services of oculists, dentists and neurologists.

The aim of every institution is that each child should grow up to be a part of the peaceful and industrial community. The institution is fortunate when located within the district covered by the public schools where the children should attend. Institutional children need to be better equipped than the average boy and girl. Their various activities should be directed with a view of determining in what particular direction each child might best be developed. This auxiliary training may be provided in most satisfactory way in many lines by volunteer workers of the various churches, especially if the institution is located in the city. The workers all conduct embroidery classes, fancy work and plain sewing classes for girls.

It is possible to interest friends in a community in the social life of the institution and obtain their services in conducting and directing work. For example, several young ladies from the various Sunday school classes are selected each month to act as hostesses at the birthday parties. They bring in outside interests and in this way the children form new acquaintances and gain the knowledge of conducting themselves properly when among other people. Vacations spent in family homes are most helpful in the development of the child. This can be done through co-operation of the various churches in the county, the pastor together with his corps of assistants in each community being responsible for the homes selected for the children. Sometimes a representative from the institution may visit in the same county during the stay of the children. The best homes are always open to the children and many times the winning personality of the child secures for it a permanent home. The trinity of happy, useful childhood is food, play and work. Indoor play rooms should be provided with plenty of toys and games for amusement during inclement weather. Outdoor apparatus is necessary to physical development and should be provided.

Any system of education which neglects any part of the fourfold nature of a child's education is incomplete. Religious instruction should be as clear and intelligent to the child as instruction in any particular study of the school curriculum. The most modern way of teaching today is teaching objectively and correlatively; mechanically memorizing the truths of the Scriptures amounts to little. It is when these truths are applied to some act or incident in the life of the child that they ought to be memorized. Then the task becomes a pleasure, and the knowledge a part of the child himself. There is nothing more important in institutional life than the moral development of the people employed in the institution. If the employes are in sympathy with the ideas of the institution much can be accomplished in training children. But, above all other tasks, this is one that especially needs trained and capable men and women. There must be a native endowment of gifts aside from a liberal education to fit one for such work. If your duty to the child has been faithfully and conscientiously discharged, no criticism can be made of institutions for the rearing and education of the child without the proper parental care.

MRS. B. R. BROWN.

How Long till Christian Union?

By H. C. ARMSTRONG

THE movement for the unity of the church goes steadily and irresistibly forward. The World Conference on Faith and Order is now in sight. Arrangements are made for a preliminary meeting at Geneva, Switzerland, August next. The Federal Council of Churches has just completed the most constructive year in its history and is stronger and greater than ever. Its Commission on Interchurch Federations, City and State, has organized some fifteen city federations during the year and now has federations with employed executives in nearly forty cities. It is most gratifying to note that of these secretaries nearly a dozen are Disciples. The Interchurch World Movement is developing daily with really wonderful rapidity and efficiency. Now comes the report from Australia of the launching of an Interchurch World Movement there. All of these movements and the vigor with which they are progressing indicate what "tides are running in the hearts of men."

Nevertheless those who advocate and work for Christian union have necessarily to think in terms of long programs and permanent financial foundations. Christian union is a consummation not to be realized in a day. We who live now will be like those worthy men and women of faith named in the eleventh of Hebrews and of whom it is written:

"These all died in the faith, not having received the promises, but having seen them and greeted them from afar."

So will it be with us. Christian unity is certain. It is God's purpose. It is the will of Christ. But like "the promises" it is "afar." We "greet" it by faith. In the words of Thomas Campbell:

"It is our consolation, in the meantime, that the desired event, as certain as it will be happy and glorious, admits of no dispute, however we may hesitate or differ about the proper methods of promoting it."

Preparation must be made for long years of testimony and labor. Provision must be made for the next generation to take up the task where we lay it down.

To this end larger permanent endowments must be created to provide for an uninterrupted program for the promotion of this supreme cause through the years. Educational and benevolent movements of many kinds are now being made possible and are being carried forward by great permanent financial foundations. Certain of these movements are thus enabled to undertake and carry on vast and thorough programs of research and service which would be wholly impossible without the security and sufficiency of means afforded by permanent funds. The Association for the Promotion of Christian Unity faces its stupendous task with no permanent funds whatever. Certain other religious movements which have for their purpose the publication and distribution of books and papers for the promotion of distinctive religious tenets which divide Christians have large endowments, but as yet no movement which has for its aim the distribution of literature and the carrying on of endeavors for the uniting of Christians has been provided for in this permanent and adequate way. Here the Disciples have the opportunity "to blaze a new trail." The Association for the Promotion of Christian Unity should begin at once to build up an adequate permanent financial foundation. For the next five years $25,000 a year, at least, should be given for this purpose, in addition to the amount needed for the current prosecution of the work. This cause is absolutely supreme. The salvation of a lost and ruined world waits on it. Christians should give for it as conscientiously and earnestly as Jesus prayed for it.

The vast magnitude and vital importance of this task must not be underestimated. Nor must the mistake be made of supposing that union is "about to appear." A little while ago a contributor to one of the weekly journals made the statement that within the next two or three years some kind of union is sure to come. Possibly so, but the indications of the present time are quite to the contrary. Indeed there is nothing to indicate that real union is likely to come within the next twenty or thirty years. Doubtless there will be unions of kindred Christian bodies, between which the differences are not great. It ought to be expected that "denominational families" should be getting together in "family reunions," thus paving the way for the greater reunion of all. Indeed such unions should be fostered and encouraged. But great labors are to be wrought and great sacrifices are to be made before the great union comes. Literally millions of dollars will have to be raised and expended and literally thousands of consecrated lives will have to be invested in programs of education and cooperation if there is ever to be any real Christian union. The walls of denominationalism are deep and strong. The divisions of the church are of long standing and have to do with things exceedingly precious. Sectarianism has become second nature in all of us. The habit of separation has become so thoroughly wrought into our religious consciousness that it is now a normal religious instinct. Nothing less than the total re-education of all Christendom in every phase of religious faith and conduct will avail to remove the barriers and bring us together. Education, much more re-education, is a long, patient and costly program.

A recent writer was looking in the right direction when he said, "Christian unity cannot be forced through, nor fought through. It must be thought through." This is a true word indeed, but perhaps a truer word is that spoken by a minister at the Ohio Convention at Akron in comment on this statement. His comment was that Christian unity is not so much to be "thought through" as "worked through." That is by working together we may in time come together. This is indeed the one hopeful aspect of the whole problem at this time. We are learning to work together and there is so much for us to do together that we all have ample opportunity to make our contribution to the program of "working Christian union through."

Now of all this the point is that Christian union is a tremendous task requiring stupendous labors and stupendous sums of money. It is the supreme issue, and exceedingly urgent. It demands large permanent financial foundations as well as large volumes of current contributions. Moreover the principle holds in this as in every great cause that those who believe most and care most will have to give most and work most. And belief and faith are measured by gift and labor. "By their fruits ye shall know them." The Disciples of Christ believe fundamentally in the necessity and possibility of Christian union. They of all peoples are committed to it. For a hundred years the passion for it has characterized their whole life. It is but right and fair therefore, that the Disciples of all people should undertake most, give and sacrifice most for it now. The amount apportioned to this work through the united budget this year is $20,108.59. To fall below this amount would be nothing less than tragedy in this critical hour of the world's life. Certainly God expects every Disciple and every congregation to give, work, and pray for the union of the broken Church, "that the world may believe," and "believing, have life in His name."

A Missionary at Seventy

FRANK BAIRD, though more than three score and ten, is a missionary to China. "Uncle Frank" has been a lifelong Disciple of Christ. He has always been deeply interested in the extension of the Kingdom of Christ to the ends of the earth. In his old age he found himself dependent upon his daughter, Mrs. Edwin Marx. Mrs. Marx and her husband were deeply interested in foreign missions. The Foreign Society was in great need of a man and his wife for China. The young people were willing to go, but there was the question of a home and the care of the aged father. Uncle Frank's heart responded to the cry of need from the Celestial Empire. He volunteered to go to one of our homes for the aged that these strong young people might go as their own and his representatives with the gospel to those who "lie in darkness." Arrangements were soon made for a home for the aged father in our Home for the Aged at Jacksonville, Illinois. His children are now in China. That he has the true missionary spirit is clearly evidenced by the following letter written to S. J. Corey:

"My dear brother: I want to acknowledge receipt of the *Call of China*, and I appreciate it very much. I thought it was pretty hard to give up my daughter and son-in-law, Mr. and Mrs. Edwin Marx, but since they have got over in China and are so well pleased with their work and I have such a good home I am very well satisfied. We have a good home here with forty-three members, but we need more room. I think lots of the officers and the matron; don't see how the brethren could do better. My health has been poor since I had a stroke of paralysis and I am very thankful for the home. Excuse me for taking your valuable time with this, and that God will bless your good work is my prayer."

A recent picture of Mr. Baird may be found on page 54 of the November WORLD CALL.

The First Lord's Day in March

ABOUT a thousand churches make the Every Member Canvass and give for self-support and education and missions every week in the year. It is confidently believed that some time in the future every church in our fellowship will adopt this method of financing its share of the work of the Kingdom. But it may be a dozen years or more before that time comes.

Until that time does come it will be necessary for the churches to observe the first Lord's day in March as the time for the offering for foreign missions. Forty-one years ago the churches were asked to observe the day for this purpose, and for forty-one years they have made their offerings for Foreign Missions on this day. Sermons were preached, prayer was offered, and offerings were made. Millions of dollars were given for Foreign Missions on the first Lord's day in March. As a result the day has a place in the thought of the people somewhat as Christmas, as Easter, and as Thanksgiving have a place in the thought of the nation.

The churches that do not make the Every Member Canvass and do not give for missions on the first day of every week, should by all means continue to observe the first Lord's day in March as Foreign Missionary day. Otherwise there is grave danger that they will not give at any time in the year, and that would be a loss to them and to the missionary cause. The one task that our Lord assigned His disciples was that of preaching the gospel to the whole creation. They were to be His witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. His gracious word of promise was that He would be with them till the consummation of the age, provided they obeyed His parting command. No congregation of believers can afford to miss the blessing He has promised to those who give as they have been prospered to carry the gospel into the regions beyond. What is more, the Society needs and must have the offerings of the churches if it is to maintain and enlarge the work entrusted to it.

As illustrative of the fact that there is danger of omitting entirely to take the offering if it is not taken on the first Lord's day in March, let this fact be considered: Last year there was a falling off in the number of contributing churches of 258, as compared with the year before. Unquestionably the main reason for this falling was that these churches had not made the Every Member Canvass, and did not observe the first Lord's day in March as they had done in previous years. It may be that these churches intended to adopt the Budget and Every Member Canvass plan, but for one reason or another failed to do so. Not only so, but they did not observe the day appointed and, as a consequence, they gave nothing.

Whether the Every Member Canvass has been made or not, and whether the churches are giving every week for Missions as they give for self-support or not, the first Lord's day in March should be observed for educational purposes. The day affords an unrivaled opportunity for emphasizing the Evangelization of the World. To be sure, this cause is to be kept before the people in the pews throughout the entire year. There must be line upon line, line upon line, precept upon precept, precept upon precept, here a little, and there a little. One sermon a year on the subject will not suffice. But while the duty of Christians to give the gospel to the Christless nations is to be kept before them continually, special emphasis can be laid on the duty on this day. Because the people have been accustomed to hear of Foreign Missions in connection with the first Lord's day in March, they will expect that the songs, the prayers, and the sermons of the day will have to do with the spreading of the gospel in all lands. The missionary instruction of the year may reach a climax on this day. Those who have pledged and are giving regularly need to have their pure minds stirred up by way of remembrance. Those who have recently been added to the number of the saved need to be instructed and enlisted. Those who are not members but who are interested in the work of the church will welcome an opportunity to give.

In every church of the brotherhood the missionary cause should be presented and stressed on the first Lord's day in March, and all present should be told that it is their privilege to make special offerings to assist in giving the gospel of the glory of the blessed God to all creation under heaven for the obedience of faith.

Miss Winona Wilkinson, Miss Della Legg, Miss Lillian Collins, Miss Laura Lynn Major. Missionaries sent to China under the Christian Woman's Board of Missions.

I am convinced that there never has been such a responsibility laid on the churches generally and upon the various missionary movements as at the present time. The task that will confront these bodies, especially during the period following the war, will be a tremendous one, but I am convinced that they will welcome it rather as an opportunity, and that every effort will be made not merely to sustain the record of past years, but to meet the crying need of today.—*Sir Robert Borden.*

Program Helps

Women's Missionary Societies and Circles

Bible Study

"We never saw it on this fashion." Mark 2:1-5.

The year nineteen hundred and nineteen closed one hundred years of history of medical missions, "Christianity in Action," as this great work has been called.

We should not forget, however, that the first great medical missionary was the Son of God Himself, whom the Father sent into the world of men to be the healer for both their souls and bodies, as the incident of our lesson so fully reveals. This miracle of healing is one that impresses itself even from childhood on our minds because of the difficulties surmounted in getting the sick man into the presence of Jesus. Not long before, in this same city of Capernaum, He had passed a busy Sabbath day, "healing many after the sun did set," and no doubt many others had been anxiously awaiting His return. So when "it was noised that He was in the house" the crowds began to gather until there was no room to receive them, no, not so much as about the door.

We can appreciate Mark's graphic picture of the crowd, and we all know how hopeless it is to push one's way through a mass of human beings even without any handicap of burdens. So, we can understand the feeling of despair which must have seized upon the group of four as they approached the place where Jesus was, bearing upon a pallet a man too sorely stricken by disease to walk.

After a hurried consultation upon "ways and means" the determined men uncovered the roof where Jesus was and, after they had broken it up, they let down the bed upon which their friend lay into the very presence of the Great Physician himself. This expression of their faith was to Jesus a miracle and its appeal brought swift response in His heart of infinite compassion and love.

Seeing through the disease, He recognized that the first great need of the man was the forgiveness of his sins, and that was His first gift of healing. Then in answer to the criticism and contention of some of the crowd he added the further demonstration of his right and power to forgive sins in the healing of the poor, helpless body before Him.

Today, through incredible hardships our missionaries are taking the gospel of Christ to the far land of Tibet. Through the ministry of healing our medical missionaries are breaking through the sin and superstition of this "roof of the world," and bringing men and women into the presence of the love and mercy and forgiving power of Jesus.

The story is told of an old Chinese woman who had been healed by the medical missionary in the city to which she had walked long miles from her country home. On her return she was asked by a Christian teacher if she knew of the one true God. "No," she replied, "but I know the doctor at the Christian hospital."

"As the Father hath sent me, so send I you."

"Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way.
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay."

ELLIE K. PAYNE.

March

The Healing of Tibet

SONG.

INVOCATION.

BUSINESS.

DEVOTIONAL PERIOD.
Song.
Bible Study: Mark 2:1-5.
Prayer.

MUSIC.

TALKS OR PAPERS.
Opening Tibetan Doors.
The Healing of Tibet.
The Rijnharts—Pioneers.
A Life for Tibet—Dr. Loftis.

ROUND TABLE: Facts for the Busy Woman. Personal impressions of a new mission field.

INTERCESSION.

BENEDICTION.

PROGRAM HELPS:
Leaflets: Opening Tibetan Doors, 3 cts.;
The Healing of Tibet, 3 cts.;
The Rijnharts—Pioneers, 3 cts.;
A Life for Tibet—Dr. Loftis, 3 cts.:

The special article, "Opening the Great Closed Land," by President Charles T. Paul, will be found in this number of WORLD CALL. It will not be available in leaflet form at present.

Facts for the Busy Woman

"THE Tibetan women were to us an especial object of interest, conspicuous in their long, bright colored dresses fastened around the waist by green or red sashes, their clumsy top-boots and their elaborate head dress. The hair was done up in a number of small plaits which hung down and were fastened together with wide strips of gay colored cloth, or by a heavy band of pasteboard or felt covered with silver ornaments, shells and beads, and on top of it all was a hat with white fur brim and red tassels hanging from the pointed crown. From the ears were pendent great rings, to which were attached strings of beads hanging in loops across the breast. The Chinese women with no hats, their black hair shining with linseed water, their common blue dresses and deformed feet, were not nearly so attractive as their neighbors, the Tibetans."

"The Tibetans themselves having no medical science worthy the name, the treatment given by the native doctors generally means an increase of agony to the sufferer. For headache large sticking plasters are applied to the patient's head and forehead; for rheumatics often a needle is buried in the arm or shoulder; a tooth is extracted by tying a rope to it and jerking it out, sometimes bringing out a part of the jaw at the same time; a sufferer with stomachache may be subjected to a good pounding or to the application of a piece of wick soaked in burning butter grease; or if medicine is to be taken internally it will consist probably of a piece of paper on which a prayer is written, rolled up into a form of a pellet, and if this fails to produce the desired effect another pellet is administered, composed of the bones of some pious priest."

"Although the natives appear to have great faith in the native doctors, yet they were quick to bestow their patronage upon us. Among the common ailments we were called upon to treat were diphtheria, rheumatism, dyspepsia, besides many forms of skin and eye disease. One morning a woman brought to us her husband, who was suffering from diphtheria, and asked us to give him medicine. After explaining that the disease was very fatal, and that her husband was so ill that he would probably die, adding that we would not be responsible if he did, we gave him what treatment we could including some medicine to be taken at home. The next morning his wife came to announce that he could not take the medicine. I then offered to go to the house, proposing to clear away some of the membrane and relieve the sufferer, but on our arrival we found that the lama had pasted a notice on the door forbidding anyone to enter the house because, he said a devil had taken possession of the house. We were obliged to turn away and our hearts were saddened to hear two days later that the man and also one of his little children had died."

"When peace had been declared, Mr. Rijnhart, to the consternation of both Tibetans and Chinese, went to the Mohammedan quarters at Topa to treat the Mohammedan wounded. It had been understood that because we had helped the Chinese and Tibetan soldiers, therefore we shared their hatred of their enemies and could not possibly have a kind thought for them. When they saw that the missionary was just as kind and tender to the Mohammedans as to themselves, they were utterly amazed. The law of Christian kindness and mercy even for one's enemies was vividly brought to their attention, and some, as they pondered the lesson, thought again of the colored Bible pictures on the wall of our house in Lusar—the picture of the Good Samaritan. There they had learned the lesson in story—the missionary had translated it into action."

"The work of Christian Missions is hindered by antagonizing the non-Christian peoples through dogmatic assertion of doctrines and the failure of the Christian missionary to recognize and rejoice in the great under-

lying truths of all religions. Only as he appreciated the light, however dim, that gleams amid the darkness and superstition of the heathen systems, can he hope to turn men's eyes to Him who is the Sun of Righteousness and the Light of the World."

"Tea is the most important item in Tibetan culinary art, and any one who can make it to suit the fastidious is indeed clever. The tea used is the brick tea, made of the coarse leaves and small twigs of the tea plant in China, pressed into bricks bound around by basket work and sent up to the Tibetan border on the backs of coolies, and then into the interior of Tibet on the backs of oxen. There are three principal grades and the best grade goes in very large quantities to Lhassa."

Dr. Loftis, upon nearing Tibet, wrote: "Near the little stream a short distance below the miserable huts is a solitary grave. It bears the single inscription on the marble slab: 'William Soutter, Missionary to the Tibetans, died November, 1898.' This is also repeated in Chinese and Tibetan. The grave is built up with sod and stones, three or four feet high. The grave looks pathetic in its loneliness, and in this dreary wilderness. It tells the final chapter of a life given to the Master's cause in Tibet. In company with another he was taken sick with fever while en route from Batang. They stopped in a miserable, dirty, filthy, gloomy Tibetan house where his life at last ebbed out. I visited the house, and am not surprised that a sick man died there. The lone companion buried his friend as best he could, and went on his way. I could not help feeling a sense of loneliness and sadness come over me as I stood by this lonely grave. It is one of the outposts of the conquering army of our Master, and marks the resting place of one of His pioneers. All honor to those who perish in attempting to clear the way that others may follow them, to lay the foundation for others to build upon."

"Today is a great feast day with the Tibetans. So Mrs. Shelton's Tibetan woman invited us out to see them a while. We went across the river to a tent among many, half hidden among the trees and bushes. There were six Tibetan women, dressed in their holiday clothes. Their hair hung down their backs in long black braids, tipped at the end with tassels of silk and gold. They wore gowns, the necks of which were profusely decorated with red, blue, green and yellow bands. The waist was usually a bright red. They wore long, coarse, blue skirts; aprons of woollen cloth, brown, red and black trimmed with a kind of gold cloth, were also worn. Gaily colored, heavy cloth Tibetan boots completed the costume. Long silver earrings and braeelets were worn in the way of jewelry, also rings and neck clasps. We were seated on rugs and cushions, at a low table about twelve inches high. Buttered tea and parched wheat were brought to us, and we indulged mildly, remembering that microbes do not readily succumb to the temperature obtained by boiling water at this altitude. A leatherheaded drum hung in the tent door. A servant beat this and clanged cymbals at the same time, while the women danced for us. It was an odd step, and the hands and body were peculiarly graceful as they kept motion to the time of the music."

"Another interesting thing today was the visit of the Da Kagi, the chief ambassador to Pekin from Nepal. This small country was conquered some one hundred and thirty years ago by the Chinese, and now they force them to carry tribute to the emperor every twelve years or so. The journey by sea and rail could be done in a very short time, but the long march across the Chinese dominion is to treat them as captives, impress them with the littleness of their own country and the vastness of China. The last ambassador made the journey in seven years, and lost one-half of his men on the way. So far only one of his retinue of fifty Nepanlese have died in this the third year."

"A week in Batang and still getting on fine. Everything quiet. My Tibetan landlady has been on a drunk, and been trying to talk Chinese. A fellow who evidently had an ax to grind came around today with a horse which he wanted to give Dr. Shelton to let him join the church. He was told that we didn't do business that way, and he went away sorrowing. One of our patients is a fellow with tuberculosis, who has come twenty-four days' journey for treatment. Poor fellow, I fear he won't get much medicine that can do him any good."

"Last night I was called to a case of opium suicide. I took my hypodermie and small electric battery, and went. It was a Tibetan who had been drinking and his mother was also drunk. They had raised some kind of a row, and he had taken opium. She was crying when I got there, and he was apparently unconscious. The battery soon caused him to cry "quit." Apomorphine brought out the opium, and when I left him two hours later he was a sicker and sadder man, and doubtless wiser. The old lady did some fancy kotowing to me for my work. This morning the fellow was up, sober and repentant. Another life saved by my being here."

"I am also reminded of a poor little slave boy who came to the dispensary last Monday or Tuesday. He complained of his back hurting him, saying he had been beaten by his master, but there did not seem to be anything serious the matter. Still I cannot forget the appealing look which seemed to mean approaching danger. I called the little fellow back as he went down the steps, and gave him a Sunday school card. I never saw him again. That was Tuesday; Saturday he was dead; smallpox. He lived just opposite my door. My heavenly Father, can it not be that that picture brought some message to him in his last hours? Some thought that was comforting! O God, help me before it is too late to be instrumental in saving some of these struggling souls who are sinking into a hopeless death, while we are helpless except in Thine own strength."

"The tomb of Dr. Loftis is built on the main road leading to Lhassa, a few steps to the side, and all passing may read in English, Tibetan and Chinese."

"Tibet is the highest country in the world, comprising tablelands averaging over 16,500 feet above the sea, the valleys being 12,000 to 17,400 feet, and peaks at 20,000 to 24,600 feet, and the passes at 16,000 to 19,000 feet. It is bounded on the north by Turkestan, on the east by China, on the west by Kashmir and Ladak, and on the south by India, Nepal and Bhutan. It has an average of over 1,000,000 square miles and an estimated population of about 3,000,000, being very sparsely inhabited."

"The principal cereals raised are barley and buckwheat, wheat in small quantities, and a little oats. A few localities in the extreme southern portions of the country, and around Lhassa possibly, are said to produce a non-glutinous variety of rice. A variety of mountain bamboo is found in southern parts of eastern Tibet, and is much used for basket work."

"Tibet produces a large number of medicinal plants much prized by the medical profession in China and Mongolia. Rhubarb is also found in great quantities in eastern Tibet and Amdo. It is largely exported for European use, but does not appear to be used medicinally in the country."

"The trees most commonly found are the plane, poplar, maple, walnut, oak. Some valuable plants are obtained in the mountains of south and southwestern Tibet, yielding the exeellent yellow and red eolors used to dye the native cloths."

"Among the domesticated animals are to be found the horse, mule, donkey, cattle, sheep and goats, dogs, fowls and pigs, ducks and geese. Probably no country in the world, excepting perhaps inner Africa, so abounds in wild animals as the cold altitudes of the northern plateau."

Hidden Answers

1. When and where was the Prohibition party organized?

2. Describe the method of preparing for a Sunday service at sea.

3. What are some of the present hindrances to travel in China?

4. Why did one Oregon lumberman welcome the church?

5. In what way is one man a missionary at seventy?

6. Why are state homes inferior to church institutions in caring for children?

7. How are missionaries in India keeping people from falling into the hands of the money lenders?

8. Describe the route taken by Mr. Rijnhart on his first journey to Tibet.

9. What hope does the Buddhist give to women?

10. When and where was the Student Volunteer Movement organized? How many representatives are now on the various mission fields?

11. What is the "Best Seller," and why?

Meal Time at the Adana Orphanage

Many of these little Armenian refugees are enjoying their first square meal in many months because of the offerings from American Bible Schools.

The Offering for Relief in Bible Lands

ON the first Sunday in February our Bible schools are urged to make generous offerings for the relief of the destitute Christians living in the lands of the Bible. There is something peculiarly fitting in urging such an offering among the Disciples of Christ. It is only necessary to read Acts 11:29, to find Scriptural precedent. "And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea." It is hoped that every school will respond.

Our first offerings for Relief in the Near East were made on the Christmas Sundays during the war. Because this was begun as a war measure, the American Committee sent a Sunday School Commission to Western Asia last winter charged with the double responsibility of finding out whether previous offerings had been worthily administered, and whether subsequent offerings would be needed.

It was my privilege to serve upon this commission which for four months traveled through almost all sections of the Turkish Empire, visiting hundreds of places made sacred by the early happenings in Bible times and by the later happenings during this awful war. Suffice it to say that every man of the eighteen Sunday school leaders who composed this commission was most thoroughly convinced of the wise administration of the meager offerings which had been made by American Sunday schools and the entire party came home determined that we would use our utmost endeavors to secure for this cause this winter the largest offering ever made for any charitable purpose.

The Armenian Christian refugees at the time of our visit were just returning from their long and cruel exile in the deserts. Scantily clad in filthy rags, with diseased and starved bodies, these poor souls were returning in a most fearful condition. Families had been scattered never more to be reunited. Hundreds of thousands had been mercilessly slaughtered or left to die on the sands of the deserts. Worse than death had been the experience of the majority of the women and older girls.

We talked by means of our interpreters with hundreds of these survivors. We heard their heart-breaking stories and saw at first hand their mutilated bodies. We witnessed some sad reunions and were present when others had their fears verified regarding those from whom they had been separated in their wanderings. We saw the orphan children by the tens of thousands pleading for food and shelter. Their outstretched hands and longing eyes were turned in piteous appeal toward us as the representatives of America's Sunday schools. Their strange tongues, when interpreted to us, made known their urgent need. Again and again was the eleventh chapter of Hebrews retold to us by those who had thus so recently experienced its catalogue of sorrows.

Our Bible schools should make the most generous offerings possible on the first Sunday in February or the very earliest date thereafter. This appeal will not continue indefinitely, but it is most urgent now. All the good work of the past will be lost if we slacken this year. The Turks tried to murder the whole Christian nation of Armenia. A faithful remnant has been saved, but they are utterly helpless and will perish this winter from exposure and hunger if we fail them. Give them a chance to get back into their homes. Make the offering a big one, for even the two million dollar offering of last winter could not go far among these million poor and needy. It was less than a dollar a person. How many of us could think of existing through the cold months of winter on less than one dollar?

They suffered in Christ's name in the very land in which He lived. It was always possible for them to escape if they would but deny the Christ and accept Mohammed as the prophet of God. They were true to their Lord and ours. Their very faith challenges us to be true to Him and in His name to come to their ministry.

Supplies for assisting in the raising of a worthy offering may be had for the asking. But regardless of supplies, by proper preparation and prayer, let every school make a worthy offering on February the first and send it promptly to Near East Relief, Number One Madison Avenue, New York City. It may be sent payable to me, 108 Carew Building, Cincinnati, Ohio, if preferred.

ROBERT M. HOPKINS.

State Homes for Children Under Fire

DR. FLORENCE SHERBURNE recently startled a company of social workers gathered in Topeka, Kansas, by announcing that there were 5,000 homeless children in the state homes of Kansas. She said that in many of these homes the children were not given sufficient food, that their quarters were rat infested, that in some institutions the children were forced to kneel on cold floors and go to bed hungry in punishment for offences. Dr. Sherburne criticised the legislature for failure to appropriate sufficient funds for the care of the homeless children of the state. The fact that state institutions are subject to political influence, are under the control of politicians, disqualifies them for proper service to dependent children. Nine times out of ten the people in charge of such institutions are appointed as a reward for party service rendered, not for any qualification they have for moulding a child's character. Often state institutions are victims of party quarrels. The one thing that the dependent child needs above everything else—love—is usually lacking in the state institution. The only institution that can properly care for a child deprived of parental affection is the Church of Christ.

The Place of the Church in the Movement for World Prohibition

IN looking beyond the borders of our beloved land, and surveying the need of a world for prohibition, it might be helpful to refresh our minds by recounting the part played by the Church in achieving prohibition in the United States. To the mind of the writer the annals of the activities of the Church furnish no more heartening record than the pages now closing which tell of the victory of Christ and His Church in America over the liquorites.

To completely trace from the beginning the struggle which has gone on between the agencies of the Church and the liquor forces would require a volume of large dimensions. This cannot be done here, nor is it necessary, but each should visualize some of the outstanding steps in the struggle.

In America the movement for prohibition arose during the early part of the 19th century. The objective in those days was total abstinence from the use of distilled spirits. The effort began in pledge signing. Among the first temperance society was one organized at Saratoga, New York, in 1808. Then the Massachusetts Society for the Suppression of Intemperance organized in 1813, and the American Society for the Promotion of Temperance was founded in Boston in 1826. These organizations grew and "the movement made rapid progress mainly under the influence of the Church."

By 1833 there were 6,000 local societies distributed among several states with a total membership of one million. Let it be repeated that this campaign was against distilled spirits, and the crest of this wave was reached about 1845 to 1851. At this time the leaders of the movement began to differ as to the objectives of the movement, some insisting that total abstinence of all drinks having any percentage of alcohol should be the standard for the individual, others insisting that less effort should be made at moral suasion and more for political action. This dissension in the ranks dissipated enthusiasm and the movement subsided and was lost sight of in the problems before the people with reference to slavery. Soon the Civil war came on and the exigencies for money in 1862 caused the government to levy upon the liquor traffic. This made the liquor traffic a matter for political action, as many did not believe in receiving money from such an agency of corruption. So soon after the war, as the result of a call sent out by the Good Templars, the Prohibition Party was organized in Chicago, September 1, 1869. In the selection of delegates to this convention all churches and sunday schools were requested to send delegates, and the immediate call for the convention was signed, among others, by sixteen pastors.

The Woman's Christian Temperance Union arose directly out of the desire for prohibition on the part of woman Sunday school workers, and began to take definite form at the sessions of the National Sunday School Assembly at Chautauqua Lake, New York, August, 1874. There was another organization whose early history begins in the winter of 1887 and 1888 at Oberlin, Ohio, and whose beginning was due to the efforts of Dr. Howard H. Russell, pastor of a church at Berea, Ohio. This effort culminated in 1895 in the organization of the American Anti-saloon League.

My purpose in reviewing briefly the early beginnings of these three outstanding temperance and prohibition organizations has been to impress the fact that they were conceived in the desire of the church, and were directed in their early policies almost wholly by church leaders. A careful scrutiny of a century's history, as it relates itself to the temperance movement, reveals the fact that the church has furnished very largely both the passion and the direction in this movement which has been the subject matter of social reform for the past one hundred years. World prohibition is God's task, to be accomplished through His agency, the Church; hence she should commit herself to it. He has blessed His servants in this beloved land of ours by crowning their efforts with success.

For the realization of this blessed hope a great responsibility rests upon us, a responsibility which we are able to bear if we carry it in the fear of God and in the love of those beyond. What a blessing the church has secured for America. What joy has come to many a hearthstone. How little boys and girls poorly clothed and poorly fed have been blessed. How crushed women have had the burdens taken from their bowed bodies. What resources of food have been conserved to feed the hungry; of money to finance useful tasks in industry.

All this has happened that the church, the angel of light, might move to the task beyond. The church is the pillar and ground of the truth. It cannot be held responsible for wrong governmental action unless the church fails as a moral agent to swing the full force of her constituency back of a great moral issue, and by so doing sets back the time when the government will take a stand which is in harmony with the Kingdom of God. The church is an agency of light and persuasion. Those that sit in darkness need to see the light. If the church fails to turn on the light in the issues involved in moral warfare she is derelict in her plain duty.

Some one asks "What can the church do among the different governments to bring prohibition into the world?" Your writer answers "Two things." First, we should see that the church constituency built up through the mission stations have an intelligent grasp of the truth involved in the struggle against alcoholism. This means that some one conversant with the scriptural, scientific, and political truths involved in this struggle must go among these people and in a purposeful way turn on the light. America's success has justified the wisdom of sending such leaders into the world who are capable of carrying on the temperance work.

Second. In many countries today the church needs representatives to do the thing Paul did before Felix, "To reason of righteousness, temperance, and judgment to come." We cannot wait until a majority of the non-Christian world has been converted to Christianity. Representatives of this greediest institution on earth are seeking advantage among the rulers of the nations. They are seeking to profit by the ignorance of these people as to the real nature of their nefarious business.

Shall the messenger of Christ "come late"? The Disciples of Christ ought to have fifteen or twenty men in as many nations telling the rulers and chief men of those lands of the blessings of prohibition in America, and warning them of the snares of those who lie in wait to debauch them. When we do this we are preparing the way for the day when the Kingdom of God can come into power.

MILO J. SMITH.

Church Work in Border Towns

THE Gulf Coast District No. 10 is all missionary territory. The towns that are a little farther away from the border have more Americans, hence more members of the evangelical churches. These wield enough influence to make more desirable social and religious customs. As District Evangelist I have visited the following fields. At Mercedes we have some members and there is a good opening to organize a church soon. Missions need some special attention to put them in shape to locate a pastor. We expect to visit them again the first of October. A. R. Adams is doing aggressive work at McAllen, and work on their church building will be started at once. Their old building has already been sold to the Lutherans. At Donna, L. C. Swan is doing just the kind of work that is needed and we may expect soon to hear of decided forward steps. Harlingen has had half-time preaching, sharing with Donna the services of L. C. Swan, and they have made steady progress. John C. Myrick, the attorney-preacher, lives at Harlingen, and has done a great deal for the cause in other parts of the valley as well as his home field. Under the efficient care of D. G. Wagner, San Benito has grown rapidly and is still prospering, with prospect of many more people that are soon to come from the north.

The conditions are different at Brownsville, it being right on the border. It is practically a "foreign mission field." With a population of 17,000, only about 3,000 are Americans, the rest being Mexican or Spanish. There are only about 1,000 non-Catholic persons.

Our greatest hope of success is through immigration. There can be but few if any places in the United States with equal promise of future development. Well-informed people from California say this valley is ahead of the states on the Pacific Coast for citrus fruits, and the climate is more healthful. The other products that can be produced in two or three crops a year are a real encouragement for people to settle on these small farms. The deep river channel recently assured to Point Isabelle will give better freight rates and improve the markets for the entire valley. Large tracts have recently been taken by agents who will bring settlers from the North. This in turn will lead to additional commercial and industrial enterprises. The incomers will help to Americanize, and also bring those of the evangelical churches in larger numbers. We must provide a home for those of the New Testament Church, evangelize to win others to Christ, and we surely believe encouraging success will come to the entire district, even including Brownsville. LEWIS P. KOPP.

Development Department

Christian Woman's Board of Missions

Up-to-Date Questions and Answers

1. Is the united budget the budget of the United Christian Missionary Society?

No. The united budget was the plan for cooperation of all the societies and boards that began with the budget for 1918-1919. The same plan applies for 1919-1920.

2. Where do we send the funds for the different societies?

Remit all funds to the same treasurers of local organizations and the same headquarters as formerly.

3. What does the united budget include?

It includes ten causes. It includes all funds for the American Christian Missionary Society, Foreign Christian Missionary Society Christian Woman's Board of Missions (except state dues), Church Extension, Ministerial Relief, National Benevolent Association for Promotion of Christian Unity, Board of Education and State Missionary Societies.

4. When will we begin to send funds to the United Christian Missionary Society?

Probably not before the end of this missionary year. Certainly all money included in the united budget of $3,000,000 for 1919-1920 is to go to the different society headquarters.

5. When will there be a budget for the United Christian Missionary Society?

The first budget of the United Christian Missionary Society will be a part of the Interchurch World Movement.

6. What will be included in the budget of the Disciples of Christ in the Interchurch World Movement?

Everything outside of the local church.

7. Will there be budgets for the Christian Woman's Board of Missions, Foreign Christian Missionary Society, etc., in the Interchurch World Movement?

No. There will be just two parts to the budget in the Interchurch World Movement—the budget of the United Christian Missionary Society and the budget of the Board of Education.

8. What will the budget of the United Christian Missionary Society include?

A certain proportion for foreign missions, for home missions, for ministerial pension and relief, for religious education (which includes the Sunday school work) and a certain portion for benevolence.

9. If there are only two parts to the budget in the Interchurch World Movement, namely, that of the United Christian Missionary Society and Board of Education, where will the state societies be included?

The budgets of the state organizations, both the state missionary society and the state Christian Woman's Board of Missions, will be included under home missions in the amount for the United Missionary Society.

10. When will the canvass for the Interchurch World Movement be made?

It is planned to make this canvass the last of April in order that we may unite in a simultaneous campaign. It will be the missionary budget for 1920-1921 that will be pledged at that time and does not at all affect this year's plans in the united budget.

The new platform book of missionary stories for the Sunday school is now ready, compiled by Miss Lucy King DeMoss and entitled "The Flag with Five Colors." Send for it at once and, if you do not have missionary instruction in your Sunday school, present the material to your pastor and Sunday school superintendent and urge its use for the next six months. Cooperate in every way possible.

Woman's Missionary Societies

Perhaps among your New Year's resolutions there was one that you would "Win a new member" for the Woman's Missionary Society. If so, now is the time to put it into practice. Every woman should count it her duty as well as a privilege to bring at least one new woman into the work before the close of the missionary year. Officers and Division Leaders should press forward with the Continuous Calling Campaign. Greater plans are being made and more literature published than ever before, in the interest of organized missionary work for women, young women, and children in our churches.

As plans for the new United Christian Missionary Society are being perfected and programs of work outlined, the need for more Woman's Missionary Societies in the local churches and more members in those already organized is imperative.

The topics suggested for the first six months of 1920 are exceedingly interesting and instructive. With the splendid new leaflets on the medical work in different fields to be studied and the material found in WORLD CALL, there need be no excuse for not having interesting programs each month. Much time and thought should always be given to preparation for the monthly meeting, and especially so if the average attendance in the local society is less than forty per cent of its membership.

Societies that do not have a copy of the Manual should order at once a set of Manual leaflets. They are excerpts from the Manual and will aid very materially in the development of the local society.

During the spring months a Missionary School should be held in each church, or if there are two or more societies in the same town or community, they could spend a day together, studying the fields and forms of work being carried on. Order the leaflet, "Look on the Fields," for the Missionary School.

Efficiency Institutes should be attended by every officer and as many of the members as possible. District and County Conventions will be a great stimulus to a society that has a good representation in attendance.

All who have accepted leadership will need to spend much time in conference and preparation, if they are to render efficient, valuable service to the local church as well as to the great world task.

Young Woman's Missionary Circles

The Circle Department is busy at work these days. Reports of new organizations continue to come in and letters from all over the country indicate interest and enthusiasm in the work.

Circles which desire to do hand work may write to headquarters for detailed information about pieces that are needed.

A circle in Washington, D. C., recently sent a Christmas box of pictures, papers, etc., to some of our missionaries on the Congo for use in the school of little African tots. Kindergarten equipment is often needed on the fields. A gift of this nature would always be acceptable if any circle is seeking something special to do.

Circles at Louisville, Somerset, Frankfort and Cynthiana, Kentucky, gave a shower of needed articles to the dormitory at Morehead, Kentucky, recently.

The circles of Dayton, Ohio, and Duluth, Minnesota, gave annual Christmas gifts to Morehead and Hazel Green.

Fourteen circles have decided to direct their funds toward scholarship support. Are there not others who wish to join them?

The Triangle Clubs are assuming their new place in the Circle Department with enthusiasm. They are planning to give $2,500 in 1920 to remodel and equip the home into which our twenty-five girls of the Mexican Orphanage have gone in Aguascalientes, Mexico. This is to be their own distinctive work and is surely a gift worthy of them.

The new program published distinctively for the Triangle Clubs appeared the first of the year. It is entitled "China by Airplane," and is a "flight" to our various stations in China, lasting from January until June. Clubs which have not yet secured this new material should do so at once as it is the only program provided for them.

Two new plays for Triangle Clubs are just in! They are both splendid little presentations about China and nothing could be finer than for a club to give one of these while actually studying about this interesting country. One is entitled "Sun-Shi-Ning" and is about a Chinese boy and the changes that came in his home and among other people because he got interested in a mission school. It has speaking parts for boys and girls both. Its cost is five cents. The other is, "How Chinese Children Learn the Jesus Doctrine." Its parts are taken by eight girls. Price, five cents. These plays are both short and so good that every Triangle Club ought to give one. Send for a copy and see how interesting it is!

Boys' and Girls' Department

Many calls have come to the Boys' and Girls' Department for additional material for programs and general reading. The following list will be of value to all Junior workers:

BOOKS

1. "The Flag with Five Colors," by De Moss. A booklet with twenty lessons on China, prepared especially for use in the

Leslie Wolfe and family of our Philippine Mission.

Sunday school. Price with a map of China and a picture sheet, "Snapshots of China," 25 cents.

2. "The Honorable Crimson Tree," by Ferris. Delightful stories of Chinese boy and girl life in the present day. Paper, 40 cents; cloth, 60 cents.

3. "Mook," by Sites. A story of a Chinese boy and his experiences. Paper, 40 cents; cloth, 60 cents.

4. "Friends of Ours," by Colson. A beautifully bound book and well illustrated. Contains twelve stories of boys and girls of other lands. Cloth, 75 cents.

5. "Giovanni," by Ferris. Stories of an Italian boy. Good reading for Juniors. Cloth, 50 cents.

6. "Children at Play in Many Lands," by Hall. A book of games. Good for the social hour. Cloth, 75 cents.

7. "Missionary Program Material," by Ferris. A book of much value in the preparation of programs. Cloth, 50 cents.

8. "Junior Mission Stories," by Applegarth. A series of fifty-two short stories of child life in other lands. Splendid material for Junior Societies, using one story each week. Cloth, $1.00.

9. "Primary Mission Stories," by Applegarth. A companion book to Junior Mission Stories and equally good for children from six to eight.

10. "Junior Hymns and Carols," by Leyda. A book of excellent songs selected and written expressly for Juniors. Cloth, 35 cents.

PLAYS

1. "Waiting for the Doctor," by Cronk. A dialogue for Junior girls. Good. Price, 5 cents each.

2. "Mai-ling's Adventure." by Ferris. A dramatization of one of the chapters of "The Honorable Crimson Tree." Price, 15 cents.

3. "Livingstone Hero Plays," by Ferris. Good plays to use during the month of March, Livingstone's birth month. Price, 15 cents.

STORIES TO TELL

1. "Our Far-Away Friends," by Viets. A set of six excellent stories for children of primary age. Price, 15 cents.

2. "Here and There Stories." Two stories each month, one on home missions and one on foreign missions, printed in attractive form. Single stories, 3 cents each. Price per year, except July and August, 20 cents.

PICTURE SHEETS

(Fifteen Cents Each)

1. Africa, 2. Child Life of the World, 3. The Italians, 4. South Americans, 5. Mexicans in the United States, 6. Orientals in the United States, 7. Chinese Boys and Girls, 8. Chinese Snapshots, 9. The Armenians and Syrians, 10. The People of Japan, 11. The Eskimos, 12. Work Around the World.

Work Among the Depressed Classes

I MADE a short trip into the Savatal District, where we have several families of Christians. I am glad to say I can give a most favorable and encouraging report from the work and workers out there. We are widening out and trying to link up our work with that of Mungeli. I had the pleasure of baptizing three on this trip, and if the rains will hold off for a few days I will baptize three more at least, who are ready in other villages.

We hear and read of the dark stories of heathenism in lands like China and Africa. As dark as some of these have been painted I think I have never heard or read of anything to compare with conditions here in this land where the law for thousands of years has been "the survival of the fittest." Dense ignorance and superstition are as prevalent here among the lower castes as they could be anywhere. Great numbers subsist on the bodies of dead animals; it matters not of what disease they may have died. I once saw a little girl eat raw carrion, and she was dead of cholera in a few hours. This dead flesh is sometimes not found until it is in a putrid condition. I baptized seventeen in a village not long ago, and the men smelled so you could scarcely sit near them. I am glad to report that no carrion has since been allowed in the village. The people are all happy, and one or two more families are ready for baptism. I have since eaten rice prepared by these people, and it seemed clean. The religion and customs of the higher castes are such that any meritorious work is just as heinous to them as any immoral act or cruel deed is to us. This statement is hard to understand without some understanding of their religion, but it is nevertheless the case. Another thing that makes it difficult for the low caste man is the prevalent belief among high caste men that had not this low being incurred the special wrath of the gods for some former sin, he would not have been born in such a low estate; hence anyone who attempts to lift him up or help him is working against the gods and runs the risk of being born into that very same caste in his next birth. A building fell in one of our mission stations, and several workmen were caught under the fallen wall. One of our missionaries was the only person who would attempt to free them until force was brought to bear on those who stood looking on.

Yesterday, as it was pouring rain, an elderly man and middle-aged woman came up to my veranda. The man had a dirty black rag thrown over his head and a strip of cloth six inches wide tied to a string that ran around his waist. The cloth was pulled up quite tight and tied behind. The woman was a little better dressed, but very ragged. Their story was a long one, but one that we hear very often. Before telling me what they wanted they lay prostrate on the ground and pushed their foreheads into the mud. I told them to get up and tell me what they wanted, as I was only a man like themselves. They called me "great king." In their younger days they were quite well-to-do farmers. Now in their old age, owing to the oppression of the headman of the village, they had lost their home and all their property, and had been turned out to starve. There is a law here that after three years of neglecting to pay taxes, the property falls into the hands of the headman of the village. It is the Indian habit to wait as long as possible to pay a debt. The third year their crop may fail, or the one animal they are saving for this very purpose gets sick and dies, after being given something on the sly by this same scheming headman of the village, who has always been encouraging the poor man that he could wait another year. And when the third year comes something either naturally happens, or is caused to happen. When the third year passes, if there is not a minor son, there is no law that can procure the land again. This may not be known to the ignorant villager, and he may not find it out until his son has become of age. Well, this poor old fellow's papers showed that the *malagazar* (headman of a village) had been scheming for the past twelve years to procure this land, and had finally succeeded. I told the old man that there was no hope of regaining his land. He possessed papers to show that almost all that could have been realized from the farm for the past twelve years had been paid out in exorbitant interest to the *malagazar*. This is not a rare case, but one in thousands. We have taken these

Three of the children of Mr. and Mrs. Leslie Wolfe in the picturesque native costume of the Philippines.

people in. They have two little girls and are worth saving.

This poorer class among whom we work have but little sense of morality, and are almost, if not totally, devoid of spirituality. The most of them have the minds of children about eight years of age, consequently we have to reach them through some physical channel. If asked at what time any event happened they always point to the direction of the sun at the time of the happening. Like most Orientals they do almost everything backwards. It is interesting to see how dexterously they use their toes. For example, the knife is held firmly with the toes and feet when cutting their meat. In making rude country shoes they sit down and use their feet and toes as a vise.

We are now starting a Christian loan association to help those who are heavily in debt, loaning at a very low rate of interest through the church. In this manner we are able to keep many from falling into the hands of money-lenders, who take such high interest as an anna or two on the rupee to be compounded monthly. As there are only sixteen annas in a rupee, you can readily figure out the high rate of interest. For keeping these people from being turned out of their homes and lending money at low interest, we are being accused of engaging in secular work instead of evangelistic.

The money-lenders ridicule us and say we are reaching only the scum. We do not try to produce any arguments, but pray and trust that our religion will speak for itself in a few short generations. By the transforming power of redeeming love these babes and sucklings will teach the wise and prudent high caste men not to worship idols of wood and stone, which make them so much like the objects they worship. I wish we had some good Christian lawyers that could take the part of these poor moneyless creatures, and give them justice. As it is, the poor, ignorant things can do nothing in court. No one will go on the witness stand for them for fear of being beaten by the *malagazar*, who can get all of the false witnesses he desires. They are as helpless as animals, and yet they are deeply human. They love their children and relatives as much as we, and sometimes apparently more. When relatives meet after a long absence there is much wailing and a great profusion of tears.

J. E. Moody.

Bilaspur, India.

Missionary Education Movement Definitely Identified with Interchurch World Movement

ANNOUNCEMENT has now been made of the completion of the transfer to the Interchurch World Movement of North America of the Missionary Education Movement, the latter becoming the Missionary Education Department of the Interchurch World Movement, with Dr. Miles B. Fisher, formerly Secretary of Missionary Education for the Congregational Educational Society, as director.

The Board of Managers of the Missionary Education Movement last April went on record as approving "the desire and purpose of the Interchurch World Movement of North America to take over as a unit the work and organization of the Missionary Education Movement at the proper time." At the same time it was made clear that during the period of organization of the Interchurch World Movement the Missionary Education Movement should continue its work without charge.

This program was followed. On May 14 last it was voted that the Missionary Education Movement should definitely become a part of the Interchurch World Movement. Since then the transfer has been accomplished smoothly and without interference with the work of the former organization.

In joining forces with the larger organization it is felt that the Missionary Education Movement is taking a logical step in its development. In a sense it has been the prototype of the Interchurch World Movement, for it has been actively practicing the principles of interdenominational cooperation for the past seventeen years. It was founded in 1902 as the Young People's Missionary Education Movement, by the missionary boards of the principal denominations, and its board of managers has ever since been composed of the representatives—over twenty in number—of various denominations.

Latterly, as the Missionary Education Movement—for it enlarged its scope in 1911, so as to appeal to adults as well as to young people—it has furnished service to no less than 77 different missionary boards in the United States and Canada.

Its activities have included the planning and publishing of graded textbooks on mission study for young people adolescents and adults, besides other interdenominational literature and the holding of summer conferences and conducting of leaders' training institutes, which have been largely attended by potential church leaders who come for training in the conduct of their own mission study classes.

In addition, the Missionary Education Movement has distributed lantern slide lectures on topics connected with mission study, has conducted a department of mission entertainment which has involved the provision of hundreds of costumes drawn from all quarters of the globe, has made a large collection of curios for exhibition at missionary meetings, and has produced numerous maps, charts and posters illustrating the missionary enterprise. It has also conducted *Everyland*, a boys' and girls' magazine.

All of these various activities it is proposed to continue and intensify under the new form of organization. Certain phases of the work have been transferred to corresponding departments in the Interchurch World Movement. The large collection of lantern slides, for instance, goes to increase the scope and usefulness of the Interchurch Lantern Slide Department, while the costume and curios will form part of the resources of the Interchurch Exhibits Department. The publication of *Everyland* is taken over by the Periodical Department of the Interchurch Movement and it will be enlarged and conducted on the same lines as before. In the main, however, relieved only of the conduct of the accessory features mentioned, the Missionary Education Movement will continue, on becoming a department of the Interchurch Movement, to function as a unit, retaining its own editorial, publishing and distributing organization.

The Missionary Education Movement by careful and efficient management has reached a point at which it is a self-supporting organization, doing a business of $100,000 a year and selling its publications at exactly cost price.

Progress at Nantungchow

MISS Lillie Abbott, who went to China under the Christian Woman's Board of Missions, in the fall of 1918, has finished her first year of language study in Nanking, and is teaching in the boys' school in Nantungchow, the joint station of the Foreign Society and the Woman's Board. She has written of her enjoyment of the work. She says: "The school opened with twenty-four boys, and the number Mr. Lee wanted was twenty-five. Now that people know that a foreigner is teaching the English, he is being urged to admit others. As yet, I have not learned much about the families of the boys, but there is one interesting case I know of. Two of the boys come from a family where the father has four wives, so they have the same father but different mothers. Every one of the boys in the school is from a heathen family. Mr. Lee is talking to them about God and preparing them for real chapel services later in the year. The boys now attend Sunday school and church. It does me good to see them on Sunday in their uniforms.

"The other day when I was late to school I took a 'ricksha, although as a rule, I walk the mile and a half. Of course you know how narrow the streets are and how few foreigners live in Tungchow. To my horror, as I rode down the crowded street, the 'ricksha coolie called out in no gentle tone, 'Get out of the way, the foreign devil is coming.' I have been so called several times since my arrival, but have never had it announced in such a public way. Needless to say the people got out of the way and I reached school on time.

"Many of the people are getting used to seeing me pass every day, and are willing to make friends. I cannot understand their talk much yet, but I can understand their smiles and invitations to come in and drink tea, and gradually I shall come to understand what they say."

William Woods College

THE visit of W. D. Macklin of China to the girls of William Woods will long be remembered by many of the teachers and students. He spoke several times at chapel and held informal conferences in which he answered numerous questions regarding the mission fields of China. His visit and that of Stephen J. Corey will do much to win student volunteers for the foreign fields.

The new conservatory of music building was formally opened Tuesday evening, December 2. It is specially constructed, soundproof throughout, and one of the most satisfactory plants of its kind in the west. Every one of its twenty-six practice rooms and five teachers' studies contains a new Nuder grand piano. With such equipment great work in music ought to be accomplished.

Joseph A. Serena,
President.

Educated Indians Hear

LEADING Hindus and Mohammedans who were consulted said that it could not be done and some of the missionaries were doubtful about it, yet the Jubbulpore Missionary Union went right ahead and made plans for a series of lectures in English on Christianity for educated Indians. Mr. Stanley Jones, an able evangelist, was secured and the meetings were well advertised. Leading Hindu and Moslem gentlemen were persuaded to preside at the meetings and lists of the subjects and chairmen were distributed throughout the city.

Mr. Jones gave five lectures on such subjects as "What Is Christianity?" "Who Is Jesus Christ?" "The Meaning of Christ's Death," and he did it without making any attack upon the religion of those present. He simply preached Christ and Him crucified in a very clear and earnest way. His fairness won the hearts of most of those present the first night, so the hall was filled at each lecture with eager and earnest listeners, who had lost all fear that some one was trying to put something over on them. It had been announced beforehand that there would be no discussion or debating, but at the close of each lecture there was an opportunity for questions. Each evening they asked questions until the chairman stopped them and the questions kept getting more and more spiritual. Even the smart young Moslem who came the first night with a long written list of objections and quibbles finally began to show a serious interest in what was said.

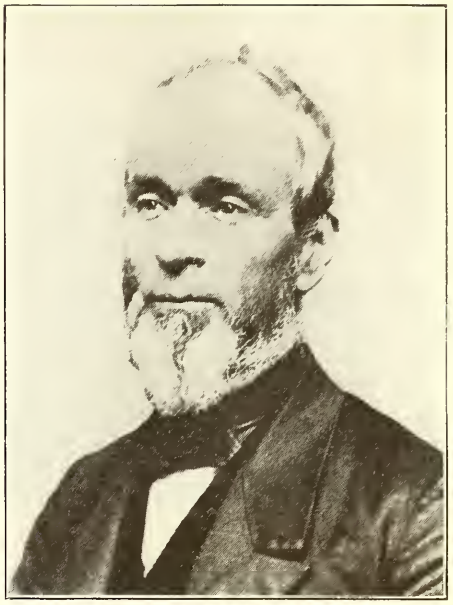
One night the chairman was a retired lawyer, the head of the Mohammedan community. When he got up to make the closing remarks he said something like this: "We all thank the learned lecturer for his interesting exposition of Christianity. The time for quarreling about religion is past. We Moslems give Jesus Christ almost as high a place as do the Christians and we consider Him one of the greatest of the prophets. Of course, every man thinks his own religion the best, but we cannot think it right that a good God should condemn to hell all who do not belong to our little religious group." Strange words for a Moslem. Another evening the Hindu gentleman who held the chair closed the meeting with these words: "The learned lecturer will soon go from our midst, but I hope you will all remember what he has said. I am a Hindu and proud of it, but I have been a lifelong student of Christianity and it has helped me. If it had not been for Christianity my life would have been far different. I would advise you all to study the Christian Scriptures because of the good it will do you and because it will help you to understand the English people with whom we are so intimately associated and to appreciate their great literature which is full of references to the Bible."

After the last lecture thirty-five men signed cards expressing a desire to take up a course of Bible study. Many of these men had heard the real claims of Christianity for the first time and they showed that it had appealed to them. Throughout the meetings there was a growing feeling of fellowship between Christians and non-Christians and every man seemed to gain a more kindly attitude towards his neighbor. All of those who signed cards are being interviewed and asked whether they wish to study alone or with a teacher. Those who wish a teacher will be gathered into classes or will study privately with one of the missionaries.

These meetings have been a revelation to the Christian workers here. Similar results and often greater have been attained in all parts of India wherever the Christ has been fairly presented to the educated classes. For some time the work among low caste people has been growing and has developed into a mass movement in many places. There are now many indications that the way of approach to the intellectual leaders is open. We need more and better equipped workers at once to take advantage of this great opportunity.

F. E. LIVENGOOD.

Margaret (Brown) Oliver



Henry W. Oliver

Honor to Whom Honor

A NOTABLE memorial, and one that other families would do well to emulate, has been established by the children of the late Henry W. and Margaret Oliver. On the suggestion of Mrs. Margaret B. Evans and Mrs. Mary F. Holbrook, the two daughters, Mrs. Henry W. Oliver, Jr., Mrs. James B. Oliver, Mrs. Henry R. Rea, David B. Oliver, and United States Senator George T. Oliver, joined them in giving $18,000 to the Board of Ministerial Relief, as a Named Fund in the Permanent Fund of the Board. A minister and wife in whom they were especially interested were named as the first beneficiaries.

The Olivers came to America in 1834 and made their home in Pittsburg, where their children have attained distinction. At once they united with the church on the bank of the Allegheny river under the leadership of Samuel Church. Years before they had taken their stand on the Bible alone, he having been reared in the Anglican Church and she in the Presbyterian. When eighteen years of age she traveled twenty miles to hear Alexander Carson of Tubbermore, County Derry, and to be baptized by this reformer who anticipated the Campbells by several years.

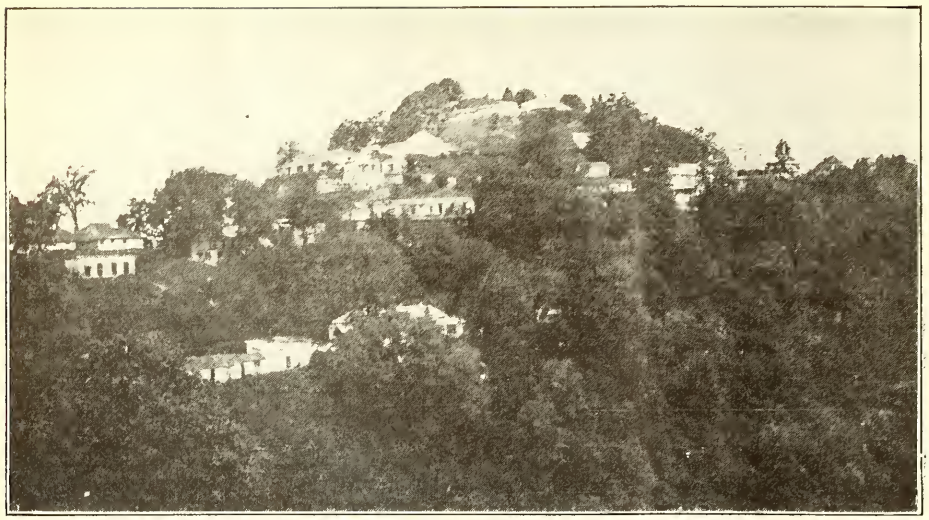
Their loyalty was steadfast and lifelong. After they had helped to build up what is now the First Church, North Side (Allegheny), through change of residence they bore a leading part in the organization of the Hazelwood and East End Churches. Mrs. Oliver survived her husband and was especially interested in the Western Pennsylvania Christian Missionary Society under the presidency of her countryman, Robert S. Latimer, whose grandfather had been baptized by Alexander Carson in 1804. She was also deeply concerned in the organization of the Board of Ministerial Relief. "Her children rise up and call her blessed."

Plan Great Drive for Christian Workers

THE Life Work Department of the Interchurch World Movement, which is endeavoring to co-ordinate all evangelical agencies having to do with the discovering, enlisting and training of the employed workers, required for the Christian program at home and abroad, plans countrywide activities for the first quarter of 1920.

At a meeting of the advisory committee of the department, with Dr. J. Campbell White director, recently, plans were laid to hold 2,500 county conferences, besides a series of meetings for high school students. Between January 15 and April 15 it is also hoped to hold interdenominational student conferences in 500 or more colleges and sometime between January 1 and May 1 there will be a number of conferences for men who have been out of college two to five years. More detailed plans will be announced later.

All denominations report an almost critical need of the right sort of human material. Hundreds of thousands of devoted and capable young men and women must be enlisted in Christian work in the next five years. The Interchurch surveys will show quite accurately the exact numbers needed, but it is already known that the need is extraordinary.



The Highest Mountain in Landour

The Hills of God

"Unto the hills will I lift mine eyes,
The tale of the Book is told:
And unto the hills I will haste to arise
Even as they of old:
And the strength of the hills is given me,
And a far-flung vision is granted me:
And I rest in the quiet enfolding me
When unto the hills I arise.

Down from the hills I soon must go,
Back to the world again:
Down from the hills I hasten to go
To the task of the day again:
For the strength I have is given of God,
And the vision I caught is a vision of God:
And I walk with my hand in the hand of God
As down from the hills I go.

—Margaret Deiter.

Through many years and at heavy cost we have learned the wisdom as well as the justice and grace of conserving the strength of our missionaries. So we not only call them home on furlough every seven years, but send some of them each year to the hills in midsummer—those of China to Kuling, those of India to Landour.

The Win One Campaign

By Jesse M. Bader

EVERYONE who attended the great Cincinnati convention could not help but be deeply impressed with the evangelistic note that was sounded in almost every address of every session. The brethren seemed to feel that it was the need of the hour and that some way should be found for our churches to move forward together upon some worthy program that would put the whole brotherhood behind an evangelistic campaign in a united way. Among the various recommendations that were offered in the convention along the lines of evangelism there came a set of recommendations before the International Convention session which were considered and passed unanimously. These recommendations provided for a Win One Campaign, to begin six weeks before Easter and to culminate on Easter Sunday. The campaign was put in charge of the American Christian Missionary Society. They were instructed to employ a man to direct this campaign throughout the whole brotherhood. The goal set was for 100,000 new members added to our churches by letter, statement, and primary obedience, during the six weeks. This goal is not quite ten per cent of our membership and, considering the evangelistic passion and zeal of our people, and also considering the significant time of the year the campaign is held, the number should be in excess of 100,000.

This plan is not new and untried, neither is it an experiment. The Kansas State Christian Missionary Society has used the plan each year at the Easter time since 1916, and has averaged over 2,000 additions to the Kansas churches each year. In some instances a regular evangelist was called in to hold a meeting, which is in perfect accord with the plan, but the large per cent of the churches and pastors used home forces and organized the church as outlined in the plan. In the Sunflower State the campaign has proven to be a source of spiritual life and power to the churches. Hundreds who never had the great joy of leading another to Christ, learned how through the personal work classes, and succeeded in winning others, which always brings its reward of joy and blessing. All the ministers, evangelists, and members of this state believe in and are continuing in this glorious work each year.

Christ preached by the shores of the sea and the mountain sides. He preached in the open country, in private homes and public places of worship. He spoke to the individual with the same enthusiasm as to the multitude. He speaks to the fishermen and says, "Follow me and I will make you fishers of men, and straightway they leave their nets and followed Him." He comes upon Matthew at the seat of custom and said, "Follow me," and Matthew obeys. The Savior holds a midnight conversation with Nicodemus and explains to him that "ye must be born again." Again we see this Master soul winner holding conversation with the Samaritan woman at the well. She finds the Messiah and goes back to her city and her message is, "Come, see a man who told me all things that ever I did." The apostles were quick to follow Him in His example. Andrew finds Christ and immediately finds his brother, Simon Peter, who is used of the Holy Spirit later to preach the Pentecostal sermon, which resulted in its 3,000 converts. Christ finds Paul and Paul with Silas converts the Philippian jailer: Paul talks to the women at the riverside and Lydia and her household become Christians. Peter talks in the home of Cornelius and wins the entire household for Christ. Philip becomes a personal worker and wins the Ethiopian eunuch to Christ. Stephen witnesses for Christ, is stoned to death, after which the disciples are scattered through persecution and "they therefore that were scattered abroad went about preaching the word." These incidents just related are not all the precedents in the New Testament by any means to show Christians of today their relationship and obligation to the unsaved. The evangelism of the New Testament was a passion for souls on the part of the whole church. The "won immediately began to win one," then another and another until the church grew in a marvelous and an amazing way.

As we read our New Testament with open minds and hearts and understand anew the passion for soul winning as its story is told we wonder if we as a people have been going back far enough in our teaching and practice of this divine task. Our evangelists have been and are godly, sincere, earnest and true men, and beyond the question of a doubt they have been responsible to a great degree for the growth of the Disciples of Christ.

But too long our people have depended too much upon the evangelist and the pastor to do the "soul winning" that each church member should do and is obligated to do in the divine plan of the gospel. This world will never be evangelized by the pastors and the evangelists working alone. It is a most lamentable fact that there are literally thousands of our elders and deacons, not to say anything about the balance of our laymen, who have never personally won another individual to Christ.

"Must I go and, empty handed,
Must I meet my Savior so;
Not one soul with which to greet Him,
Must I empty handed go?"

The church will move out into the "Win One Campaign" as her ministers move, for he is ever the key man in all leadership of the church life. If there is to be a consuming passion for this movement in the pew it must be in the pulpit first. Each minister among us should begin now to plan his personal workers classes where the workers are trained carefully and prayerfully in this lost art. It's not only a lost art, but when a Christian is in the business of personal work it becomes the finest of fine arts. The life insurance companies train their men in the art of their business. The agent is trained to study his prospect. He goes to them one by one, telling

them of the certainty of death and the uncertainty of life; the wisdom of preparedness and the folly of procrastination. But few men seek the life insurance agent though they realize the value of insurance. So it is that few men seek the Christ who are not first sought by some one who knows the Christ, and is trying to follow His example. If then it is so necessary today in the business world in all lines to know the facts of the business men represent and then to know the customer to whom the man goes, how much more necessary it is for the Christian to intelligently and worthily represent his firm and to understand the individual whom he is anxious to interest, and to lead to Christ.

After the Christian workers are trained and even during their training the prospect lists should be prepared and each worker assigned the names of those prospects they can best win. Prayer lists should be made and carried daily and each name remembered before the throne in earnest petition.

Every organization among us should be interested in this movement for all will be affected and benefited by it. Our national officers on all our boards can give the campaign a good word, urging it upon the churches as they go in and out among our brethren. The state missionary societies will be glad to throw their best plans and efforts by states into the movement, to strengthen our churches both spiritually and numerically. The evangelists, we hope, will arrange to put forth their greatest efforts to hold the best meetings of their ministry. The "Win One" organization lends itself in the very nature of the plan to great meetings. Every pastor with his whole church, using his Bible school forces, his Christian Endeavor young people, his elders and deacons, will throw himself into the leadership of the Christlike ministry with a new passion. The writer has used the plan for five years as a pastor, and his appreciation of the worth and influence on the church is of inestimable value. The last "Win One" held on Easter resulted in 75 additions to the church Easter Sunday and 100 in the entire six weeks with just the home forces.

This great movement of soul winning must be immersed in prayer. John Eliot, the missionary to the Indians, said, "Prayer and pain through faith in Jesus Christ will do anything." Prayer will set our hearts on fire and we shall be filled with a mighty desire to save the unsaved. Prov. 2:30, "He that winneth souls is wise."

Kansas City, Missouri.

The question of assimilation, largely a question of contact between the newcomer and the native-born population, is primarily a matter of distribution. Crime, pauperism, disease, the standard of living, education—all to a greater or less extent depend upon distribution. No practical program for the treatment of immigrants which is not calculated directly to improve distribution, can hope for any considerable measure of success. —*Fairchild.*

If immigration to the United States were stopped one of two things would happen in Europe: Either a voluntary remedying of political, religious and economic evils, or else those countries would soon be confronted by revolutions springing from this unrest of the people.

Our School at Morehead

EARLY in January Professor W. O. Lappin, principal of our Morehead Mountain School, wrote us of the increased attendance after the Christmas holidays, as follows:

"We have four boys in each room in Withers Hall. One more enrolled this evening and there are many more to come. I will prepare two small storerooms, which have never been used for students. These two rooms will make space for four more boys. We have room for five more girls at Hodson Hall by making full use of the sleeping porch, and there are seven girls wanting room tomorrow. In enrolling new students this last half I have had them all come through the office and have questioned as to their chances for an education without us, and find that they must come here or get no schooling at all this year. All state normal schools are full, and it begins to look like we are more than full. Our schoolrooms are crowded until the primary grades can only come half a day at a time, and Miss Hart had seventy-four in her room last Saturday. I have two or three more for her today. She has 7th and 8th grades except three subjects, which Miss Whitenack carries in the normal. We are going to do the best we can. I shall always be grateful to the Christian Woman's Board of Missions for giving me a problem like this to work on, but if we go on trying to supply this need until the state steps in we must have equipment. I have set an age limit this last half of fourteen years and have turned many away. I never did a thing in my life which came so nearly breaking my heart as to turn young people away who are seeking an education, and who are willing to occupy a cold room both day and night to secure it. This school is held in high esteem by all. I am surprised each day by the amount of prestige the school has and the width of territory over which it is known. All that I have written but makes our work the more interesting, but you can see the sad features. Last year, at this time, the enrollment was 235. Now it is 285. They closed last year with a total of 313, which was an increase of 78 from January to the close of school. It is a safe guess that we will have no less increase this year, as more people are going to school. This increase is made up almost entirely of teachers preparing for the spring examination."

The Centenary of Medical Missions

THE Committee of Reference and Counsel of the Foreign Missions Conference of North America has appointed a special committee of one hundred to arrange a suitable celebration of the one hundredth anniversary of the establishment of medical missions.

In 1819 Rev. John Scudder, M. D., sailed for India and began his work as a medical missionary. Fifty years later, in January, 1870, Clara Swaim, M. D., went to India to begin medical work for women and children. We celebrate therefore a jubilee as well as a centennial.

The celebration will not take the form of a drive or a campaign, but will be educational. Interesting items and articles will appear in the press and an attractive program has been arranged for union meetings which it is hoped may be held throughout the country during the latter part of March. The complete program may be obtained after February first from Mr. F. P. Turner, 25 Madison avenue, New York City. It will include valuable historical material arranged by Mrs. Caroline Atwater Mason, a telling interview with C. H. Patton, D. D., who has just returned from the Orient, a capital dramatic presentation, "The Doctor's Dilemma," by Mrs. E. C. Cronk, and an appeal to young men and women for service, by Helen Barrett Montgomery, with other interesting features.

CLASS IN ENGLISH ATTENDED BY FIFTY-FOUR RUSSIANS
An example of the work conducted by the Disciples Missionary Union of New York City under the supervision of the American Christian Missionary Society.

The First Quarter Century

THIS is the twenty-fifth year of the Board of Ministerial Relief. This gracious ministry has grown from nothing to a large and increasingly greater place in the affections of the churches. Indications are that before long the aged ministers and missionaries with their loved ones will have a real place of comfort and satisfaction in the fellowship of their brethren.

At a recent meeting the maximum monthly payment was increased from $30 to $40. This one action will cost $5,000 during the year. The rising costs have made it imperative. The maximum of $30 was begun in April of 1913, when the amount per quarter was made the amount for the monthly payment. It took courage to make such a radical change. We have faith to believe the churches will supply the support for our aged veterans when they know the condition.

The early returns from the White Gifts service at Christmas are very encouraging. Many schools which before gave only a nominal offering are sending amounts up to $50. There are twenty-five schools in the first reports that have reached the $100 mark and more, some going as high as $300. Many successful services were held. Many schools are sending in descriptions and some include photographs.

Among the cities, Indianapolis has given the best support so far received. Five of the schools have gone up to and over the $100 mark, totaling $700. The receipts from schools already equals the whole of last year while the entire receipts for the quarter show a gain of 100 per cent over the same period last year.

The First Anniversary Pension Campaign seeks to push the enrollment up to 500. Every eligible minister and missionary should at once take the necessary steps to enroll. Good things are ahead for the Pension System; now is the time to get ready for them.

F. E. SMITH, *Secretary.*

A Ward of the Brotherhood—Through the Board of Ministerial Relief

WHEN this daughter of Missouri and Kentucky was a baby her father was accidentally killed in the Texas church for which he was preaching. He and his twin brother followed their father in the ministry, were educated in the College of the Bible at Lexington and had given twelve years of fruitful service when he was killed.

The widowed mother has had a long, hard struggle which could not have come to the happy issue that is now in sight without the monthly pension paid by the Board of Ministerial Relief.

High school has been finished now and a college course is being undertaken. By the mother's redoubled effort, the daughter's working between study hours and the Board's increasing its payments it seems possible to carry this through.

In a fine letter expressive of her reverence for the memory of her father and grandfather and her appreciation of the brotherhood's unfailing fellowship, she says:

"I am very enthusiastic over the idea of being a university student and have almost lost my appetite as the day for my departure draws near. I know that I am undertaking something that is most serious and without my trust in Him who has power over everything I would fear the result."

What nobler work can we do than to cherish such children—and there are a number more under the Board's care—and where can we get larger dividends on our Lord's money that He has entrusted to us?

A Pastor's Call for a Tubercular Sanitarium

DEAR Brother Mohorter—I have just returned from a visit to a woman who has tuberculosis. She is a young married woman of perhaps twenty-five years, with a boy of eight. Her husband works as a barber, which necessitates his being away from home the greater part of the time and she is left to receive callers alone and care for the house, which deprives her of the absolute rest and quiet that her case demands.

They have been in Albuquerque with the view of getting her in a sanitarium, but found that they could not pay the $35 that was demanded.

She is discouraged and the doctor says that she cannot possibly recover unless conditions are changed so that her mind can be at rest.

What is to be done? She is too young to be left to die, she does not want to die, and made me promise that I would find out from the doctor just what she must do to live.

That is the tragedy that we see here—they come here for a new lease on life, but there is no place to care for them—many live, but some die and what have we done more than others?

I think that we need not put our ear to the ground to hear this call; it is loud and insistent and if not heard sometime we may hear that I was sick and ye visited me not.

W. F. WILLS.

Prayer Meeting Topics for 1920

FEBRUARY

4. The Supremacy of Love. I Cor. 12:31-13:13.
11. Christian Internationalism. The world hunger for the Christ Spirit. Acts 16:6-10; 17:22-23; Ps. 42:1-6.
18. Pure Hearts in Holy Places. Ps. 24.
25. The Right Use of Money. Luke 16:1-13.

MARCH

3. Christian Internationalism. New opportunities in mission fields. John 4:34-38.
10. Wonders of the Gospel. Rom. 11:33-36; John 1:50; 5:20-29; 3:16.
17. A Prayer for Beauty. Ps. 90:10-17.
24. The Right Use of Opportunity. Luke 13:6-9; Mark 11:15-18.
31. Showing One's Colors. Dan. 6:10-13; Neh. 6:10-13; Mark 14:66-72.

Victory for Oldest Church of the Disciples of Christ in Washington

J. T. ESHELMAN, of Tacoma, Washington, is authority for the statement that the First Church of Christ of Sumner is the oldest continuous organization of our brotherhood in the state, dating back to the days of the old Oregon Territory.

The first unit of the present building was erected some forty-five years ago. It was a typical church building for its day; a long, narrow, high-ceiled room, with a tall steeple in front. Some twelve or fifteen years ago enlargement became necessary to meet the needs of the growing community, and wings were added to either side of the auditorium, just about doubling the seating capacity. A baptistery and robing rooms were also added.

When this good year of our Lord, 1919, was just in its infancy it became quite apparent to almost every one that enlargement was again necessary. So after much planning it was decided to raise the building and put a basement beneath it, since we did not have enough vacant ground for as much room as was thought necessary.

The task would have been too much for the Sumner brethren, had they had to carry the entire burden alone. But thanks to the Board of Church Extension for a loan of $2,250 from the general fund, they now have perhaps the nicest appearing and best equipped working plant of any church organization in the community.

THOMAS N. PLUNKETT.

All Honor to Church Extension

IN 1877 a few disciples moved to New Sharon, Iowa. They called J. K. Cornell to visit them that with their cooperation, if possible, a Church of Christ might be established in this city. Success attended every effort. G. T. Carpenter of Oskaloosa was called to assist in the work. After the morning service it was found that twenty-six persons were ready to enter into such an organization. That was the beginning. The church was homeless. Halls, Presbyterian and Baptist churches were in turn rented. That proved very unsatisfactory, but was continued for a number of years.

In 1889 the church purchased a building from the Universalist society. This was repaired and refurnished, making a comfortable place of worship for many years. The church grew and prospered. This made necessary the enlargement of their house of worship in 1900. For a period of fifteen years the work of the church was carried on with varied degrees of success, sometimes full of energy and pushing on for larger things in the Kingdom of God, sometimes discouraged as the membership changed or conditions became unfavorable.

In 1915, because of the giving way of the foundation of the old church it became necessary to put the building on a new foundation. Here trouble began. The building fell into the basement before the walls were completed. The church became discouraged, disheartened and a division of forces followed. Still the work of rebuilding went on. The building was so far completed that the church could have the use of the auditorium.

Pay day came and all available funds were exhausted. The tide had turned somewhat against the church. Some were ready to give up and let the building be taken over by other parties.

A. M. Haggard, state secretary, came and brought cheer to the lagging forces. Seeing the helplessness of the church, also the determination of the workers, he intervened in their behalf and obtained the needed aid from the Church Extension Board. This revived their drooping spirits and with united forces they will yet come out victorious. Thanks to Church Extension.

1. It is an expression of brotherhood.

2. The strong are bearing the burdens of the weak.

3. It houses the church, the church lifts up the Christ as the Savior of men.

4. The terms of the loan are not grievous and under normal conditions are easily met.

5. It enables the church to provide better equipment, which means larger service and greater gains for the cause of Christ.

6. It is the agent of the brotherhood, keeping the funds committed to it as a sacred trust, never losing but ever using the same for the glory of God.

Church Extension is ever helping the weaker churches to solve their problems in church construction. A. B. CORNELL.

The Newspaper Puts a Question to the Church

IN the present social conflict the Christian Church has a clear duty to perform, says the *New York Herald*.

It considers the crisis "entirely a matter of ideas," and declares both radical and reactionary "seem to incline toward force as a remedy, which is an ominous symptom." It continues:

"Two great agencies operate continuously to shape the minds of the people—the school and the Church. If both function adequately, public thinking should be sound.

"The Church especially has to do with determining men's attitude toward one another. . . . Many persons are listening for some clear, constructive word from her.

"Far be it from a secular newspaper to tell the Church what she should do. Nevertheless, we venture to point out that in Russia, amid analogous conditions, the Church proved voiceless and impotent, the instrument of a discredited system, and so became herself discredited by the people—though we by no means regard as identical the Russian Church's loss of leadership and her profanation at the hands of impious Bolsheviks. Clearly the Christian Church in America, in all of its denominations, must stand for something greater than partisanship. Proclamation of the eternal verities is her mission. Therein she should be a real social solvent, a softener of acerbities, an interpreter of brotherhood and a steadfast champion of sheer justice.

"Which may sound simple; but is the Church equal to it? That question strikes deeper than all pending ecclesiastical problems, such as interchurch federation and organic church union, the raising of vast sums for religious endowments, and the whole collection of questions which commonly engage the thought of assembled churchmen. Is the Church equal to the day's crisis?"

Christian Music Gains Great Favor in Orient

THE use of Christian hymns is causing a revolution in the music of the Orient, according to reports received from American missionaries. Fantastic eastern ideas of orchestration are giving place to the strains of "Rock of Ages" and "Onward, Christian Soldiers." Christian hymns are sung and even played by Orientals who are not Christianized. Missionaries say it is always easy to draw a crowd with a baby organ, no matter how antagonistic the members may be toward the Christian faith.

Growing popularity of Occidental hymns is found in Japan, China and India. The recent coronation procession of a maharajah marched to the stirring strains of American gospel hymns played by the potentate's brass band. Christian music is said to have reached its highest development in Burmah, where Baptist converts among the natives have been trained for the past century in vocal and instrumental work.

An Englishman traveling in the foothills of Burmah, during the Burmese robber wars, told of sighting the torchlight flares of a large crowd of natives. He and his companions were preparing for an attack, when they heard the familiar strains of "Lead, Kindly Light," coming from the natives, who turned out to be Burmese Christians.

Healthy, Happy Childhood at the Child Saving Institute, Omaha

The Child Saving Institute

THE Child Saving Institute held the annual election of the Association last night at eight o'clock in the Child Saving Institute Building. We were pleased to have Dr. McClanahan with us. He had been seriously ill for five months, and had a number of operations performed. We had about given up hope of his being with us any more, but he seems to have recovered and feels so happy over his recovery that he will be a better help in the future than in the past. He seems to think that the institute is that place where he has been so long, that it is his pet place for service.

The meeting was a very harmonious one. There were three new persons added: Mrs. George Bushman, Mr. F. D. Wead, and Mr. Robertson of this city. It appears that the persons added will be active members.

After the annual meeting of the Association and the election of the Board of Trustees, immediately the members of the board met as provided in the Articles of Incorporation, and chose the same officers as were elected last year. I felt that as my duties were not as strenuous in behalf of the county as I supposed they would be, and as the riot situation is clearing up nicely, that I would accept the presidency for another year.

We seem to have a very competent matron in Mrs. Carlson. I wish that you might visit the institute and see how beautifully it has been repaired and decorated and what a nice stone wall we have now in front of it with steps leading up to the building.

Judge Slabaugh's Verdict

I believe that in our list of benevolent institutions you will find none that is doing a better work for the orphan and homeless child than the Child Saving Institute of Omaha; none that has a corps of officers and assistants who have a deeper desire to serve the interest and welfare of their wards; none that has a more harmonious board; none whose work and results prove greater efficiency of service; none where the whole community feels it is better served; none where there is a more capable field superintendent; none where the rate of mortality is lower; none where the work stands higher in the estimation of national experts in such work. The spirit of the age and the spirit of our brotherhood is working in harmony with all good people, and we are endeavoring to illustrate that spirit here and are succeeding, and all the more credit is due our brotherhood if it is able under the circumstances as we find them here to do such splendid service. And I can say that results here are due to the harmonious cooperation of all good Christian people who have but one object in view, and that is to care for God's orphans and little ones.

W. W. SLABAUGH.

Items of Interest from the Havens Home

I HAVE just received the following letter from Mr. G. H. Cowdery of Geneva, Ohio: "I am writing in behalf of Mrs. Bruner, a sister in the church, who is about 73 years old and almost blind, yet able to sew a little. She is of a cheerful disposition and very appreciative. Is there a chance for her to make or find a home with you? The writer is an elder in the Church of Christ here and was well acquainted with Mrs. Haven, who was formerly Mrs. G. W. Bennett of Geneva, Ohio. Kindly mail me an application blank."

One of many who look to the Church for support

After making my three-minute talk at the Cincinnati Convention, when the benediction was pronounced, a man came to see me and said, "I may have to come to Havens Home some time; when you get ready to build your new old people's home let me know and I will give $1,000. He lunched with Mr. Hertzog and me and I mentioned the church work here and he said, "I'll give you $50 to help with a meeting."

I have sent out over 700 empty fruit jars, which have been asked for and will be filled with fruit and returned. There were 10 barrels of empty jars. These were cleaned, new rubbers put on them and each one carefully wrapped in paper and packed. One church in Iowa asked for 100 jars. Canton, Pennsylvania, is sending potatoes, apples, onions and other things. They are also sending canned fruit.

R. A. BURRISS.

A Cry of Need from Cleveland

YOUR letter reached me some days ago and I have been slow because I was worn out. I have more help now, and trust in a short time I will feel a little more rested, and perhaps be a little more my old self.

You asked about the bed sheets. We would certainly like to have more, and will send you the dimensions. The small beds require sheets 36 inches wide and 68 inches long; the larger beds, 58 inches wide and 83 inches long.

Then when it comes to towels, we do not use roller towels. We would like at least 100 yards, which would give us two apiece for each child in the home. We could make use of 30 tablecloths, two yards and a half long. Two hundred yards of scrim for curtains. At least 100 yards of unbleached muslin for bed pads. About 100 yards of gingham in pieces ranging from 12 to 15 yards. Add anything more to this list you think of. We are always pleased to receive anything for the children.

MRS. J. C. B. STIVERS.

The Pool of Pathariya

OUT in the midst of flat fields, and away from any good road, lies the outstation of Bhulan, and two miles beyond that, Pathariya. Bhulan is now a most hopeful place, but those of us who were here in its beginning can well remember how discouraging it seemed. One rainy season Mr. Rioch and I had been wondering whether it should be kept open or not. The whole country from here (Mungeli, India) to Bhulan, fourteen miles of it, was one broad field of marsh and flood, and it was almost impossible to get there. During Mr. Rioch's vacation in the hills, however, I had persuaded the *Tahasildar*, who had become friendly through our medical ministrations, to help us in securing a school site. He called in the head man of the village, and the land was secured. This is the only thing that persuaded us to keep the station open. Well it is that we did, for a few sturdy converts were won soon after, and now that section is one of our most hopeful fields.

Just before returning home on my furlough in 1912 I rode out with Mr. Grainger to see this place which held so much of hope. As my work does not lie in that direction, and because my hospital work keeps me in the station most of the time, I had never seen Bhulan from that day. But, early yesterday morning I struck the old Bhulan trail once more. There were some people wanting baptism, and Mr. Saum had a bad ankle which prevented his going. I started a little after sunrise, and reached home after sunset, and I can well say "there was morning and there was evening, a full day."

The road is a country one, with paths through the fields in places, but the horse could get along without any great trouble. A rather cold breeze swept from rain clouds hanging in the north, and the peepul trees sounded like cataracts as the wind rushed through and shook them. I worked through fields of waving wheat, now in head. I tried to imagine what its rustling was like, and finally gave it up, realizing that it was like nothing in the world but wheat. The flax blossoms were as blue as Friga's eyes, and the fields of lintels were a beautiful green, with little pink blossoms hidden away here and there, and the *dal* plants, with a medley of green pods and yellow blossoms, were like forests of diminutive trees. A part of the road lies amid small sand and gravel hillocks and ridges, through which a river flows. These hillocks remind one of those imaginative chromos of the road from Jerusalem to Jericho, and I could almost imagine robbers ready to spring out at any moment.

At 10:30 I reached Bhulan. School was in session, and bright-faced little boys and girls were learning to read and write and work out sums. Six years ago darkness and ignorance; today intelligence and light. Our mission plant there reminds one of a lighthouse, and our helpers and converts and the school children are the beacons which shine through the windows. It is true that some of them sputter and almost go out, but it is the only lighthouse there. From Bhulan we walked over to Pathariya. This is a place of importance, with police headquarters and a government school. The government has purchased and set apart a roadway from Mungeli to Pathariya, and some day it will be graded and graveled. It is a strategic center. We have over fifteen converts there, to say nothing of the Bhulan Christians. A dispensary there would be one of the wisest investments the mission could make.

The converts had been waiting for me at the home of a former convert, but having given up my coming, had left for home just before I arrived. We went right after them before their tracks were cold. We had a little meeting, then went to the pool, which has already been the baptismal scene of a number of converts. There was a house near by used for a cattle shed, and in this I changed my clothes—not the most desirable place, but a campaigner must make use of the things at hand.

It was high noon when the candidates and I stepped out into the water. Many spectators were there, some to grin in a deprecating way, others thoughtful and sympathetic. After the baptisms I was telling the converts that they were now shining lights and must show it by their conduct. Konda, a black-whiskered earlier convert, said, "Oh, yes, I will teach them." We are glad for his zeal, and will let him think he is doing the teaching, but will incidentally do a little ourselves! Sometimes the teaching bump becomes overdeveloped at the expense of the heeding bump.

We trudged back to Bhulan, my football toe giving me pain at every step, and I ate lunch about half-past one. I lay down on a bed and rested awhile, my saddle for a pillow, as I read. Then I visited with the Christians, and at three o'clock Tihari Masihdas and I started home. Tihari is one of our evangelists, and had gone out the day before to visit with and prepare the people. He has since been located in Bhulan-Pathariya.

The cold air of morning was gone, and the sun shone rather warmly. The wheat and lintel fields now had a half-harvest odor which had been distilled by the heat of the day. The sun sank lower and lower, and went down behind a line of trees along a distant road, a glory of red fire glowing under and through the branches and reaching up in the sky. Jackals began to call to each other. One was just a few yards away from us, and we could see all his contortions as he poured forth his creepy, blood-curdling yells, those yells which so work on one's feelings in the dead hours of night.

If you ask me why I take time to tell of the scenery along the way, I will say that it is part of the missionary's life, and woe is he for whom nature has no call. When one slowly rides fourteen miles in the morning, then slowly rides back again in the evening, he has no company but nature and his thoughts. Last evening nature was my company as usual, and my thoughts went back to the pool of Pathariya, and to the fact that I, a plain, simple man, am a builder of empire! Nations have conquered India and gone, and every vestige of their empire, save crumbling ruins, has gone with them. Buildings crumble and fall, canals choke up and dry away, and even codes and statutes are forgotten.

India is hard to change; but a force is now at work which will change her, the power of the Great Teacher, the true *Guru*, who works on the heart and not on externals. These little pools of water all over India, of which the Pool of Pathariya is one, are the scenes of the beginning of this transformation. The people are finding that not in long journeys, not in sacred rivers and places is heart ease and a new life impetus to be found, but rather in the streams and pools at hand where one may dedicate himself to Him who said, "Neither in this mountain, nor in Jerusalem, shall ye worship, but the true worshiper shall worship the Father in Spirit and in Truth."

GEO. E. MILLER.

Are the Lumber Camps Neglected?

IN a county of the State of Washington not far from Centralia, where I. W. W.s recently directed a murderous fire into the Armistice Day parade of ex-service men, the Interchurch survey shows a population of 45,000, of whom three thousand are church members, with forty-four churches. But in sixty-four logging camps of the county, employing about five thousand men, fifty-six of the camps are entirely without religious instruction and some 500 children are also without the benefits of even a school.

A family in the Circle of Service—J. G. Waggoner, his daughter, Mrs. Melvin Menges, and his sons, W. H. at the left, H. G. at the right.

Comparative Statement of Receipts for Three Months Ending December 31, 1919

American Christian Missionary Society

(Including Bible School Department)

	1918	1919	Gain
Churches	$6,386.78	$9,109.39	$2,722.61
Bible Schools	20,239.15	38,458.75	18,219.60
Christian Endeavor Societies	96.50	231.32	134.82
Individual Offerings	472.50	313.00	159.50*
Annuities	5,100.00	1,000.00	4,100.00*
Bequests	1,462.29	233.05	1,229.24*
Special Offerings	1,307.93	60.00	1,247.93*
Interest	4,022.69	5,292.33	1,269.64
Men and Millions Movement	2,578.65	41,154.84	38,576.19
Subscriptions and Literature	408.35	646.51	238.16
Miscellaneous	3,077.93	2,694.73	383.20*
	$45,152.77	$99,193.92	$54,041.15

Bible School Department for December

Number Schools Contributing	773	1,088	315
Offerings from Sunday Schools	$17,314.95	$32,674.85	$15,359.90
Offerings from Individuals	42.00	40.00	2.00*
For Near East Relief	274.34	60.00	214.34*
Miscellaneous Receipts	727.95	466.97	260.98*
Total for month	$18,359.24	$33,241.82	$14,882.58
Previous Receipts	6,245.17	9,088.65	2,843.48
Total for Three Months	$24,604.41	$42,330.47	$17,726.06

Christian Woman's Board of Missions

Churches	$4,836.06	$15,671.57	$10,835.51
Missionary Societies, Circles, Etc.	47,865.92	96,187.41	48,231.49
Children's Organizations	1,957.35	1,846.74	110.61*
Individual Gifts	7,450.00	10,563.83	3,113.83
Men and Millions Movement	2,634.81	4,452.68	1,817.87
Bequests	353.90	5,183.73	4,829.83
Interest	10,035.76	10,438.33	402.57
Literature and Subscriptions	11,767.32	3,139.61	8,627.71*
Mission Fields and Institutions	4,437.67	2,935.32	1,502.35*
Sale of Property		3,711.25	3,711.25
Miscellaneous	1,384.40	2,170.41	786.01
	$92,723.19	$156,300.88	$63,577.69

Foreign Christian Missionary Society

Contributions from Churches	242	429	187
Cont. from Sunday Schools	91	121	30
Cont. from C. E. Societies	185	161	24*
Cont. from Individuals	127	180	53
Churches	$10,189.85	$17,737.32	$7,547.47
Sunday Schools	1,658.23	2,975.00	1,316.77
Christian Endeavor Societies	1,480.97	2,342.12	861.15
Individuals (General Fund)	4,558.08	5,257.07	698.99
Individuals (Special Fund)	3,656.50	2,654.50	1,002.00*
Men and Millions Movement	1,459.03	1,835.17	376.14
Bequests	1,462.29	1,662.36	200.07
Miscellaneous	4,267.01	932.91	3,334.10*
Annuities	3,700.00	5,600.00	1,900.00
	$32,431.96	$40,996.45	$8,564.49
Gain in General Fund Receipts			$5,692.80
Gain in Special Fund Receipts			971.69
Gain in Annuity Fund Receipts			1,900.00

National Benevolent Association

(For two months only)

Churches	$6,096.19	$8,508.63	$2,412.44
Sunday Schools	2,079.96	2,041.78	38.18*
Societies	224.00	481.34	257.34
Individuals	4,736.75	7,577.02	2,840.27
Lodges and Welfare	184.00	1,013.32	829.32
Patients, Board and Admissions	4,553.19	2,125.00	2,428.19*
Annuities	1,600.00	5,542.57	3,942.57
Trust Funds	80.00	2,391.69	2,311.69
Bequests	7,910.70		7,910.70*
Interest Earned	1,579.36	3,604.65	2,025.29
Men and Millions Movement	10,697.86	2,206.52	8,491.34
Miscellaneous	587.67	448.50	139.17*
	$40,329.68	$35,941.02	$4,388.66*

Board of Church Extension

Churches	$5,698.80	$7,708.31	$2,009.51
Sunday Schools	129.50	255.36	125.86
Individuals	97.95	360.07	262.12
Annuities	2,620.00	10,700.00	8,080.00
Bequests	9,103.90	40.00	9,063.90*
Men and Millions Movement	6,992.15	1,408.72	5,583.43*
	$24,642.30	$20,472.46	$4,169.84*

Board of Ministerial Relief

Churches	$4,157.98	$7,008.66	$2,850.68
Bible Schools	450.19	3,518.87	3,068.68
Individuals and Men and Millions Movement	1,314.07	1,024.50	289.57*
Bequests	658.39	1,043.97	385.58
Annuities		100.00	100.00
Interest and Rent	1,849.04	1,199.40	649.64*
Miscellaneous	31.71	2,809.51	2,777.80
	$8,461.38	$16,704.91	$8,243.53
Pension Fund October 1, 1919			$52,513.05
Dues Paid by Ministers			4,358.63
Balance in Pension Fund January 1, 1920			$56,871.68

Board of Education

Churches	$778.09	$2,754.53	$1,976.44
Colleges	750.00	700.00	50.00*
Miscellaneous	46.78	758.80	712.02
	$1,574.87	$4,213.33	$2,638.46

Board of Temperance and Social Welfare

Churches	$286.07	$568.34	$282.27
Sunday Schools		33.19	33.19
Individuals and Men and Millions Movement	14.22	2,816.66	2,802.44
Miscellaneous	64.65	662.75	598.10
	$364.94	$4,080.94	$3,716.00

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$591.87	$650.54	$58.67
Individuals	597.35	220.60	376.75*
Literature	16.40	9.00	7.40*
Miscellaneous	8.50		8.50*
	$1,214.12	$880.14	$333.98

Grand Totals for All Boards

Churches	$38,449.55	$69,717.29	$31,267.74
Sunday Schools	24,557.03	47,282.95	22,725.92
Christian Endeavor Societies	1,577.47	2,573.44	995.97
Individuals and Men and Millions Movement	47,259.92	81,845.18	34,585.26
Bequests	20,951.47	8,163.11	12,788.36*
Annuities	13,020.00	22,942.57	9,922.57
Interest and Rent	17,486.85	20,534.71	3,047.86
Missionary Societies and Circles	47,865.95	96,187.41	48,321.49
Children's Organizations	1,957.35	1,846.74	110.61*
Mission Fields and Institutions	4,437.67	2,935.32	1,502.35*
Subscriptions and Literature	12,192.07	3,795.12	8,396.95*
Miscellaneous	16,567.77	20,960.21	4,392.44
	$246,323.07	$378,784.05	$132,460.98

* Loss.

Members of the Board of Managers of the United Christian Missionary Society in Attendance at the St. Louis Meeting

Board of Managers' Meeting

THE Board of Managers of the United Christian Missionary Society held its initial meeting in the Union Avenue Christian Church of St. Louis, Missouri, on Tuesday, December 30, 1919.

The meeting was called to order by F. W. Burnham, president of the United Christian Missionary Society, who was then elected temporary chairman.

The following responded to the roll call:

Kansas—W. S. Priest, J. N. Haymaker, Mrs. R. A. Schell, Mrs. George Lyons.

Arizona—Mrs. R. E. Dunlap.

Oklahoma—M. E. Dutt.

Arkansas—B. P. Kidd, Mrs. Clio Harper.

Louisiana—Mrs. Brown Funk.

Alabama—R. N. Simpson, Mrs. J. H. Crawford.

Georgia—Mrs. Stanley Grubb.

West Virginia—*W. H. Sheffer.*

Florida—J. T. Boone.

Maryland-Delaware-Washington, D. C.—E. B. Bagby, Mrs. Earl Wilfley.

Pennsylvania—I. S. Chenoweth, Mrs. Walter Kidd

New York and New Jersey—A. U. Chaney, B. S. Ferrall, Mrs. Laura A. Craig, Mrs. P. F. Jerome.

New England—F. A. Higgins.

Michigan—Mrs. F. T. Hicks.

New Mexico—A. O. Kuhn.

North Carolina—O. E. Stuart, Mrs. Richard Bagby.

Tennessee—Mrs. Lee Glass, Mrs. N. L. Carney.

Ohio—M. Y. Cooper, A. M. Harvout, C. M. Rodefer, Mrs. F. A. Cramer, Mrs. L. C. Fillmore, F. A. Henry, L. N. D. Wells.

Kentucky—I. J. Spencer, J. T. Brown, J. W. Porter, Joseph Hagin, Mrs. Ida W. Harrison, W. Hume Logan.

Indiana—A. B. Philputt, Z. T. Sweeney, Mrs. L. O. Hamilton, Mrs. T. W. Grafton, Mrs. E. A. Cole.

Illinois—W. F. Rothenberger, Edgar DeWitt Jones, Stephen Fisher, Mrs. P. J. Rice, Mrs. Maude Ferris, Mrs. C. S. Weaver.

Iowa—Keith Vawter, Mrs. Letta P. Ashley.

Missouri—C. M. Chilton, George A. Campbell, Langston Bacon, Fletcher Cowherd, Mrs. Frank Scott, Mrs. R. S. Latshaw, Mrs. E. E. Elliott, W. P. Clarkson.

Nebraska—Mrs. Henry Fishback, Mrs. William Oeschger, W. A. Baldwin.

Colorado.—C. L. Dean.

Minnesota—Dr. D. O. Thomas.

North and South Dakota—George O. Marsh, Mrs. W. U. Smith.

Idaho—W. A. Moore.

Washington—Russell Thrapp.

Oregon—Mrs. D. C. Kellems.

Utah—Chester Snyder.

Texas—Graham Frank.

An agenda was adopted, the first item of which was the appointing of a nominating committee. The following were appointed by the chair to serve on this committee: George A. Campbell, L. N. D. Wells, M. Y. Cooper, Mrs. Maud Ferris, Mrs. Clio Harper, Mrs. Ida W. Harrison.

This committee in a partial report brought in the following names: For chairman, Judge F. A. Henry of Cleveland; for clerk, Mrs. R. F. Latshaw of Kansas City.

Upon election Judge Henry took the chair and at once directed the proceedings of the conferees into the constitutional channel, declaring that when the board had organized and appointed the executive committee, the object of its initial meeting was fulfilled.

The following names were presented by the nominating committee and these to fill vacancies occurring in the Board of Managers:

Mrs. Mary Carpenter Craig, Des Moines, Iowa, one year; Mrs. J. D. Case, Rushville, Indiana, two years; R. A. Long, Kansas City, Missouri, three years.

And the following to fill vacancies caused by resignations:

Mrs. O. C. Barnes, Rockville, Maryland; Mrs. Elizabeth Gish Seargent, Hopkinsville, Kentucky; Mrs. Fred O'Bannon, Greenville, Mississippi; Mrs. B. B. Kirkland, Columbia, South Carolina; Judge T. O. Hathcock, Atlanta, Georgia; Mrs. Eugene Cranberry, Amarillo, Texas; J. D. Haymaker, Strasburg, Virginia.

All of these were unanimously elected.

By permission of the chair the Budget Committee presented the proposed budget of the United Society in the Interchurch World Movement. The chair ruled that this was a subject for the consideration of the Executive Committee and by vote it was so referred.

After adjournment of the Board of Managers a joint meeting of the Executive Committee and the Executive Committee of the International Convention, and then a meeting of the Executive Committee alone was held, President Burnham presiding. Mrs. Latshaw was elected as secretary. All members were urged to attend the Interchurch Conference at Atlantic City, and it was voted to meet there at the call of the chair. It was voted to hold the first regular meeting of the Executive Committee in Indianapolis January 27, 1920. The following persons comprise the Executive Committee:

The names of those representing the several societies in the merger:

Myers Y. Cooper, Cincinnati, Ohio, Foreign Society; E. M. Bowman, New York City, New York, American Society; Mrs. Maud D. Ferris, Taylorville, Illinois, C. W. B. M.; W. Palmer Clarkson, St. Louis, Missouri, Benevolent Association; Fletcher Cowherd, Kansas City, Missouri, Church Extension; A. B. Philputt, Indianapolis, Indiana, Ministerial Relief.

The other members are: Carey E. Morgan, Nashville, Tennessee; W. Hume Logan, Louisville, Kentucky; A. R. Teachout, Cleveland, Ohio; Edgar DeWitt Jones, Bloomington, Illinois; C. M. Chilton, St. Joseph, Missouri; Mrs. Ida W. Harrison, Lexington, Kentucky; Mrs. John E. Pounds, Hiram, Ohio; Mrs. T. W. Grafton, Indianapolis, Indiana; Mrs. L. C. Fillmore, Cincinnati, Ohio; Mrs. Ralph S. Latshaw, Kansas City, Missouri; Mrs. J. D. Case, Rushville, Indiana; Mrs. N. L. Carney, Tennessee; Mrs. Mary Carpenter Craig, Des Moines, Iowa; Mrs. Elizabeth Seargent, Hopkinsville, Kentucky.

Report of Life Call Committee

At the Congress held in Lexington last spring, the Executive Committee of the International Convention requested Z. T. Sweeney, as Chairman of the Administrative Committee of the International Convention, to appoint a committee who should make a study of the question of life service and enlistment of life and substance in the work of the Kingdom.

The chairman of the Administrative Committee accordingly appointed Allan B. Philputt of Indianapolis as chairman of this Life Service Committee. The members of the committee are as follows: W. C. Morrow, T. C. Howe, Hilton U. Brown, T. W. Grafton, C. G. Baker, Will E. Sweeney, John G. McGavran, A. L. Ward, D. L. Milligan, L. E. Brown, Joseph Keevil, Lee Tinsley, E. E. Moorman, Judge U. Z. Wiley, and Jabez Hall.

This large committee was divided into five sub-committees, to treat the general subject under five different aspects, as follows:

"The Importance of Inspiring Young Men with a Desire to Enter the Ministry." T. W. Grafton, chairman.

"The Importance of Inculcating a Passion for Service in the Foreign Field." John G. McGavran, chairman.

"The Importance of Service in the Home Field." L. E. Brown, chairman.

"The Importance of Cultivating the Spirit of Self-Denial on the Altar of Christ." E. E. Moorman, chairman.

"The Importance of Parents Educating Their Children for Citizenship in the Kingdom of God." W. C. Morrow, chairman.

The following is a digest of the reports of these several committees woven together, taking the subjects in the order named:

Importance of Inspiring Young Men with a Desire to Enter the Minitrsy

In the world crisis through which we are passing, the Church faces the greatest opportunity with inadequate forces. The failure of the Church to properly support those who serve it and the lure which attractive business offers has depleted the ministerial supply and hindered the cause of righteousness in this crucial hour. The gravest problem, therefore, that confronts the Church of God is that of inspiring her young men to enter the ministry and fit themselves for the leadership in this new day. This can never be accomplished through a lukewarm church or a worldly membership.

The first need is a revival in the church that will enkindle altar fires in the home and restore the church of the living God to its rightful place of prestige and power. If young men see that the church has a purpose and a program big enough to test their supreme effort and to command their unwavering loyalty, they will not shrink from her service at whatever cost.

The church on her part must assure the minister of a living salary if she expects to command the services of those who have ability and training to lead her to victory. It is no reflection on the sincerity of the young man, that he shrinks from a career that fails to secure for him and his family a decent living and protection against dependent old age, while those he serves are amassing fortunes. It is not to be wondered at, that when untrained labor is better paid than the man who invests time and money in training himself for efficient service in the greatest cause that ever engaged men, he should hesitate at the threshold, or turn aside to some more remunerative calling.

Then some measure should be employed to lengthen the tenure of office. The itinerate ministry may have served a purpose in the pioneer days, with its simple forms of life, but in the complex organization of society that confronts the minister today, he hesitates to enter a calling where most of his energy is wasted because forced to abandon fields before his plans have been brought to fruition, and before a worthy program can be carried to completion. When churches learn that the minister's value increases with the length of his term of service, and provide for his continuance through a term of years, the ministry will become attractive to those who have the talent to make it effective.

Finally the problem is one which the Christian College must help to solve. Altogether too often the young man finds the chill of intellectualism rather than the glow of Christian fervor in the college halls, and the half-formed purpose to give his life to religious work, with which he entered, is stifled, and he goes out to fill some already overcrowded profession. It should be the business of the Christian college to select out its choicest spirits and fill them with enthusiasm for the church and the ministry. This can only be done when a great Christian purpose and a Christian atmosphere pervade the college.

To meet the need of the hour and provide a ministry that will adequately equip the church with leadership for these coming days of responsibility, the Christian home, the church and the college must combine in holding before the young manhood of today the bigness of the task to which God calls them in the ministry, and assure them of the support and cooperation of those whom they serve. Let it come as the call of God from churches that are aglow with religious fervor, and they will respond and the kingdom will enter on a new era of triumph.

The Importance of Inculating a Passion for Service in the Foreign Field

The needs of the foreign mission field have been vastly increased as the result of the war. The movement toward open-mindedness, which has been growing rapidly for some years, has been wonderfully accelerated. New doors of opportunity have opened; but even more important than this, the harvest in the old fields has been ripening with great rapidity in the last five years. Formerly the missionary was almost the only influence among millions of people. Today the forces of social unrest, political revolution, and industrial anarchy have their native and even foreign missionaries everywhere. The missionary force must be greatly and quickly increased if the work of the past is to be conserved and the opportunity of today is to be seized.

There are three ways of augmenting the supply of missionaries which we wish to recommend to all Christian leaders.

In the first place every effort should be made to make parents realize that the missionary life is not a narrow life, that the calling is not a mean calling, and that the physical dangers and hardships are not intolerable. Parental ambition for their children, that they choose worth-while callings which promise influence and happiness, even honor and power, is not an unworthy ambition, and the life of a missionary does not mean deprivation of these things, nor does it mean sickness and premature death. The place of the ministry of foreign missions should be exalted in all church activities.

In the next place the appeal to young people to devote their lives to service should frankly challenge them to the performance of difficult and sometimes dangerous tasks, to lives of heroic endeavor, to fields of almost unlimited influence in which the missionary of tomorrow will play a part out of all proportion to that offered in the quieter home field. It should be made plain that in return for whatever sacrifice the life may call for its satisfaction and its actual growth in intellectual and moral power more than compensate.

Lastly we urge the churches and pastors to use every available means to increase reliable missionary information and suggest that every congregation arrange for the use of moving or stereopticon pictures of mission lands, for much more frequent visits of missionary and secretarial educators who are not connected with the financial development, and for Schools of Missions, for which adequate books and maps are provided and whose leaders are prepared, and which give vision to both parents and children. There are many other ways in which the recruiting of missionaries may be stimulated, but we submit the above as among the most outstanding and necessary, and the most likely to produce results.

Importance of Service in the Home Field

Our Home Land has helped solve one of the world's greatest perils and problems with a credit that has maintained the best traditions of the nation. It has lifted the hopes of humanity to its highest level. We ask the same careful and candid consideration of the world's religious problems.

America is the "Morning Star" of the New Day. Her ideals and institutions are those towards which the whole world is moving, "some with swifter, some with slower, but all with unresting feet"—the Fountain from which is to flow the stream that is to water the desert places of earth. We call our churches to the perils and problems that must be solved before we can be all that we ought to be among the peoples of the whole world.

To this end we ask your serious thought to the following matters:

First. The many millions of foreigners that have come to our shores, and will yet come as a menace unless we meet them with the hand of welcome, and turn their feet into the path of peace and safety as found in our ideals and institutions. To this end we will seek to be Big Brothers to them and teach them the true ideas of political and religious liberty.

Second. That the ever increasing trend of our people to the cities with their peculiar and increasing problems shall occupy a rightful place in the program of saving America for the world's sake.

Third. That the effort now being made in many places to re-establish and revitalize the decadent country churches that were once the source of supply for our town and county seat churches, receive encouragement. And whatever help can be given shall be extended to those who are seeking to make the rural

church the center of the spiritual and social life of the community.

Fourth. That we shall not forget our debt to the "Brother in Black" in his slow, hard climb up the hill of life to a larger and better civilization after his long years of servitude. That we do more to lend to him the "Helping Hand"; that we shall encourage this race that has made such commendable progress and given demonstration of a patriotism second to none in the world's conflict.

Fifth. That we ask serious consideration of the plea of the Red Man in behalf of these wards of the nation who have demonstrated their ability and worth, to be included in the citizenship of this mighty nation.

Sixth. That we call our churches to the need and duty of appealing to their young men to consider the call of the church and world for more, and better equipped men for the ministry.

The Importance of Self-Denial on the Altar of Christ

The spirit of self-denial is the heart of the gospel. It is the life of Christ expressed among men and without it there can be no hope of evangelizing the world or bringing the Kingdom of God on earth. It is therefore of the utmost importance that greater emphasis be placed upon this fundamental in Bible class and from the pulpit, to the end that this vital part of the church's message may feed the roots of life and transform our attitude toward all the kingdom's enterprises.

This spirit should be encouraged by Christian parents in the home. Worldy and material success should be taught as secondary and inferior to service in Christ's name. By precept and example this should be held up before our children to the end that self-denial on the altar of Christ be considered the goal of life's ambition and the gift of self in life service the natural consecration of the youth of our homes.

Our hearts have been stirred during war days by the loyalty and consecration of our young men to a task which they deemed worthy the supreme sacrifice. Young men just entering professional careers and beginning the task of home building surrendered their selfish interests in these matters, and with utter abandon of self-denial upon the altar of their country gave themselves in a way to cause us to uncover and stand reverently before such devotion.

We need to present the call of Christ for enlistment in His service as a task equally worthy the devotion of our youth. To present the call of Christ as such a task we must feel it to be such a task. The time has passed when we can look complacently upon a world in need and answer the call of Christ in a perfunctory and formal manner. The warmth and glow of a love that is deeper even than militant patriotism and more compelling than the spirit of high adventure must characterize our conception of Christ's call. So conceived and so interpreted and presented, the loyalty and consecration of our young people can be trusted to answer the summons.

The gospel principle of stewardship must be related to both money and life in our thought with the same emphasis as that which has characterized our regard for primary obedience to the gospel. Only such emphasis will save our churches and our people from selfishness and cause them to become truly obedient to Him who emptied Himself and suffered the cross for our sakes.

The Importance of Parents Educating Their Children for Citizenship in the Kingdom of Christ

It is a fact, witnessed by the Scriptures and incontestably supported by modern science, that each human life is a product of both heredity and environment. Even the factors of heredity are to some extent under the control of man, but much more does environment yield itself to his direction. Ideals, points of view, and consecration to a life of service may be implanted in developing minds by properly directed education. In order that this may be effective, however, it is needful that this education begin early. It may be carried on through the Sunday schools and the Christian College, but it must have its beginning in the Christian home during the plastic years of childhood. Few men who have lacked this education in their childhood have attained to a high measure of Christian service and consecration. Every parent, therefore, should definitely control the reading, and seek in other ways to shape the ideals of his child, so that he will naturally express in his life the ideals of citizenship in the Kingdom of Christ.

Red Cross Women Adopt Mission Hospital

THE Interchurch World Movement has inaugurated a plan to have American cities adopt hospitals in mission lands by inducing the Red Cross women of Poughkeepsie, New York, to supply the hospital of the Union Medical School at Vellore, South India, regularly with needed materials.

Mrs. Grace G. Farmer, director of the department of women's activities of the Interchurch Movement, gave three lectures to 120 women in Poughkeepsie on the new mission study book, "A Crusade of Compassion for the Healing of the Nations," after which Mrs. James D. Keith broached the adoption plan. It was decided a hospital supported jointly by several denominations would be most suitable and the Vellore institution was finally decided upon.

"It was made clear to the women that this was a city-wide effort on the part of their organization and was not to interfere in any way with support being given by women's organizations to denominational work in missionary lands," explained Mrs. Farmer.

"Mrs. William Ward, the executive head of the Red Cross work during the war, gave a speech to the women in which she reminded them what good work they did in preparing supplies for the wounded in the war and told them that now they were to do as good work for the Lord's neglected in India. She made a stirring appeal and funds for the purchase of materials were raised on the spot."

Among the items to be furnished by the Poughkeepsie women are thousands of strips of thin, unbleached muslin, compresses, wipes, sponges, face masks, lint, operating aprons and caps, absorbent cotton, bed linen, utensils and toilet articles. Patterns were furnished the women.

"We believe that persons who are not especially interested in the religious motives that prompt us in seeking to heal the sick in missionary lands and who do not now contribute to the support of missionary causes will respond to work of this kind when their home city in America decides to adopt some hospital city in India, China, Africa, or in some other remote part of the world where the people are dying for want of medical care," said Mrs. Farmer.

The medical work among women in Vellore was started by Dr. Ida S. Scudder, a graduate of Cornell Medical School, whose grandfather, father and other relatives have been or are interested in missions in India, the family having given, as previously related in WORLD CALL, one thousand years of missionary service. The government of India has contributed one hundred and ten acres of land as a site for the school and has borne one-half of the cost of its support.

In an appeal for women recruits to enter the medical service in the Orient, the missionary societies affiliated with the Interchurch World Movement have shown that there are but 159 women doctors in India, where there are 100,000,000 women; only 93 women doctors among the 200,000,000 women in China, and fifteen women doctors among the 50,000,000 women of Africa.

A CHINESE MARKET SCENE
On the Board at the Right Tiny Fish Are Displayed for Prospective Purchasers

They Still Keep Coming

IT is not a question as to whether after the war there will be an added influx of immigrants. They are already coming, and coming by the hordes. When, late in the summer, the Department of Labor statisticians announced that more than a million and a quarter of the aliens who for four years had been unable to return to Europe because of the world conflict were going as fast as they could obtain transportation, we began to talk about the vacuum that would be created by the exodus. But more recently our comment has changed. The exodus began, and continues; but over against it we are met by the renewed immigration. Those who went home have told of the American business chances, the big wages, and the splendid prospects; and that which they have had to say, added to that which they are called upon to endure as the aftermath of the war, is bringing and will continue to bring more of the millions.

Call it the new immigration, if we will. It is not only the old over again, but it is more. These who are coming as the raw material for the American citizenship of tomorrow, are not only the same as heretofore, —the good, bad and indifferent, literate and illiterate, virtuous and vicious, aimless and ambitious, strong and weak, skilled and unskilled, old and young, married and single,— but moreover, they are from out of the war lands, war smitten, war warped, war suffering. They flee from the terrors and the toxins and they come to us.

What are we going to do about it? That which the newcomers will be and do will depend upon what American Protestant Christianity will do for them. And it must be done. If we will but receive it, we must consider that their coming is providential. Our Lord brings them here, and brings them for us to do our duty by them. We have been slow to send missionaries to their homelands, and now, since the war, we promise to be even more slow. Count up foreign missionary effort in southern Europe, and note its paucity. What is being done by us in Czecho-Slovakia, Jugo-Slovakia, Italy, Hungary, Greece? Count up our efforts on our fingers. We had the opportunity, but we have been slow to improve it; and now, after the war, we will be slower than ever. So our Lord is bringing them to us that we may give them the gospel for their own sakes, and for that of the homelands to which they will return after the sunset of the day after tomorrow. Czechs, Italians, Slovaks, Greeks, Russians, Jews! They are coming, coming to us. Look at it in the right way, and it will appear very plainly that the new immigration is not a peril, but a providence. The challenge is to our faith, our devotion, our zeal. The accomplishment of our tremendous task will mean not only the ascendency of Protestant Christianity in this country, but, as well, the gaining of a vantage ground for worldwide evangelization.

Are there those who exclaim, "But these are not heathen!" What are they? For truth's sake do not begin to say that they are Roman Catholics, Greek Catholics, Hebrews. They are creatures of systems. That is all. Those systems are un-American; and they are out of sorts with them, and ready for something better. They have lost faith in their systems, and will lose it in religion if we do not go about our duty. These nominal Roman Catholics are to a large extent tired of Rome. These who go by the name of Greek Catholics are—and especially since the recent turn of affairs in Russia—disgusted with the old faith. As for the Jews, it is only necessary to say that they, by the thousands, are indifferent. And how easy it is to spell indifference i-n-f-i-d-e-l-i-t-y!

It is a world call. These new immigrants are coming to us for us to meet our responsibility, and seize our opportunity. They come hungry for the gospel. They are famine sufferers. Is it not ours to feed them? Certainly. Feed them, and feed them common sensibly. Show them how to eat the Word. Teach them about its digestion and assimilation. And never forget that the Master's "Inasmuch" is still in the Holy Writ.

W. H. MORSE, M. D.

Chinese Mission, Jackson Boulevard Christian Church, Chicago, Illinois

A Splendid Example

THE following story from *The China Press*, Shanghai, is one of great interest. We are conscious of a sense of shame when we think of the difficulty of finding such an example as this here at home:

EMPLOYES OF BIG STORES ALL MUST GO TO CHURCH

STAFFS OF WING ON'S AND SINCERE'S, FROM MANAGER TO COOLIES, OBSERVE SABBATH

Church going for the employes of the Wing On and Sincere Companies, the two leading Chinese department stores in Shanghai, has been made compulsory. Every member of the staff from the managing director to the gate coolie is required to observe Sabbath in both stores on Sunday morning, when regular Christian services will be conducted on the roof garden between the hours of nine and ten o'clock.

"I believe we are simply carrying out the orders of God in introducing the teachings of Jesus Christ to our employes," said Mr. Gock Bew, managing director of Wing On store when interviewed by a reporter of *The China Press* yesterday. "You see, so few of our men have had the opportunity of knowing Jesus Christ and the gospel.

"When I was 24 years old I knew nothing of the teachings of Christianity. Up to that time I worshiped the idols in Canton with satisfaction. But in that year I went to Australia and I found the gospel and have been converted to its doctrines for the last 27 years. I am 51 this year. It is only right that we as Christians should perform the work of the evangelist as decreed by God himself.

"We used to hold the Sunday service from 9 to 10 o'clock in the evening. This we found inconvenient, because after nine, when our stores close, the employes are supposed to have their deserved rest, and we could not force them to attend. And many indeed failed to attend. But by changing the hour to nine in the morning, when the men are supposed to be working in our stores, we are giving them pay as well as their religious worship. We postpone the opening of our store to ten o'clock. Every man is compelled to go to church unless he has some sound excuse. Otherwise, his pay is reduced.

"The service, which is conducted on the roof, is open to the public. I shall be there every morning and would welcome any guests who avail themselves of the opportunity to come."

The services are to be conducted under the leadership of various pastors and speakers.

"The commonest prejudice of all, perhaps, is the near-visioned belief in the superiority of the people of one's own small corner to all the rest of the world."

Whenever a church or Y. M. C. A. has shown itself hospitable to the strangers it has had souls to keep, but most of them prefer the "absent treatment."—*Steiner.*

From a Shut-in to Shut-ins

I RECEIVED a few days ago three copies of WORLD CALL from a member of the church at Hattiesburg, Mississippi, and promptly sent in two subscriptions, and have written checks for various causes, I thought for as much as I was able to give, but in looking over the April number saw the article on help for incurables, that I had not read. It appeals to me irresistibly for I have lived many years an incurable. I have made it "good for me that I have been afflicted," and am now drawing to the close of a long life in great peace and comfort. I know that in many frail bodies there are priceless spirits that shine all the brighter through dark hours of pain and helplessness, and they are valuable to humanity because they bring out often in hardened natures flowers of love and tenderness that otherwise would never have bloomed. Every day of my life there are appeals to my pity and sympathy, and it grieves me not to be able to respond to them, but as a grateful offering to my Father for the loving care that has surrounded me, I shall send you one poor lone little dollar for the incurable girl mentioned. If you cannot reach her, you may keep it until such a work as suggested in the article be started. Perhaps the motive that prompts me to do this may move others to do likewise. Ideas are the most powerful things in the world, moving either silently and obscurely or sweeping the world with dynamic power.

Remembering how our Savior pitied suffering womanhood, and tenderly healed, I offer to Him this little gift, and ask Him to multiply its power to bless as He did the simple luncheon of the poor lad. I would love to write to that girl, and tell her of the immeasurable blessings and heart treasures I have found in my poor, weak, cramped body and thwarted desires and ambitions. A home for incurables! Yes! let us have it, and let them know that they are "prisoners of hope." Will you kindly let me know if any steps be taken in this direction? My prayers go up to the throne of mercy continually for all suffering humanity, and it saddens me that I can do so little to help in the world's great pain. I congratulate you people who are in the midst of it, and as one who can only "stand and wait," I charge you as God charged Joshua, and as the charge was repeated so often by Moses to him and the people. "Fear not. Be of great courage. Go forward." There are hard places, of course. Everything worth doing requires hard work, patience, perseverance, yet but for them faith would not be fully developed, great things would not be done, the glory and power of God would not be made manifest to the world. The greater the difficulty the greater the achievement. I am not speaking as one who does not know. I have been through so much that as one who pauses and looks back, I can send out to the cheer of victory in the words of David, "Many are the afflictions of the righteous, but the Lord delivers him out of them all." We do not have to see all the way ahead. I feel the need of divine help one might in a very responsible work, and was praying for guidance, when in a moment, as in a vision, I stood looking down a long flight of steps lighted by a light above my head. I looked up and saw a lamp like those used in the East in the time of our Savior. It was only a moment, and I was normal again. To my mind the answer was, "Step by step I will lead you." It is a comfort to think that we do not have to know just when and how help will come. I just pray now, and wait. I could fill a book telling you of the many and wonderful answers I have received, and then many would be forgotten.

For more than sixty years the pathway from my heart to God has been paved with prayer, and His answers have made it glow with glory and beauty. Undertake great things, you who are fighting the battles for all that is best and right against sin and wrong, suffering and want. The struggle is a titanic one, and it is grand to have a part in it. In the dark hours get closer to God and make large drafts on His love and power. He will honor them. Has He not said, "I will draw near to those who draw near to me. I will honor those who honor me"? Would you go to a very rich man and ask for five dollars when you needed a thousand? There is an immense work demanded of the Church right now, and great undertakings grow and increase more rapidly than small ones.

To be working, to be having a share in great movements is a wonderful privilege. There will be hardships, self-denial, discouragement, woeful fatigue oftentimes. Yes, somebody must endure these things if the world is saved, but our Savior lived through it all, and lives now in His disciples, urging them not to faint because they are weak and weary. I am not boasting when I tell you that with my physical disability I have done the work of a strong woman until old age came, and that I never stopped just because conditions were hard, or I was in pain, or tired. I only ceased to work when I could no longer do it. That is why my prostration is so complete. What I am writing may seem to you tiresome platitudes, but they are great, living truths that lift the world up from the depths unto God. I just want you all to know that there is a humble old woman full of faith and love whose heart bleeds for suffering humanity, who prays for you, that help may come to you as it is needed, that many hearts and minds, the very best, brightest, strongest, most talented, may take up the work with you until the gospel is preached, and its beneficent influence is felt over the whole world.

The New Church

By JESSIE BROWN POUNDS

It was a humble church—no stately steeple
Looked down upon the river and the street—
A humble church, for humble, toiling people,
Who hither came with heavy, aching feet.

Outside there raged the city's ceaseless riot,
And careless souls the path of ruin trod;
Within, amidst a reverent Lord's day quiet,
The little church was set apart to God.

I saw another sight than those rapt faces;
I saw a vision of the years to be—
The throng of those whose forms shall fill these places,
When time shall be no more with you and me.

More solemn than those solemn invocations,
More joyful than those joyful notes of praise,
I heard the prayers of future generations,
I heard the songs of far-off future days.

I heard the wistful penitent's grieved sighing,
In memory of a sad and wasted past,
And high above I heard the angels crying,
"Rejoice! the wanderer returns at last!"

And then I heard the Master, softly saying,
"O ye who reared the building for my sake,
Through toil and sacrifice and fervent praying—
Most sweet to me the gift is that you make.

"For once I was an exile bowed with sadness,
Unhoused, when birds straight to their nests might flee—
And my remembering heart is thrilled with gladness
When those that love me build a house for me."

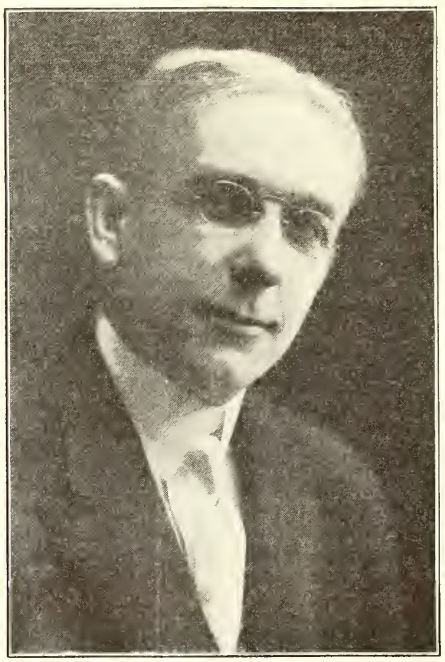
Notes and News

Mr. and Mrs. W. G. Menzies, with their four children, left the College of Missions in May, 1919. They went to spend the summer months with family friends in Scotland, hoping to go on, early this fall, to their work in India. A letter from Mr. Menzies, dated October 27, reports their profound regret that they cannot get passage yet from England to India. They say hundreds of missionaries are tied up in England waiting to go to their various fields. While they wait they have put the children into school, and they report them as doing well. Mr. and Mrs. Menzies have both been speaking in the churches, and they seem to enjoy the fellowship with our people there.

Mrs. Bertha F. Lohr has joined our force of missionaries among the Mexican people at San Antonio, Texas. She is located at 1225 El Paso Street. When it was found that Mrs. Lohr could not return to her much-loved work in India on account of conditions arising out of the great war, she gave herself at the College of Missions to diligent study of the Spanish language. She made a remarkable record in acquiring the use of the language and is happy to be in the work at San Antonio.

Miss Hallie Lemon writes from her important work among the Mexican people in San Antonio: "I am busy with the little tots each morning from eight o'clock until noon. What a wonderful time we have with them. I love children more every day. I do not wonder that heaven is to be full of them, or with those who have become as little children. In spite of the bad, rainy morning last Sunday we had thirty-six little folks in our two primary classes. Miss Brewer is getting into the work with the girls well. Her time is full, though we try to guard her so that she has some time for special language study. Mrs. Lohr is doing splendid personal work in her Bible teaching, and is already teaching some in Spanish. We are getting such a group of workers as will make it possible for us to touch this neighborhood as we have planned and longed to do. Since our sunny southland has somewhat come back to its own the people are responding wonderfully, and we are all kept busy. Sometimes it seems almost a shame that we have to take time to eat and sleep."

Our missionaries in India are greatly distressed at the very unfavorable rate of exchange which puts upon the missionary societies at home a heavy responsibility. In a recent letter from Miss Mattie Burgess, in a very characteristic way, she expresses her willingness to return a part of her salary so that the work can go forward. Other missionaries have offered to do the same thing, but we believe the Church will not suffer the Boards to make smaller the too small salaries of the missionaries. There has been famine and the attendant suffering with it, and the missionaries have been put to their utmost efforts to relieve the need. Our orphanages and the home at Kulpahar have been compelled to take in many extra people, but now, because of the shortage of funds, they are refusing to take more. We shall never know what opportunities may be lost when the missionaries are forced to a stand like that. Miss Burgess went from Bina, where she was located this year, to Kulpahar, the first of July, to help in the work for two months. Later the Advisory Committee decided she should stay there indefinitely as the work is so heavy. She says, with the self-depreciation she always manifests, "No tongue can tell how much Miss Clarke and Miss Vance do at this station. It is a hard life. It has its wonderful aspects, too. It would take a gifted pen and a great soul, with the right kind of imagination, to record properly what our missionaries at this institution have done and are doing. I am not able to do half as much work as Miss Vance or Miss Clarke. I am staying on with the hope of helping Miss Vance. I can look after buildings and repairs. I can do clerical work, and I can help Miss Clarke with the fields and garden.



Joseph C. Todd

JOSEPH C. TODD, Dean of the Indiana School of Religion, Bloomington, has recently been called to become an associate secretary of the Board of Education, and is to have oversight of the work in state universities. This is a rapidly growing field and the Disciples, who were the first to enter this field, should be abreast of the field. Other bodies are putting large sums of money at these university centers. The Methodists are raising two millions for their work at the University of Illinois and have already received one-half million. The Presbyterians are putting eight millions into their educational budget for work at state universities.

Mr. Todd is a native of Boone county, Missouri, and was educated at Missouri Valley College, Union Theological Seminary and Columbia University. His pastorates include Boonville, Missouri, Monroe City, Missouri, and Bloomington, Indiana. In 1910, during the latter pastorate, he founded the Indiana School of Religion, and has been Dean of this institution since 1912. In 1918 the degree D. D. was bestowed upon him by Missouri Valley College.

I cannot attempt to keep pace with my colleagues."

Word comes from our missionaries in Buenos Aires that the enrollment at Colegio Americano for the year was one hundred and fifty-four. There were thirty-one boarding pupils.

Fouad Khayatt, son of a rich landowner of Bagdad, has arrived in the United States to study agriculture. The young man's father owns thousands of acres of land in the valley of the Tigris river and there he intends to introduce scientific farming methods, using American machinery. In addition to this he intends to establish agencies for American farm implements. The young man was educated at Roberts College, an American institution in Constantinople, and when he came to America, went to Near East Relief headquarters, 1 Madison Avenue, New York, where he told of his plan. He is greatly interested in the work of the organization in striving to save from starvation the hundreds of thousands of people in western Asia and obtained his first idea of the great commercial and industrial development in this country, which brought him to the United States, through American relief workers and missionaries in his own country.

A chain of stores has been established throughout western Asia to handle the products of the industrial homes maintained by Near East Relief, 1 Madison Avenue, New York, for the benefit of Armenian, Syrian and Greek refugees. In these refugee centers quantities of lace, cloth, rugs, carpets, leather goods, combs and the like are produced and markets for these articles are found by the establishment of these stores. In partially caring for the 800,000 starving people in Turkey and neighboring countries, Near East Relief gives food and clothing when necessary, but as far as possible furnishes it in return for work done in industrial centers maintained and equipped by the organization.

Dr. Shelton has had his hands full in curbing opium growing in his district. He writes as follows concerning his experience: "Early in March I learned that opium was being and going to be planted here in large quantities. I went at once to the magistrate and protested. He issued a proclamation forbidding it, but it was not heeded as he had secretly given his consent. After repeated protests most of the opium was pulled up, but in several places there was enough left for seed. A final protest resulted in his putting the banker and a merchant in chains for a few days, and the destroying, so far as I can find out, of the last stalk of opium. It would have been a calamity to have had opium grown here and for sale or trade among the local young men. It has been very difficult to accomplish the destruction of all that was planted this year, but it should be easier next year as it can be taken earlier, before any is planted. The total result is that this year there will be no opium grown here and that I have made forty or fifty good enemies."

We cannot print the following as a "telegram" on evangelistic success, for it has been four months reaching us from the Tibetan border. However, the news is worthy of an outstanding place in evangelistic news:

"Increase in attendance over last year in June, fifty per cent. Had to make new tables and blackboards to accommodate increase. Must have new building. Several pupils asking for baptism and these are being given special instruction. The Christian religion is getting rooted and grounded so firmly here now that the only way to uproot it would be to destroy the whole population. Lee Gway Gwang is a powerful preacher, fluent in both Tibetan and Chinese." —The Ogdens.

The following is from a letter written by a young woman missionary who went out from a home of abundance in America to give her life to the Filipinos: "September 28th Mr. Stipp and I went again to Piddig, Banna and to a Tinguin town of Nueva Ear, seven kilometers distant, among the mountains. We crossed rivers six times, climbed mountains and were caught in a hard rain on our way so that all of our extra garments were also wet. That night and next morning, even before church, we were compelled to iron our clothes before we could begin our service. There we held the first communion service ever held among the 'Itnegs' or Tinguins."

"I must not leave out the orphans, the most helpless of all humanity. In this land of ignorance and heathen blackness, these suffer unspeakable distress. They die of hunger and cold at people's doors, and comparatively nobody cares. The priests will take the last piece of furniture, and the last bite of food out of orphan children's mouths for reading prayers for the dead parents. I have seen them take even the home and turn the children out to beg. The mission, and individual missionaries, have done what funds would allow toward helping about a dozen all told of these helpless children. Some have grown to manhood, and some are in their teens, and most all are useful and promising. The oldest, Lee Gway Gwang, is a powerful preacher. No foreigner can equal him. Another Lee will follow in the footsteps of the sainted Loftus as a Christian doctor. Others are making good. It pays to raise these. A month ago our mission decided to open a room in the hospital and take in a few of these distressed ones. Ten have been taken into this room on mission and private support. It will pay. And it would pay you, dear reader, to raise your representative for Christ in Tibet in this way, if you cannot come yourself. I speak from experience, and in view of facts that speak louder than words. Try it and see if you do not gain in spiritual sweetness and power. It pays."

The following interesting Cradle Roll note comes from a Philippine missionary: "We had a Cradle Roll Sunday in our Laoag chapel and many babies with fond parents. Three prizes were given, based on weight. The 'weighing' was an interesting time, bedlam broken loose with all the crying, but we loved our adorable brown babies and had a wonderful service."

The following is a typical expression from a new missionary and his wife who have been a year in India: "The more we see of India the gladder we are that we came and we are both very eager to take up our full share of the work. We know that you will remember us in your prayers, but it will also help us more than you can imagine if you will write to us occasionally. If you find no time to write, send a paper or magazine. We sometimes get quite hungry for news of the homeland and of the doings of our friends."

Nine of the students in the Bible College and Union Seminary in Manila have Sunday appointments outside of the city every Lord's day. They have six churches and are caring for Sunday schools at many points. These are poor boys and $100, in addition to what they are earning, will keep one of them in school in training for the ministry for one year.

Ben Holroyd of China in writing of the loss of their little baby, Mary Elizabeth, states: "Mary Elizabeth was such a happy, bright baby that it has left a great longing in our hearts, but we have some very precious memories and we know that God has some great purpose in it all. We only hope that this experience will enrich our lives and make us of greater service to those around us who so need His love. Mrs. Holroyd and I are very happy to be going to Nantungchow, for our hearts have always been in the work there. We shall live in a Chinese house and fit it up as comfortably as we can until we can have a missionary home. We are aware of the sad condition of exchange at present. For $100 gold we now only get $97 Mexican. This is a tremendous strain on the society." In 1914 $100 gold would purchase $250 in Mexican.

Borough Park, Brooklyn, New York, where E. B. Kemm ministers, is planning an aggressive campaign. Mr. Kemm writes: "We have been mobilizing our forces this month for the fall campaign. The people are responding splendidly and the outlook is the most promising since I took the pastorate of the church the first of the year. Doors of opportunity are being opened to us and we are preparing to enter these doors as early as possible. Last Sunday was a remarkable day in our history. A young Jewess, who has been a Christian for seven years and whose mother has been a follower of Christ for ten years, was added to our ranks. She has been worshipping with us a little while and had enrolled in our Bible school September 21. The Lord has answered our prayers for a worker from the Jewish race to help us reach these people who are now in the majority in our community. Next Sunday will be Rally Day in our Bible school and we are making unusual preparation to observe it and planning an aggressive program to increase its enrollment and efficiency."

The Spiritual Resources, Life Work, Stewardship and Missionary Education Departments of the Interchurch Movement expect to

Conspectus of the Call

From *Somewhere in All the World*, a pamphlet by President Charles T. Paul

		Totals
CHINA	Evangelists, 10; Educationalists, 14; Physicians, 6; Nurses, 3	33
JAPAN	Evangelists, 14; Kindergartners, 2	16
TIBET	Evangelists, 6; Physicians, 4	10
PHILIPPINES	Evangelists, 2; Physicians, 4	6
INDIA	Evangelists, 16; Educationalists, 6; Physicians, 7; Nurses, 3; Printers, 2; Agriculturists, 2	36
BELGIAN CONGO	Evangelists, 10; Physicians, 6; Nurses, 3; Engineers, 1; Printers, 2; Industrialists, 2	24
ARGENTINA	Evangelists, 14; Educationalists, 5; Social Workers, 2	21
PARAGUAY	Evangelists, 4; Educationalists, 6; Social Workers, 2; Agriculturists 2	14
URUGUAY	Educationalists, 2	2
MEXICO	Evangelists, 6; Educationalists, 5; Kindergartner, 1; Social Workers, 4	16
JAMAICA	Evangelists; 2	2
	GRAND TOTAL,	180

have a representative in each state, county and local church body throughout the country. In selecting these representatives first consideration will be given to salaried denominational workers already on the field.

Dr. Charles H. Sears, for twenty-one years connected with the Baptist Extension Society of New York City, has become head of the co-ordination branch of the New American Division. This division considers the religious needs of the foreign-born.

George G. Hollingshead of the Methodist Episcopal Church, has succeeded William P. Shriver as head of the Interchureh survey of American cities. Mr. Shriver is now head of the city section of the co-ordination branch of the Home Missions Survey.

C. L. Fry has become head of the Exceptional Groups Survey. These groups include floating populations which cannot properly be classified under either rural or city surveys, such as fruit pickers, grain harvest hands and other migratory laborers.

One of the best types of missionary work which is being done in the Philippine Islands is that of the student dormitory. In these buildings which provide rooming quarters, students from the high schools and the Philippine University are gathered by the missionaries and given a fine Christian influenee. The Foreign Society has such a dormitory at Vigan for the Government High School there, also the new Albert Allen Memorial Bible College and Dormitory just opposite the great Philippine University in Manila. This dormitory building also houses the Bible College, where our young men are being trained for the ministry. Plans are now being laid for the building of a second home on this property. When this is completed we will have the best dormitory property in all the Philippine Islands. The location is on Taft Avenue, opposite the center of the University eampus, the best possible location. Mr. and Mrs. E. K. Higdon are in charge of the teaching and Mr. Higdon is also instructor in the Union Theological Seminary, a little distance away. Mr. and Mrs. C. C. McCaw, who have recently sailed for the Philippines, will have charge of the dormitory students. The students who room in the building and go to school elsewhere are required to attend the chapel service daily and they also take lessons in Bible study. Thus the missionaries come in intimate contact with the very finest young men who are being trained for leadership in the Philippines.

From Hiram N. Van Voorhis, our evangelist in the Charleston, West Virginia, District, we have the following message: "The big government city of Nitro, located sixteen miles north of Charleston, has been disposed of by Uncle Sam to a syndicate of Charleston capitalists. Nitro, a center for the manufacture of ammunition, was completed by the ordnance department of the United States army just ten days before the armistice was declared. Thoroughly modern in every detail, it cost our government the immense sum of seventy million dollars. The recent purchase price represented a bargain, $8,510,000. At a dinner recently given in Charleston by interested parties, one of the big men back of the Nitro project, stated that it is the purpose of the local capitalists to bring twenty-five thousand people into Nitro within the next year or two. This means a handsome opportunity for the Disciples of Christ, if we can only provide the working force, equipment and money to seize it."

"We shall have to choose between drink and efficiency. The United States 'dry' will industrially be too great a mateh for Great Britain 'wet.' This matter of the liquor traffie has too often been discussed under the head of 'drunkenness,' which is a misleading way of regarding it."—"*Western Times*" *of Exeter, England.*

Canon J. H. B. Masterman, reporting his recent visit to America in *The Challenge*, of England, says:

"What struck me was that the longer any district that I visited had been 'dry' the more convinced the people appeared to be that no return to the old order was possible.

"I talked to commercial magnates at Memphis, to publie officials at Topeka, to trades union leaders at Roanoke—everywhere the testimony was the same. Men who had voted against prohibition freely admitted that they had been converted by experience of the benefits to the eommunity that it had brought. I did not meet a single individual in America living in a dry area who regarded the restoration of the saloon as either desirable or possible."

A Street in Concepcion, Paraguay

Mrs. J. C. Ogden reports that the Mission lends small sums of money to poor women as capital with whieh to do business. The mission finds it is better to let them have it as a loan than to give it outright. This money helps the women, and it has proved a success to all but one. She took the money and spent it immediately without even a trial. One woman is selling bread, and one is selling tea, salt and butter. Mrs. Ogden writes, "We have to do many little things that really seem not worth while, but I believe they are, and when I can help some poor family I am willing to do it. Jesus went about doing good, and He never forgot the poor and was kind and patient and thoughtful of all."

Mrs. Tobitha Hobgood, Lotumbe, Africa: At present our interest is centered on the Union Revision work which is going on here. Mr. Hensey, Mr. Gilchrist of the Congo Balolo Mission, and Mr. and Mrs. Ruskin of the same mission, are here to revise the books of the New Testament with Mr. Hobgood as a member of the committee. It is hard and tedious work and will take a long time to finish. My ehief work is looking after the cooking department while these people are here with us, and that, with all the extras and "Bob" involved, keeps me on the jump. Since the influenza wrought such havoe, we have not had such good school and chureh attendance. My work has been with the children in their school and with the women's meetings. I also do what I can to help Mr. Hobgood with palavers, and church work and the Sunday school. I have given out a good deal of medicine. I like this work well and wish I had more time for it. It seems that we have never been so busy as we are now, but it always seems that way. After all, it is a very satisfaetory situation to be in.

George B. Baird, Luehowfu, China: Schools are all open. The enrollment is as follows: Boarding schools, 30 pupils: Central Primary, 30; West Side, 12; Liang Yuen, 50; Special Night School, 60; Total number, 182. The Sunday school started off well with 197 present. During the summer months Sunday school and church serviees were eombined, with no division of classes. We are starting a Sunday school and preaehing service at West Side Center on Sunday afternoons. This is somewhat of an experiment.

W. H. Erskine, Osaka, Japan: The Christy Institute started with crowded rooms again. We have boys standing out in the hall listening to the teacher. My work in short-hand is growing, as I am now teaching two classes. Our typewriting department is busy with both boys and girls. The girls' class has a big increase. It takes time to work up a school. Tennoji church is growing and we have fine audiences every Sunday. The Sunday school has been graded and reorganized and promises well.

Dr. W. E. Macklin, Nanking, China, writes: I have spent my furlongh entirely in traveling and visiting the churches, and think I have done some good, if the very kindly receptions I have had are any indication. The churches need information.

Herbert Swanson, Vigan, P. I.: I have traveled about five hundred miles in the interest of the evangelistic work since coming back from Bagnio and the auto has been a great help to me. Without it I should have been limited to much less than one-half of

this amount of travel. About twenty-five sermons have been preached, through an interpreter, in the various places, mostly in the interest of the Every Member Canvass. All the churches that have pastors are now giving something toward the support of their pastors. Some that do not have pastors are offering to give if we shall be able to get men for these places. Because of the exceedingly high price of rice, and the constantly increasing cost of everything else, the pastors have had to ask for higher salaries in order to meet the bare necessities of living, and we are urging the churches to assume as much of this as possible. I think they are responding quite well considering the fact that they must meet these same high prices, and wages have not increased in the same proportion. Thus far fourteen baptisms have been reported for the month. In the Training School in Laoag we have nine girls from Ilocos, Sur and Abra. This leaves us only one Bible woman at work, but all the girls will serve during the vacation and will be more capable for the training.

The work on the new chapel in Bangued is going on merrily. When this is completed we shall have a very good building. It is 42 feet by 56 feet. The building is of brick and stone and the walls are now about nine feet high. We hope to be ready for dedication about Christmas. The Lapog congregation have also been working on their new stone chapel and have the walls well up. The hospital work goes along about as usual, but during the recent elections people did not have time to be sick and so "trade was a bit dull." There are twenty-two nurses now, five beginning their first year. The eleven graduates and seniors are taking the New Standard Teacher Training Course. We hope to give this to the Bible boys also, but do not have a class started as yet.

The Board of Temperance and Social Welfare had two men each in Ohio and Kentucky during their respective campaigns. In Ohio the meetings were held in the streets, the speakers addressing the audience from a truck. In Kentucky the meetings were held in churches and community halls.

Through an oversight the church at Bondurant, Iowa, did not appear in the list of Living Link churches in the annual report of the Christian Woman's Board of Missions. Miss Ina Hartsook is the Living Link Missionary of the Bondurant church. Mr. J. B. Dalton is the pastor.

The problem then, that confronts the Christian churches of America at this moment is the speedy organization of the million or more Mexicans in our land, and through them their countrymen across the border. The tremendous energy that was shown in exploration and in church building in the sixteenth century is not dead. It is in the tomb awaiting the voice of the Son of God. That energy, quickened by God's Spirit, can be used for the building of God's Kingdom in Latin America.

A recent letter from Dr. G. D. Purdy of Jamaica, tells of six baptisms at King's Gate church, and more to follow.

Mr. M. D. Clubb reports that two men were baptized at the Chinese Mission in Portland, Oregon, in October. Mrs. Crooke has been working among the women and children. There are about twenty children in the Sunday school, and from ten to fifteen coming through the week. Mrs. Crooke's work is opening doors into new homes, and women are wanting to be taught English. The need of a pastor is felt, but the work is growing. Miss Grundy has twenty men and five women in her classes. On account of their work they are compelled to come at different hours, so that she is busy all day, and until ten at night. T. Kawai, pastor of the Japanese church in Los Angeles, reports seven baptisms in November. This church observed C. W. B. M. Day with an offering of $25.

There is no doubt but that Japan is one of the most important fields for missionary endeavor at the present time because of her unchallenged leadership in the whole Orient. In spite of this, however, the work of the missionaries with the present force is not at all keeping up with the increase in population.

Bishop Roots of China, in a recent address, makes the statement that opposition to the gospel in China at the present time is no greater than that in New York City. He also states that it is the height of folly for the different communions to go on with their work in China independently impressing the different denominational tenets upon the people. He states that if Christianity is to succeed in China we must all do our planning together.

Dr. J. H. Barton of the Congregational Foreign Board, who has just returned from eight months in Famine Relief Work throughout all Turkey, is enthusiastic with regard to America taking over the mandatory of those countries. He states that the native peoples in Constantinople, Anatolia, Armenia, Georgia, and even in northern Syria, are enthusiastic for American direction. He also states that Great Britain, France, Italy and Greece would be very happy if America would undertake such direction of these stricken countries. It seems that it is going to be difficult for Great Britain or France to take over the mandatories on account of many things. The urgency of the situation is greatly magnified by the fact that none of the divisions of Turkey are able to govern themselves.

America is placed in a very favorable position because of the feeling of all that we would be disinterested, and because of the fine foundation for our possible mandatory which has been laid by the long and valuable missionary service of American missionaries in all parts of Turkey. Dr. Barton also states that there were never so many opportunities for missionary service as now. Schools are clamored for by the natives, and for the first time it has been possible to do open evangelistic work. Even the Mohammedans, in many places, do not seem to be opposed to active Christian preaching.

Dr. Cornelius Patton of Boston, who has just returned from China, states that he recently stood in an old temple, in the very niche where a two hundred and fifty pound heathen idol had formerly reposed, and that now across the niche hangs a copy of the Ten Commandments in Chinese. In this town, where many of the pagan gods have recently been destroyed, the governor of the municipality asked the native Christian pastor to take his choice of four idolatrous temples for his chapel.

The total Foreign Missionary receipts of Protestant churches in North America for the year 1919 are $30,872,000. Of this, Canada has supplied $1,500,000, leaving a balance of $29,372,000 for the United States alone. This is a great advance over former years.

While we are thinking of mandatories, let us recall the responsibility of the Disciples of Christ in a section like Nantungchow, China. The plan of the mandatory is for some nation to accept responsibility for the

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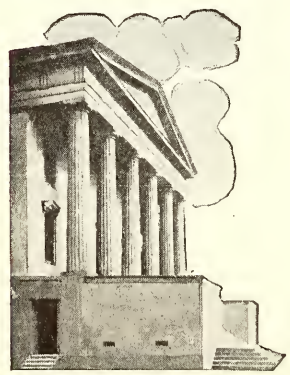

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governmental, commercial and educational direction of a less favored nation. Our people hold the sole spiritual mandatory for Nantungchow. There are more than four millions of people and no possibility of their ever receiving Christian teaching save through representatives from our churches. What responsibilities and opportunities have come upon us and how sacredly and earnestly we should discharge our trust!

A Chinese has recently said of our missionaries and the native converts, "During the cholera epidemic it was impossible to get any one but of the Christians who were willing to care for the victims of this disease. They are not afraid of either disease or service."

Even our people on the Tibetan border are keeping in touch with the great movements of the day. Dr. Shelton writes that he was telling Lee Gway Gwang about the great plans of the Interchurch World Movement. This evangelist is an orphan whom Dr. Shelton took fifteen years ago, a little beggar from the streets, and he is half Tibetan and half Chinese. When this young pioneer preacher heard of the great plans for advance in America he said, "Well, I guess the devil must have palpitation of the heart these days."

Dr. Elliott Osgood of Chuchow, China, writes that he is giving himself very actively to the winning of a group of educated men in his town. He has steadily maintained a Bible class for these leaders and they have been very regular in attendance. Two of the very best of these educated Chinese have declared themselves definitely for Christ and a number of others have told him that the only things that hold them back are certain habits and entanglements in social life from which they cannot at once extract themselves. The good doctor states that the current of Christian teaching and conviction is getting so strong that these men cannot long withhold outstanding decision for Christ.

F. E. Livengood, a new missionary in India, thinks the Boys' School at Damoh is a real proposition. He writes of a recent visit there while studying the language: "During the morning I tagged about after Ray Rice while he put the various groups of boys to work, looked after the sick boys in the hospital, and planned with the house-father for the day's duties. If you could have been there, you would have concluded that it is no small job to be responsible for the welfare of two hundred small boys. Just before tea, two new boys about seven or eight years old, were brought in and received. At the chapel exercises in the school that day they distributed the certificates won in a recent field meet. Five schools took part and our boys won 108 points out of 216."

The missionaries at Laoag, Philippine Islands, have had the fight of their lives in a recent cholera epidemic. Miss Edith Eberle of the Girls' School tells of some of their problems: "There was so much cholera and so much to do here to keep reasonably safe. The cholera was so close to us that we were awakened in the night-time and kept anxious during the day by wailing in the homes where death had come, swift and sure. We were kept worried about our girls, getting them to take precautions, overseeing the work in the kitchen and watching the girls for any indications of disease. We kept cholera remedy on hand. I personally supervised the boiling of all the water, the scalding of all the dishes and utensils, the dipping of bananas and all vegetables in boiling water, etc. During such a siege floors must be wiped up with disinfectant, chairs all washed after a public meeting. It was hard, but the dormitory earned the reputation of being a very safe place in which to live."

America is not the only country in which great changes have come recently. One of the missionaries writes from Japan. "It is just sixteen years since I first came to Japan and I get bewildered at the new developments in government and society. Many of the thinking people are considering seriously the need of prohibition. The rice crop this year is the largest in the history of Japan and if it were all kept for food there would be no lack, but as a large part of it is made into *sake* and much is exported, the country is practically on a famine basis, with prices simply outrageous. The people are learning the true evils of liquor manufacture and drinking.

Recently while in a village the mayor called on me. He came to ask why the United States had passed the prohibition laws and what means had been used to secure their passage. He stated that he wishes to start an anti-*sake* movement in his village.

A remarkable thing has happened at Nantungchow with regard to the purchase of property by our mission. Formerly one of the most difficult tasks in China has been for outsiders to secure property. Our missions have usually waited for many years before it was possible to purchase tracts of land. Recently the official of Nantungchow selected the best plot of land for missionary school purposes and posted their proclamations stating that the school would be a great benefit for the district and that the officials would expect all owners of the land included to call at the public office in the city and receive the official price fixed for them. It is an unheard of procedure and indicates the deep interest of the Chinese leaders in the good work the missionaries are doing.

We are obliged to go to the northern tip of Japan to find a unique evidence of apostolic support in a little Christian church. In this church, the pastor begins his last Sunday evening service at twelve midnight for a young man who cannot come earlier in the evening because of the responsibility to his master. This same lad has his board paid by his master and is allowed fifty cents a week for spending. He dedicates one-half of this to the Lord as part pay on his pastor's salary. The pastor referred to is one of the oldest men we have in the ministry in Japan, but he has the largest class of young men in the northern part of the empire.

N. D. Webber of Bridgeport, Connecticut, reports that E. C. Davis, Christian Woman's Board of Missions missionary to India, brought a stirring message to his congregation in November.

F. Gaylord Roberts of Laredo, Texas, has registered the highest average attendance in the Bible school in its history during the month of November, and the church attendance also is on the increase.

The following laconic statement from the Batang, Tibet, border indicates how the high cost of living has permeated to the most remote regions of the world. "The price of wool has gone up. French agents at Adendsi are buying wool and we have to pay the same price as the Frenchmen."

Dr. Shelton writes that he has not been able to receive any medicines for two years and counts it very fortunate that there is very little sickness in Batang at the present time. It seems that the medicines have been held up by robbers and unsettled conditions and the missionaries do not know when they will receive them.

Edwin Marx of the University of Nanking, reports that the school has opened with full capacity of enrollment and a number of students turned away who could not be accommodated. He states that the Chinese students this year seem to be animated with the most serious purpose they have ever manifested and the whole student atmosphere is very stimulating.

S. T. Willis of Duluth, Minnesota, is another of many ministers to report a high water mark in the results of the Every Member Canvass for the coming year. The church at Duluth is enthusiastic over the prospect of substantial aid to come from the results of the Interchurch World Movement campaign to make possible their large building needs.

Our missionaries in India are establishing native Christian villages and communities which will be a great help in the work. In doing this the church people are grouped together so that they are not subjected to the persecution that usually comes when the Hindus turn to Christ. The mission has recently purchased a third interest in a village of over seven hundred acres, through the generosity of Mr. Foster of Missouri.

H. R. Allegood writes encouragingly from Vicksburg, Mississippi: "With fourteen additions during the past three months at regular services, and a much better interest among most of the older members; with our newly organized Christian Endeavor Society working excellently, and plans being laid for the Every Member Canvass soon, we feel confident that the next church year will be the best in the history of the Vicksburg church."

Thomas Miller of the Haverhill, Massachusetts, church sends this fine report: "Haverhill church is taking on life. Three weeks ago the Christian Endeavor held a rally and filled our house to the limit. Bible school is having a membership contest, and we are looking for great results. For the first time in many years the church is able to say, 'We pay as we go.' There is only one thing we have to work for now and that is the reducing of our mortgage, which we intend to do quickly."

O. F. McHargue of Dunkirk, New York, reports that by a successful deal recently made in real estate, the church is now in possession of property valued at from $16,000 to $20,000, on which they have an indebtedness of only $4,000. This congregation hopes very soon to become self-supporting. The church is in the center of a large foreign population and as soon as adequate equipment can be installed, they plan to do a large work in this field.

The newspapers of Baton Rouge, Louisiana, testify eloquently to the fact that W. H. Frame, pastor of the Christian Church there, is up and doing. A lengthy news item describes the extensive alterations in the interior decorations of the church, and on another date the same paper gives notice of the Sunday sermons. This energetic pastor also had the honor of preaching the sermon at the union Thanksgiving service held at the St. James Episcopal church at Baton Rouge, and the newspaper describes this sermon as "eloquent."

Frank V. Stipp of Laoag, Philippine Islands, writes in the following enthusiastic vein about their work: "There were thirty-three baptisms reported. This is the highest since my coming here more than four years ago. The Laoag central Bible school with its afternoon classes reported a high water mark of 2,550 pupils taught the Bible lesson on the last Sunday in October. The average attendance for the month in all the Bible schools of the province was 4,050. Both of these exceed all previous records in the history of the work here by about thirty-five per cent."

It is interesting to look over the monthly reports of the hospitals of the Foreign Society in mission lands. Recently one has come from Petra I. Aguinaldo, the head nurse at the hospital at Vigan, P. I., which indicates that during the month of October there were 1,834 patients treated at the hospital. Among these cases were sixteen major and forty-three minor operations. The visiting nurse called on 230 people. There were 365 surgical treatments, seventy-two laboratory examinations and the visiting nurse called in twenty-two different towns. This indicates something of the work we have done in the hospitals in mission lands.

E. B. Kemm of the Burough Park Church, Brooklyn, New York, writes: "The Christian Woman's Board of Missions and Greater New York District Conventions, which met with us November 13, were a great uplift, and were throughly enjoyed by all. Over one hundred were present at the convention dinner. Dr. H. F. La Flamme, Field Department Secretary of the Interchurch World Movement, was the speaker at the evening session. His splendid address on the Every Member Canvass was followed by a very helpful discussion. Our people are very happy over the work they have done, especially rejoicing in having given $531.45 for missions and benevolences thus far this year. And we are looking forward to a much larger work in 1920."

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W. D. Crewdson, who went to a new work in Austin, Minnesota, in June, writes that there have been thirteen additions to the church since his undertaking the work, and that a splendid Christian Endeavor Society was recently organized.

H. L. Patterson of Kingsport, Tennessee, has been made District Secretary and County Chairman for his own county in the State United Budget Campaign. He reports that his Sunday school has reached an average attendance of more than a hundred.

Henry Mahon writes that he went from Lynn, Massachusetts, to Machias, Maine, where he dedicated the remodeled church at that place, to which G. W. Ford ministers. The church was dedicated free of debt, and Mr. Mahon stayed to hold a meeting in the town hall.

E. K. Van Winkle of New Kensington, Pennsylvania, reports that in a meeting held for his church by H. S. McClintock of Philipsburg, Pennsylvania, there were thirteen accessions, nine by baptism and four by letter. At the close of the meeting funds almost sufficient to pay the current amount due the Church Extension loan were raised and the balance is in sight. The congregation is much encouraged and is looking forward to great achievements during the coming year.

The following letter from H. Galt Braxton of Kingston, North Carolina, bears eloquent testimony to the new awakening that is coming to some of our churches: "We conceived the idea of remembering our own regional orphanage this year with a Thanksgiving box and our members elected to contribute an even hundred dollars in addition. So our offering for the current year for national benevolent work goes direct to Atlanta. You will rejoice with us that the offering is truly a free-will one, for it came without any exhortation but a simple announcement that we wanted to help the motherless and fatherless of our own orphanage. God is surely giving us a new vision of our stewardship in this day and though we are far from the mark of our ability in giving I am confident the tendency is upward and onward."

The churches of northern Ohio are responding to the needs of the Cleveland Christian Orphanage in a very gratifying way. The list of donations for last year makes a volume of considerable size. These donations were of the greatest variety and consisted of food, clothing, household supplies, everything that children need. It is surely to the credit of our Ohio churches that their interest in the children is so deep and thoughtful and that it finds a practical expression.

C. E. Pickett of Cadillac, Michigan, reports an excellent financial progress for his church for the past year, both in missions and in the support of the local budget. And for the coming year the church voted to increase the missionary budget sixty-two and one-half per cent. That Mr. Pickett is making his personal influence felt in the city is evidenced by the fact that the local Young Mens' Christian Association has invited him to give a course of Bible study for its members.

A. Preston Gray, Murfreesboro, Tennessee, is making himself felt in the religious life and activities of the community. He writes that during the month of November he conducted chapel service in the grammar school, addressed the vesper service at the State Normal School, addressed the Central High School, and Bradley Academy for the colored, and also attended and took part in three conferences for older boys under the auspices of the Young Men's Christian Association.

The following interesting extract is made from a letter to the home office from John M. Talley of the Central Church of Hattiesburg, Mississippi: "I have eight additions to report this past month, five baptisms in the McCorkle meeting, three to take membership since our State Convention. We begin our fourth year's work under the state and national boards today. Will let contract for our new church about the tenth. We will have the best equipped house in the state when it is completed."

The following letter tells the story of an aged sister in one of our homes and the gratitude she feels toward the brotherhood for her care: "Allow me once again to thank you and the board for the many kindnesses you have extended me. I am happy as a lark this morning and from the depths of my heart I thank the Church for this beautiful ministry which brings joy to so many hearts which are bowed down with care and burdens grievous to bear. I thank those at the front who are toiling night and day for us who are perhaps unworthy of so much kindness."

The October and November donations to the Northwestern Christian Home for the Aged bear eloquent testimony to the devotion of our Northwestern churches to pure and

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undefiled religion. They evidently thoroughly believe in the doctrine that he who has two coats should give to him who has none. Vegetables, flour, meat, canned goods—in fact, food supplies of all kinds were among the donations received.

The Chinese students in America have banded themselves together into an organization, and are protesting against China being made a dumping ground for American liquor.

Chas. H. Randall of California, a member of Congress, has introduced into Congress a bill to withdraw the protection of American citizenship from liquor agents who go to foreign countries to debauch native people.

Miss Viola Compton of Del Rio, Tennessee, never wearies in well doing. She is always ministering to some of the poor people who live in her neighborhood. During the month she contributed to the comfort of eleven families.

Mr. W. F. Holt recently presented the home at Long Beach with a fine Jersey cow. In writing about it Mrs. F. M. Rogers said, "I am delighted over this gift. It means so much to the enjoyment and health of our dear old people."

Our family in Massie Hall, Long Beach, California, are deeply indebted to Miss Bransley and her brother for a delightful evening's entertainment. These talented young people read and sang to the edification and enjoyment of our family.

Miss Lillian Collins of China writes that two of the girls who graduated from our Luchowfu Girls' High School last spring are teaching for us, two have entered Ginling College, and one is teaching in the government school at Luchowfu. As a Christian she has a great opportunity there.

Mr. R. A. Burriss, superintendent of the home at East Aurora, New York, is making a record in more than one direction. He has thoroughly renovated the house, thoroughly reorganized the forces, and enlisted a wide, deep sympathy among the members of the church in New York in behalf of the home. His report on garden supplies shows what a substantial contribution a little land well cultivated may make toward reducing the high cost of living. His report of donations is rendered in such a way as to account for everything. The Havens Home under his leadership is enjoying a thorough business management.

Miss Mary Irene Orvis of Beunos Aires reports that the commencement at Colegio Americano was to be on Wednesday, November 26, when the school would have its first graduate. Dr. Ernesto Nelson, late of the National Council of Education, was to deliver the address. Miss Orvis tells of the death of Dr. Craver, the president of the Theological Seminary, in which Mr. Reavis taught. Dr. Craver had been a missionary for over thirty years, and had served in Mexico, Uruguay, Paraguay, and Argentina. His wife, who shared all these years of service, survives. Dr. and Mrs. Craver have been good friends of our missionaries, and they feel his going keenly.

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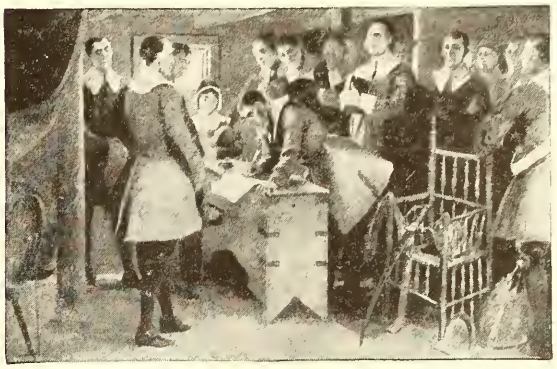

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In 1904, in Ceylon, 190,000 Singalese signed the total abstinence pledge but their inclination was not recognized by the British-governing officials.

In Ohio, under license, pauperism increased during the past fifty years 138 per cent, whereas Maine under prohibition decreased its pauperism 145 per cent.

The religious leaders among the Mohammedans, Buddhists, Brahmins, and Parsees, teach their members to abstain from alcoholic liquors. These organizations embrace one-half the population of the world. Outside traders, however, are breaking down these habits in India, China, Japan, Persia, Turkey, and Africa.

Mr. Daniels, manager of the "Carry Ice Cream Factory" of Washington City, a factory which makes one-fourth of the ice cream for Washington, said in an interview with some Englishmen recently, that "the consumption of ice cream in Washington had doubled since the coming of prohibition." He said further that he could take any brewery and with slight changes could manufacture ice cream and pay larger dividends on money invested than could be paid in the manufacture of malt liquors. For example, he said that the yearly output of this plant while being used as a brewery was worth $715,000. Its yearly output of ice cream products will be worth $1,050,000.

Dr. G. L. Hagman writes: "I note in my article on "The Healing of China" in the January number of WORLD CALL an oversight. It should have read in the first paragraph 'Our Mission now has hospitals in Nanking (Union), Chuchow, Luchowfu and Nantungchow.' I am very sorry the omission of the Chuchow hospital occurred. Many of your readers know of Dr. Osgood's many years of devoted service there."

T. Newton Hill, Bina, India, writes: "We appreciate very much being here with Mr. and Mrs. Elsam. The advice of older missionaries may save many serious mistakes. They understand the people very well indeed. We hope to be able to make our contribution to the work here. The people seem very friendly. They buy books, and in many ways there are evidences of Christian influence. We do need a doctor here. At present we have an Indian doctor, and the work is going very well. He seems to have a good missionary spirit and is very well qualified for the work, but he cannot take the place of a fully trained and devoted American or European medical missionary, and he cannot begin to meet the need for a woman doctor. We went out to camp November 10, returning November 20. The tents, etc., were loaded on carts. One broke down before leaving the bungalow, but there was no more trouble. We camped near a big village and preached there and in the villages near. We preached to several hundreds, and the compounder gave out medicine to over a hundred. One man, the son of a village priest, who will in time succeed his aged father, bought a New Testament. Usually the people buy single Gospels or song books at half a cent each. Mrs. Hill and the Bible woman she had with her, found their hands full going to different sections of the one big village. The fall rains now prevent our going out with carts. A Ford run-a-bout truck combination would do it all right."

Dr. Mary Longdon was taken from Bilaspur to Damoh, and is there now under Dr. Mary McGavran's care. We are thankful, indeed, for her improved condition. It will be some time before she is able to go back to her work at Pendra Road. Miss Ivalu Andrus, the young nurse who went out to India in 1918, is cheerfully and bravely doing her best for the situation at the Sanitarium at Pendra Road. She felt that she had been dropped into a new world when she reached the Sanitarium bungalow, in the midst of the jungle, at midnight. There was no one but the compounder who could explain things in English, and his work has nothing to do with the Sanitarium proper. Miss Andrus thinks that every missionary should know everything about everything, especially when she is located in an isolated place. Many things she once knew, but had not used for years, she has found very helpful in this situation. Mrs. Madsen is very kind and helpful, but the Madsen bungalow is one and a half miles from the Sanitarium. Miss Andrus writes, "We are the only missionaries in this district for miles and miles and miles, and we are only able to reach out a little on either hand."

BETHANY COLLEGE

HISTORY—Chartered in 1840 by the legislature of Virginia. One of the oldest colleges of the West. 1,431 graduates. Many are the prominent leaders of the world's work.

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"FEED THE PROFS"

So yelled the students of Cornell as they recently paraded the streets in protest against the low salaries of their teachers. The salaries of teachers in colleges must be increased at once because

I. Economic Justice Requires It

Negro porters in hotels, scavengers of the streets in cities, unskilled ditch diggers, and hod carriers are receiving more pay than most of the trained, consecrated teachers in Disciple colleges.

The treatment of teachers in Disciple colleges is the outstanding economic crime of the Church.

II. Saving a Profession Demands It

College teachers are leaving the profession in alarming numbers because they cannot live on the salaries paid. Teachers in church colleges are being offered large increases to go to tax-supported institutions. President Neilson of Smith College says:

"We are facing the elimination of a profession."

III. College Existence Compels It

It is not too much to say that the very existence of the church college depends upon an immediate substantial increase in teachers' salaries. President Schurman of Cornell in speaking of teachers' salaries, recently declared: "Nothing less than the future of American civilization is at stake."

Yale, Princeton, Harvard, Smith, Cornell, and others are raising millions for salaries alone. What are the Disciples doing?

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The Story of Zanig Manongian

ZANIG MANONGIAN is a beautiful Armenian girl about fifteen years of age. She was reared in a comfortable home in Tokat, a village near Samsun on the Black Sea. Her mother died before the Armenian atrocities began in connection with the late war, so that Zanig, as the oldest daughter, was both sister and mother to her two sisters and baby brother.

When the order came to Tokat that all Armenians must go to the desert, the men were taken first, with their hands bound behind them. Mr. Manongian, although a prosperous merchant, was led away with the others and his children never saw him again. To the young girl now fell the hard lot of being both father and mother to the terror-stricken children, but she was strong and brave and she managed to secrete upon her person a considerable sum of money. Later, when the women and children were called out to start the long journey, Zanig would often carry small children a considerable distance for a piaster and the earned sums enabled her to increase her funds with which she purchased food whenever the occasion presented itself for her little brother and sisters.

A brutal soldier one day discovered that she had money upon her person, which led to her being thoroughly searched and robbed of all that she had, including her clothes. Clad only in rags she was obliged to continue her weary march, unable to secure for the family dependent upon her those supplies which were so essential. The two sisters grew weaker and weaker, and when disease swept through the company they both sickened and died, their poor starved bodies being left unburied on the sands of the desert.

At last the caravan came to the river Euphrates. The boys were bade line up on the banks of the river, Zanig's little brother being taken among the rest. Here the soldiers seized them and, wading part way out into the swift stream, threw them far out into the water, where the most of them were drowned. A few managed to scramble out upon the opposite bank, but strain her eyes as best she could, Zanig could not discern her brother.

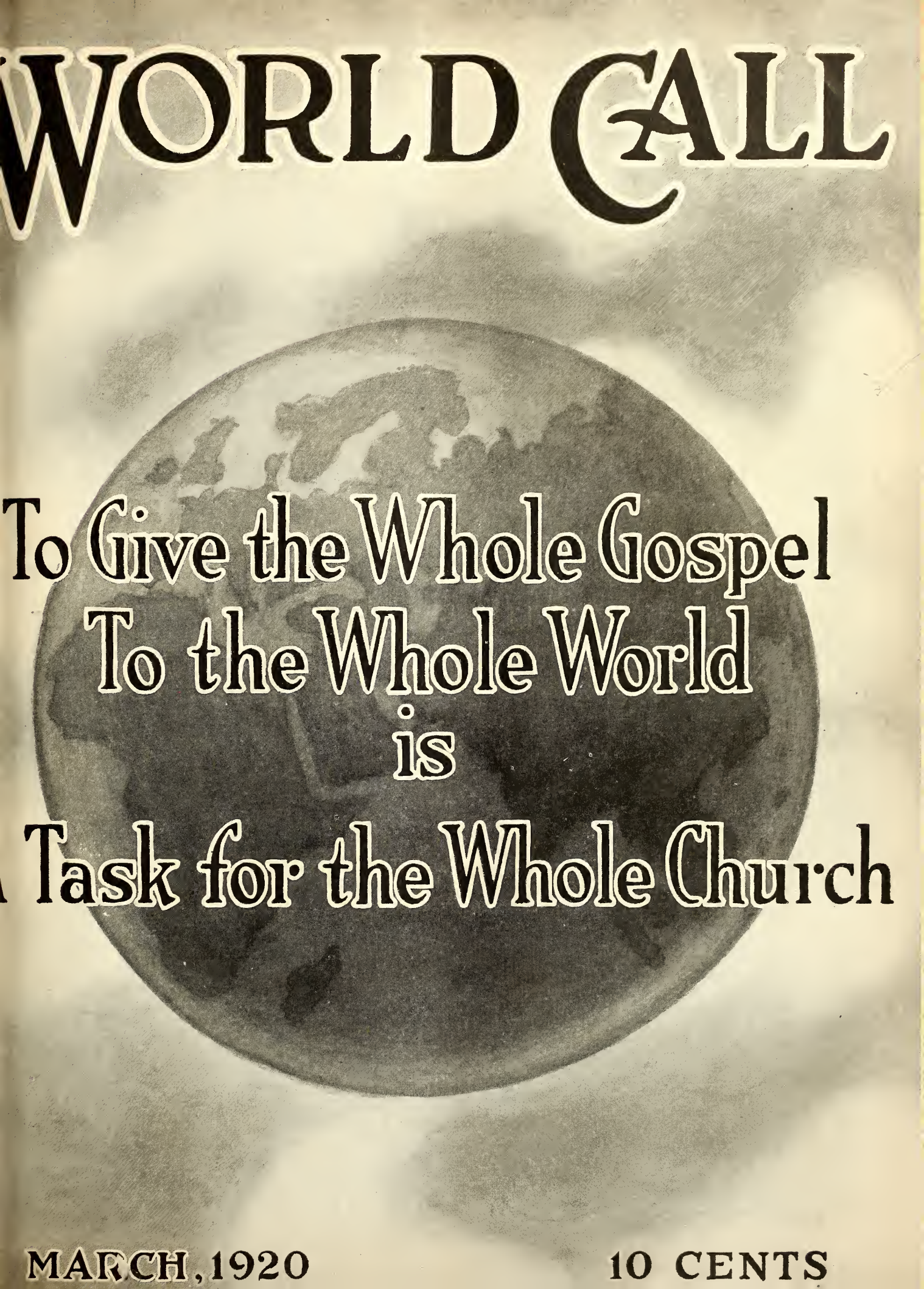
After this her story was full of her own awful experiences which through three long years she endured in common with tens of thousands of the Armenian girls. At last she was lodged in the tent of an old Arab woman, who was kind to her and helped to nurse her back to health and strength. One night, bidding her kind friend good-bye, she slipped away and started for the north alone over the desert. Traveling chiefly at night and sleeping and hiding by day, she at last came to Aleppo, where the Near East Relief station received her.

She had been in Aleppo almost a year when I saw her and had been so well cared for that her face was again plump and fair, though it bears the branded marks of the Turkish harem. As she looked at me with her soft, brown eyes, I could see a pathos in them indescribably sad that will never pass away.

Her first ambition is to find her brother if he did not perish that day in the river, and then she told me that she wanted to be a teacher among her own people.

ROBERT M. HOPKINS.

WORLD CALL



To Give the Whole Gospel
To the Whole World
is
A Task for the Whole Church

MARCH, 1920 10 CENTS

China for Christ Movement Organized to Cooperate with the Interchurch World Movement At a Conference in Shanghai, December 16-20, 1919

FROM the New York office of the Interchurch World Movement came a call to the China Continuation Committee asking the latter to act for them in placing the world movement of the churches before China. Knowing that the Chinese Church as well as the missionaries were desiring at this time some comprehensive, united movement for the winning of China to Christ, the China Continuation Committee sent out a call to one hundred prominent Chinese Christian leaders and representative missionaries asking them to meet for the consideration of how best to launch this large movement and coordinate it with the Interchurch World Movement.

The results of the conference were gratifying to every individual in attendance far beyond the most sanguine expectations. The Chinese leaders, though slightly in the minority, were decidedly the most influential factor in the conference. The missionaries were eager to follow their lead which was statesmanlike and fully awake to the needs of the church and the nation at the present time. They insisted that the China for Christ Movement should be thoroughly loyal to the principles of Christianity and at the same time make a strong appeal to the patriotism of the Chinese. The salvation of China politically, economically, and socially is to be found in Christ. They assured the conference that such a movement would be financed heartily by the Chinese Church.

The present Interchurch National Missionary Society, working especially in Yunnan Province, has in a wonderful way enlisted the sympathy and support of the churches of China. There is every reason to believe that the new and larger movement will receive even more hearty support. At the suggestion of the Chinese present the conference voted requesting the Chinese chairman, David Yui, and the Chinese secretary of the Continuation Committee, Cheng Ching-yi, to act as a nucleus of the committee to launch the new movement for the accomplishment of the large amount of work outlined by the seven commissions of this conference appointed to consider the various phases of Christian activity demanded in China at the present time. Cheng Ching-yi was asked to be permanent chairman of the new Movement and of its Executive Committee. The Chinese alone in the Conference in a few minutes subscribed $4,000 a year for the support of an assistant for Dr. Cheng.

This whole movement is essentially of the Chinese. They, however, earnestly request the missionaries to take membership in the organization, and wish one-half the membership of their Executive Committee to be foreign. Thus it is evident that the great Church of Christ in China is in hearty accord with the missionary and his plan for the work, and the future relationships will be most cordial. The missionaries, as was so repeatedly and strongly emphasized in the conference, rejoice in the present opportunity to serve as assistants while the Chinese Christians take the leading positions in the China for Christ Movement.

It was a delight to us all to find this fine spirit prevailing as between Chinese leaders and the missionaries, and the splendid unity of spirit, purpose and plan of the Episcopalian bishops and Southern Baptist leaders; Presbyterians, and Congregationalists; American, English, and Continental churches, all praying and planning together as absolutely one body. It was distinctly understood that we were not framing up a plan of church union. However, it was clear in everyone's mind that the way to attain unto fuller unity is first to work together as brothers, and this we planned for in the fullest and most vital sense. It can be no surprise to the Christian statesman who is looking into the future if this China for Christ Movement becomes the actual working, efficient center of the Chinese Church of Christ which is to be.

Nantungchow, China. FRANK GARRETT.

Circulation Department

MORE than one hundred and sixty Christian Endeavor Societies sent subscriptions for WORLD CALL to be sent to an army post, library or some general reading room. We appreciate this cooperation in increasing the number of WORLD CALL readers.

We have some copies of WORLD CALL for 1919 still on hand and will be glad to supply any missing numbers of volume I except the March number.

If you do not receive your WORLD CALL by the tenth of the month will you please let us know? We want to supply the missing number and to correct the mistake if it is in the mailing list so that you will receive the next number on time.

Will you send all literature orders to the Literature Departments of the Boards? When literature orders are received at the WORLD CALL office they must be sent on to the office of the Board and this often delays literature orders for a day or two.

In sending change of address, please remember it is necessary that we have both the old and new address before the change can be made.

Canadian subscribers are urged to remit by money order. The exchange is very unfavorable and with the extra cost of postage for Canada it is impossible for us to carry the cost of exchange.

If you are pleased with WORLD CALL do not be content with passing it on to your neighbor. Get him to subscribe for the magazine. Subscription envelopes will be furnished upon request.

Will you not reply promptly to the expiration notices so that we need not remove your name from the mailing list? We feel sure that you intend to renew and that you do not wish to miss a single copy of WORLD CALL.

All subscriptions and remittances for same should be addressed WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana.

"How Can You Publish World Call for $1.00 a Year?"

WE CANNOT!

But we are not going to advance the subscription price until July 1, 1920.

Then it will be $1.50 a year, in advance.

Until then new subscriptions or renewals on those expiring before October 1, 1920, will be taken at the dollar rate, but each for only one year.

This proposition should bring in at once thousands of subscriptions to include the numbers covering the campaign of the Interchurch World Movement.

There is no surer way of enlisting people in this great enterprise than by getting them to read WORLD CALL.

Frank L. Johnson Murdered by Turks

MR. JOHNSON was the husband of Esther Trendley. When he went to the war front in Y. M. C. A. service, she came to the headquarters of the Christian Woman's Board of Missions and did fine work as a secretary, not only with the Young Women's Circles, but also in the general field.

When he consented to go to the Near East for longer service she gave up her work here that she might be with him or near him.

A cablegram received as WORLD CALL goes to press says that he was murdered by Turkish brigands while in charge of American relief for the starving people near Aintab, Syria.

WORLD CALL

Continuing

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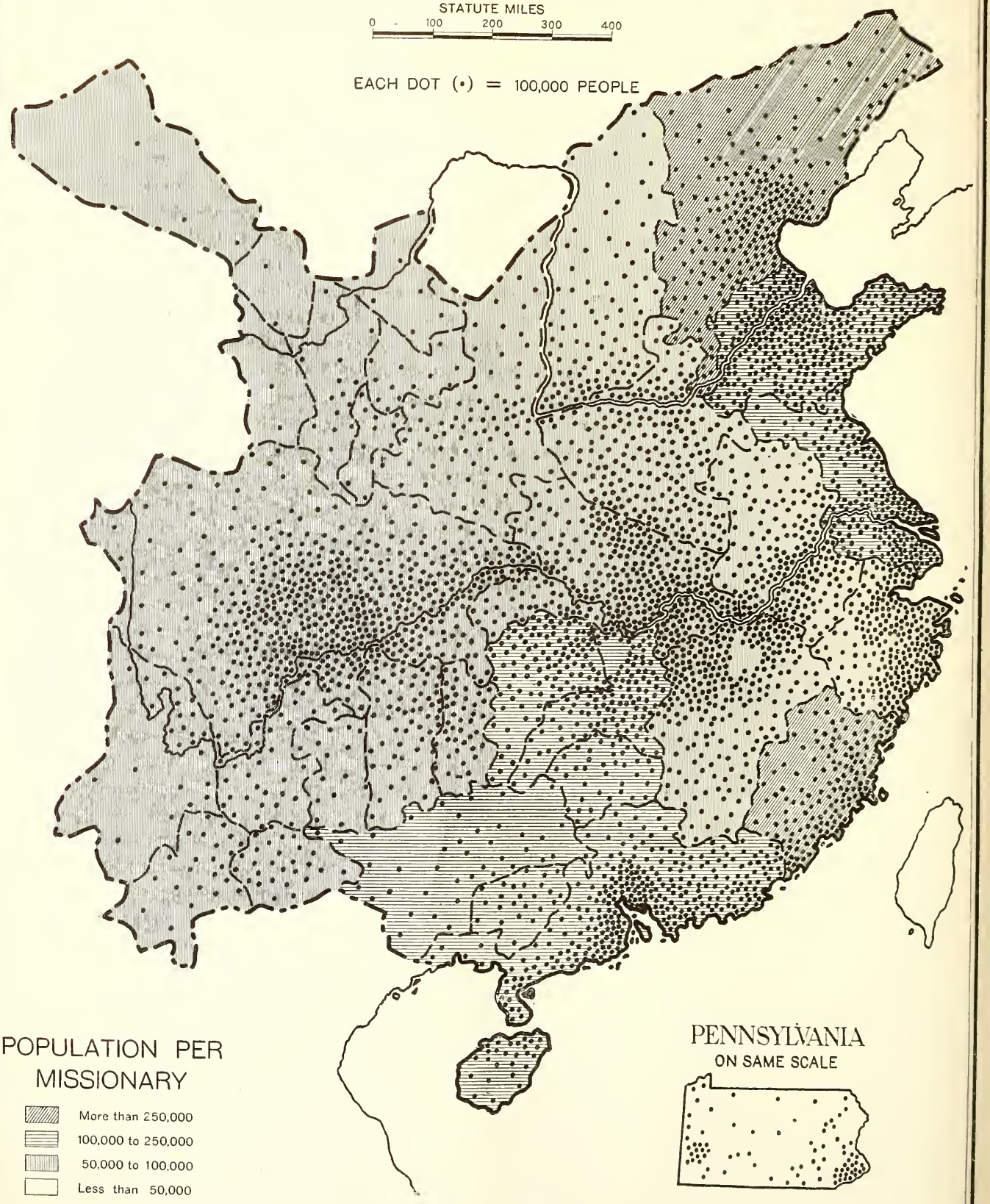
CHINA

STATUTE MILES
0 100 200 300 400

EACH DOT (•) = 100,000 PEOPLE



POPULATION PER MISSIONARY

- More than 250,000
- 100,000 to 250,000
- 50,000 to 100,000
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PENNSYLVANIA
ON SAME SCALE

Interchurch World Movement of North America.

G.D. 33

TO INFORM THOSE WHO ARE INTERESTED; TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

MARCH 1920

Dress on the Colors!

IN what seems now like ancient and minor history, it is related how, at the critical moment in the Spanish-American War, when the American forces attacking San Juan hill were wavering, the color sergeant ran forward with the flag lifted high above his head and cried, "Dress on the Colors, Boys, Dress on the Colors!" The line came up with a rush and never hesitated again until the goal was reached.

Not Wavering, Just Waiting

The Christian forces of North America have never yet advanced in any adequate fashion to the conquest of the world. The missionary ranks are little more than a skirmish line. The hour for decisive action has come on every field of the world. The urgency of the situation has moved the Protestant Christians of the United States to earnest and effective cooperation in the Interchurch World Movement. The call has gone out for 100,000 new ministers and missionaries and $1,300,000,000 in five years. In view of the magnitude of the undertaking, both its world-wide scope and its inclusion of all church efforts in missions, benevolence and education, and considering both the numbers and wealth of the churches involved, neither figure is large. Yet many are hesitating, like Peter face to face with the missionary vision on the housetop at Joppa, and repeating his doubtful, "Lord, I never did."

All that is needed is for some stout-souled Gideon or Deborah to arise in each congregation and cry, "Dress on the Colors, Brethren, Dress on the Colors."

The Simple Solution of a Baffling Problem

The minister is the color bearer of the congregation. In spite of the utter inadequacy of his salary, the proportion of his giving is usually so far beyond the average of his church that, if all would come up to his standard, all the money needed to meet the goals of the Interchurch World movement would be provided immediately. Of course many should give two and some five times the percentage of their income that the minister gives, and one in a hundred will do so when he sees the necessity. These will balance the stragglers who refuse to give.

In a way the Church has had this idea for a long time. For instance, when it was proposed that the congregation have a Living Link Missionary, the minister said, "I will give $50." After a few minutes the wealthy elder followed with, "Put me down for $50." Then the prosperous deacon got into line with an equal amount, and some zealous youth tither, with silent indignation in his heart, did the same. After that the rest of the church trailed along with 25's, 10's, 5's and 1's until the required total was made up, the doxology was sung and a telegram sent to headquarters.

The idea was fine, but the pledges should have been graduated by percentages of income rather than in flat sums. People of ordinary intelligence can be made to see this readily.

Not Banners But Armies Win Victories

As the preacher is the color bearer of the local church so the missionary carries the standard of the entire brotherhood. To come up to the minister's measure of giving will provide all the money needed. To match the missionary's consecration of life will insure all the workers that are demanded. Again it is not a matter of level and mechanical following, but the intelligent application of a principle—readiness to go or stay as the Divine will may seem to dictate. Only a small percentage of our young people ought to become ministers or missionaries, but all ought to be willing to do so. In some cases a higher degree of consecration is required to stay at home than to go. Cheerful readiness to accept conscription may be really a finer state of mind than headlong volunteering. The volunteer comes first and is always the pioneer. We have passed that stage in missions. This is the day for universal understanding of the task and unanimous readiness to undertake it, wherever and however each one may serve best.

The Church Is One—And Better Than We Know!

These are not far off, impossible ideals. People are better than they get credit for being; better than they realize themselves to be. Ministers and missionaries are bone of the church's bone, flesh of the church's flesh, even heart of the church's heart. The Disciples of Christ, of all people, should be done with the unscriptural distinction that has grown up between minister and member. The New Testament knows no "clergy" and "laity," no double standard of consecration. All are "kings and priests unto God." "Having gifts differing" there are naturally different functions for the members, but the Church of Christ is still one household, even one body, and that the holy body of Christ!

Let us dare to expect all Christians to be Christians! And let us not wait for later events but begin the first Sunday of March.

Twofold Victory Is in Sight

"The money that belongs by every right to God but is kept back from Him by His people, is probably the greatest hindrance to vital spirituality that there is in the world today."

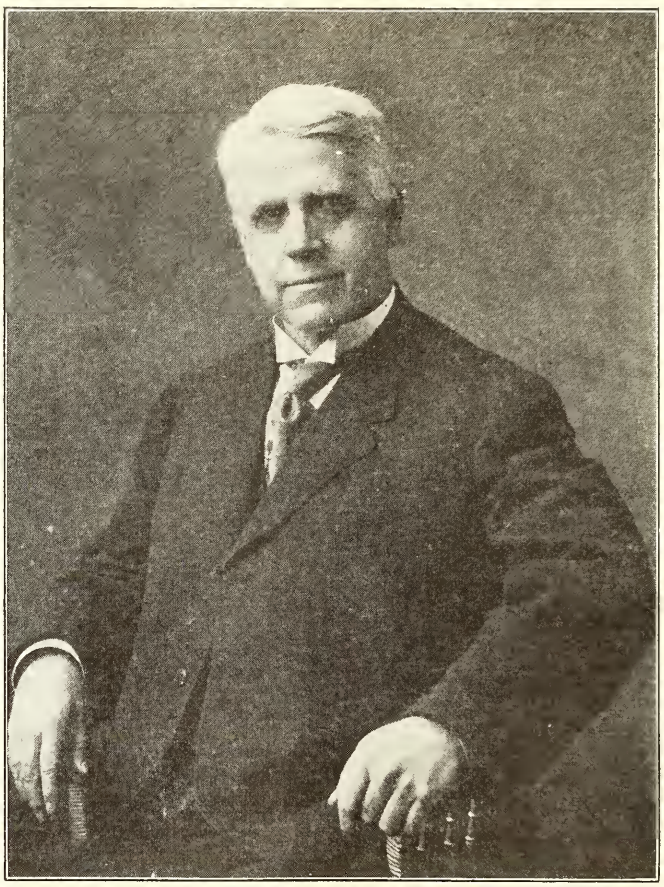
Keeping back God's money keeps back God's workers and dwarfs the souls of those who deny His claims. So reversing the process "opens the windows of heaven" and not only supplies men and money for every work of God, but also enriches the souls of all who give.

"Unto the Uttermost Parts of the Earth"

By W. R. WARREN

THE jovial elder had taken the young preacher and the distinguished visitor home to Sunday dinner after a sermon that was a high and impassioned presentation of the absolute obligation of the church to give the gospel to all the world. The entire congregation had been awed and convinced, though most of them probably had no very definite ideas as to what should be done about it. The task seemed too big, too distant and too strange for any but an enthusiast and a specialist like the visitor to take definitely to heart.

Not so the young preacher. To him the sermon had been the voice of God's prophet calling him to go "far hence unto the Gentiles." There was a great peace in his soul because of his definite purpose to obey the voice and go to China as soon as his college debt could be paid. The visitor's presence and voice had stirred vivid memories of the same great man's sermons and addresses at college, all bearing with single-minded, burning concentration upon the supreme obligation and the immediate necessity of foreign missions. These flaming messages had been the chief human factor in turning him from law to the ministry. Now it was a holy privilege to hear again this Elijah of the new day, who seemed a voice out of the future rather than the past, but none the less high, solitary and austere on that account.



Archibald McLean, President of the Foreign Christian Missionary Society; Vice-President of the United Christian Missionary Society.

The preacher and the elder and all other hearers were of one mind not only as to the visitor's complete absorption in foreign missions as the ruling passion of his life, but also as to his encyclopedic knowledge both of the Scriptures and of missionary history. He seemed able to quote any passage in the Bible with readiness and accuracy and he appeared to be equally familiar with every person and event in the whole world of missionary activity, from William Carey down to the last recruit.

Arrived at the elder's home and rejoiced with the six-cylinder dinner provided by the elder's wife, the conversation thawed out, and some one mentioned with scorn Ward McAllister's book, "Society As I Have Found It." (For the benefit of the present generation it may be said that Ward McAllister was the arbiter of fashion in his day, the organizer of "the 400," the Beau Brummell of 1890.) To the threefold amazement of all present the visitor remarked, "There are some good things in that book. I have read it." The jovial elder was an admirer of Mark Twain and naturally betrayed the fact in his conversation. Thereupon the visitor ventured, "Mark Twain's 'Scrap Book' is the best thing he ever did!" "I never read that," said the elder, perplexed by his oversight. The young preacher happened to be able to join in the visitor's laughter, as did the elder and his family after it was explained how the great and lazy humorist had devised a scrap book of ready-gummed leaves that needed only to be moistened to seize and hold a clipping.

Having learned that the distinguished visitor was a human being as well as a crusader and a scholar, the conversation went on merrily and henceforth the young preacher, like thousands of others who have made the same discovery, always thought of A. McLean with affection as well as admiration. And like these thousands of others also he found the great man as ready to give as to receive affection, a very genius at loving; a man who loves the people whom he has seen even more than the heathen whom he has not seen and yet cannot ignore.

It takes a huge heart as well as a great intellect to carry Mr. McLean's intimate acquaintance with the hosts of people whom he cherishes all over North America and "unto the uttermost parts of the earth." (Who could ever pronounce those words with such meaning as he puts into them?)

That same young preacher was standing by him at the National Convention which was held in an armory at Kansas City a quarter of a century or so ago. It happened that in succession several men approached who were well known to the y. p. and he ventured to introduce them to the secretary of the Foreign Society. It couldn't be done. He seemed to have known all of them from their childhood. Each one he greeted with a double handshake and a smile that could never be counterfeited. "How is Elizabeth?" "Is John well?" "How are the twins?"

It developed that for years he had been making annual visits to each of our church colleges and not merely delivering addresses before the students, but also getting personally acquainted with them, and particularly with those who were preparing for the ministry. At other seasons he was attending state conventions, arriving at the first, staying to the last, and commending with rapt attention as well as generous handclasp and spoken appreciation each speaker's effort. And all of this was done with keen discrimination and complete sincerity.

It is related that in his presence some one protested against being put on a convention program, saying, "I can't do myself justice on such brief notice!" This moved the McLean to say, "Young man, it is not justice but mercy that you want!"

For years two or three months preceding each March offering were spent in missionary rallies. The standardized method was to spend one day each in a wide circuit of leading churches. Ministers and members from nearby churches were invited in to take part. Each rally was a miniature national convention. Four parts the "Bishop" always took, the hanging of the maps and charts, the opening Scripture reading and exposition and prayer, the exhibition of curios from many mission fields, and the selling of missionary books. Usually two men accompanied him on these strenuous tours of daily meetings and nightly travel; one a missionary, the other a younger secretary or a missionary. "Where the Book Speaks," one of the most valuable volumes from Mr. McLean's pen, was made up of these Bible lessons and was published in response to the insistent demand of those who heard them in the rallies, including his comrades who heard a different one each morning. This book is used as a textbook by Dr. Samuel M. Zwemer at Cairo, Egypt. The fifth edition of it has been exhausted. Those who have wondered that so much teaching on missions could be discovered in the Bible will be interested to know that another volume of the same character is ready for the press, and many can testify in advance of publication that the new book will not be inferior to the former one.

Malcolm McLean, Father of Archibald and Thirteen Others. Photographed at 92. He Lived to be 95.

There was always a rich sense of humor as well as a supreme devotion to the Kingdom to relieve the strain of hard travel, baggage-carrying and loss of sleep. The women of the churches visited graciously provided luncheon. Naturally the meat was often cold ham. At daylight one bitter winter morning the missionary trio reached Youngstown, Ohio. As they left the station they met a drove of hogs. Turning to Mr. Rioch, Mr. McLean said, "David, do you suppose they are going to the rally?" Another time at 3 a. m. he broke the silence with, "And the people who oppose missionary societies are in bed and asleep!" When the hanging of the maps and charts was as difficult as fitting a stovepipe he would speak with grim cheerfulness of "the total depravity of inanimate things."

When there was no other sort of campaigning in progress the Sundays were spent visiting churches and the weekdays at the office in the manifold work of the Society. These Sunday visits gave another chance for fellowship with ministers and other members of the churches, especially in the old days before hospitality was routed by the hotels.

The ties formed "in journeyings oft" were strengthened by correspondence and by intercession. The veteran leader's relation with the missionaries is especially rich, as anyone can understand who has seen him introduce the representatives of all the far fields at a national convention, but more particularly if he has attended the annual breakfast which Mr. McLean gives to the missionaries on Sunday morning of each convention. Incidentally it has become known that along with reading a chapter from the New Testament in Greek, an unfailing item of each day's life is prayer for each missionary by name.

Remembering these facts against the background of childhood without a mother, youth from the age of twelve away from home and manhood wedded only to his God-given task, we can appreciate this Christmas card sent to Box 884 a few years ago by John E. and Jessie Brown Pounds:

"A lonely man at Christmas time?
The thought but comes and quick departs;
Your hearthfires burn the world around,
Your home is in a thousand hearts!"

More than once he has been heard to recall how Browning said, "Open my heart and you will see graved within it 'Italy'," and to declare, "So you will find 'Bethany' engraved in my heart." Many things conspired with his fervidly loyal Scotch nature to make it so; his years of previous loneliness in Boston, the flowering of his lifelong purpose to preach the gospel, the influence of President Pendleton, Professor Loos and other rare spirits who carried high the torch they had so recently received from the school's illustrious founder, the fellowship of kindred spirits among the students, his far-seeing appreciation of the supreme importance of Christian education.

Thirty years ago the trustees of Bethany insisted on his becoming president of the college. For two and a half years he filled the post with distinction, but without giving up the secretaryship of the Foreign Christian Missionary Society, to which he felt constrained to return with all his power, having employed P. T. Kilgour to help him keep up the Society's work in the meantime.

Since its establishment in 1909 Mr. McLean has been one of the staunchest supporters of the College of Missions at Indianapolis. A course of lectures delivered there has been published under the title, "Epoch Makers of Modern Missions." Not only among Disciples of Christ, but in widening circles beyond, this book has been received with great favor. It is used as a textbook by both the Church of England and the Protestant Episcopal Church of the United States.

On graduating from Bethany College in 1874 the young minister became pastor of the church at Mt. Healthy, a small suburb of Cincinnati. That year he witnessed the organization of the Christian Woman's Board of Missions. The next year he took an unnoticed part in the founding of the Foreign Christian Missionary Society. Isaac Errett as president of the young and feeble organization was not slow to recognize the younger man's promise and Mr. McLean was equally quick to discern the editor's greatness of mind and soul.

In 1882 he was elected corresponding secretary of the Foreign Society. For five years he carried both the Society and the Mt. Healthy Church. Then the growth of the missionary work justified full time service, which he has given ever since, except for the Bethany presidency as indicated above. Until 1900 he was secretary of the Society; since then he has been its president.

His statesmanlike grasp of situations in the large is manifest in many ways. Look at the maps. All of the Society's fields have been chosen under his leadership, and each of them is central and strategic. Review the history of the Men and Millions Movement and the Million Dollar Campaign of the Foreign Society that went before it. Mr. McLean never was a promoter, but, as was manifest in his superb cooperation with F. M. Rains as well as with A. E. Cory, he knows how both to build the spiritual structure that justifies promotion and to provide the support, both moral and material, without which all promotion must fail.

He thinks in continental terms and his soul is great enough to subordinate his personal feelings, Scotch and intense as they are, to the supreme ends of the Kingdom of God. *The Missionary Intelligencer* had been a darling of his heart for thirty years, but he allowed it to be merged into WORLD CALL. The Foreign Society itself, with its hundreds of missionaries on five great world fields, its millions of dollars invested in every sort of missionary property and institution, its loyal constituency and its annual income approaching a million dollars, is his achievement, as truly as the success of American arms in Europe was John J. Pershing's. It has never sent out a missionary without the blessing of his hand. It has never employed a secretary without the sagacity of his choice. (And what a superb succession these secretaries make: F. M. Rains, Stephen J. Corey, A. E. Cory, R. A. Doan, Bert Wilson, C. M. Yocum; and the treasurer, C. W. Plopper, and Lucy King De Moss without title.) It has never suffered an insult that did not pierce his heart. But he takes a foremost part in reducing it to a memory by helping to organize the United Christian Missionary Society, and promptly embalms that memory in the "History of the Foreign Christian Missionary Soicety," a wonderful story of the gospel's progress both in the hearts of those who send it and in the souls of those who receive it. With the modesty of greatness the author's vital place in the society appears only by inference.

Archibald McLean's face is toward the morning as it has been all the forty-six years of his ministry in the gospel. Once in the sympathetic atmosphere of the Student's Missionary Society, precursor of the Volunteer Band at Bethany, he told at some length of the apathy and even opposition to missions which he encountered and exclaimed in the agony of his soul, "I shall die ten years before my time because of the slowness of our people." He has given up that notion now. He should reach the age of ninety-five, attained by his father. The Missionary progress now rejoices his heart, but never exceeds his expectation. Those who work with him take his essential youth as a matter of course, like that of Bert Wilson.

It is not the granite of Prince Edward Island but the unfailing practice of the presence of God that has kept A. McLean a beloved and honored leader unto the third generation of God's people. The Bible is a vivid reality to him and its timeless freshness enriches his speech. Prayer is the other hemisphere of his communion with God. It is more than a habit or a practice; it is the very breath of life to his soul. It is so integral to his life that the sublimest lessons which he brings from God's word are reinforced rather than discounted by the most intimate association with him.

With the Missionaries in Mexico

IT was a very interesting journey our missionaries had down into the "heart of Mexico." Delayed from one date to another in getting the many-sided plans made, they started from Piedras Negras, which is across the Rio Grande from Eagle Pass, Texas, on the morning of December 14, 1919. There was a company of more than fifty, made up of our missionaries, our Mexican preachers and teachers and our twenty-five orphan children who came out of Mexico with the missionaries when the revolution made it necessary. This made a good car load. Another car carried the household belongings of the travelers.

One of the missionaries wrote: "We had communion service on the train that Sunday afternoon, I presume the only communion service ever held on a train in Mexico. It was a beautiful service and all were conscious that God was leading us and protecting us."

Monday afternoon, December 15, the company arrived in San Luis Potosi and spent the night there comfortably in the school building. A part of the group were left there to put into operation the beginnings of a work which we believe is to be a great power for good in Mexico. The larger number went on to Aguascalientes, where just as great opportunities awaited their efforts.

Our work will be confined largely to these two cities for this year. Zacatecas, just as needy and with perhaps as great opportunities, must wait till our force of workers is larger. We are hoping that within a year we may make a beginning there. Many towns throughout the surrounding territory must be reached just as rapidly as our people make it possible by their gifts of life and money. Something near a million and a quarter of people are accessible to our workers.

Among our missionaries on this field Miss Elma Irelan has had longest service. Miss Pearl Gibbons has served several years and Miss Elizabeth Fuller is a new missionary this last year from the College of Missions. Mr. E. T. Cornelius has been in the work nearly three years and Mr. and Mrs. Moody Edwards nearly two. We have now at the College of Missions nine in preparation for this field. Perhaps five of them will go this year to their work. Mr. and Mrs. Emerson Hines, who have been at the College of Missions several years, are now taking a special course in agriculture at the Indiana state school. They will be ready for an important part in this great field in the summer of 1921.

Our outlook for doing a large service for our neighbor republic to the south was never so great as now. In the years past we have loved and served Mexico, but our people have never generously supported the work. We think this was because they did not see the opportunity for an outstanding helpful influence, nor did they realize Mexico's need. In several ways the need and the opportunity have been impressed upon our thought and upon our hearts of late. Our opportunity is now greater than it has ever been. Our real love for Mexico and her people is now to be put to the test.

Day schools were opened by our workers at both San Luis Potosi and at Aguascalientes on the seventh of January. In the former place, during the first two weeks, about eighty were enrolled and in the latter, seventy-five. Night classes with some fine business men in attendance are being conducted and there is a real appeal for teachers of English. The people must kindly welcome our earnest helpers.

In another article in this issue you will read of the baptism administered on New Year's day at Aguascalientes and of the group that later made the good confession. From San Luis

Potosi Mr. Edwards reports seven confessions at one time "as the first fruits of our labors here." The Sunday schools are gathering power and influence.

The missionaries are enthusiastic about the possibilities and troubled only because of the increased cost of everything necessary to put our buildings into order and to equip them as they ought to be for real efficiency. Then, too, they plead for more workers, for all around them are the fields white for the harvest.

One of the missionaries, who has struggled for four years with poor, makeshift plans for caring for our fine group of orphan girls, writes: "It is wonderful to be at home at last, though much is lacking yet in our arrangements and equipment. The packing time was hard and the problems of taking all those girls on such a trip were trying. God has been good to us and we are here with our minister and our teachers." Read her appeal for the privilege of caring for more of the needy and promising children of that section.

Another missionary speaks of his commitment to taking to the people there the liberty, light and love of Christ for which they have an insatiable longing. He speaks of the inexhaustible resources of the region, yet to be developed and of the wonderful climate in which they live. He adds: "May I plead for the gospel to be given to these more than a million people and pray for those who would hinder such a movement."

In San Luis Potosi we have two school buildings with residential graduates of considerable proportions. We also own the stone church building pictured on page forty-nine of the September issue of WORLD CALL, and another church building about two blocks away. At Aguascalientes our property consists of a roomy residential school building with a fine vacant lot connected. Here in the not distant future we should erect a modern school building. We also own a church and parsonage there. Much repair has to be put on these latter buildings, but they will serve a good purpose when they are put in order properly.

Our missionaries will keep us all in close touch with themselves and with the work as it progresses. We shall not fail them in all their efforts and in the big problems that are theirs to solve.

ANNA R. ATWATER.

The Education Survey of the Interchurch World Movement

THE survey which is being made of the institutions of higher learning in the United States by the Department of American Education of the Interchurch World Movement is at once more interesting and significant than any such piece of work ever undertaken before. In fact, no such universal and thoroughgoing survey was ever attempted previously. When the survey is completed, which includes church colleges, independent colleges, state universities, independent universities, theological seminaries and training schools, academies and private secondary schools, it will contain a mass of information the like of which can be found nowhere else, nor in all other places combined in this country. It goes without saying that when this great bulk of facts and information is classified and digested, it will constitute a compendium of knowledge regarding higher education that will be invaluable.

In making the survey, there was sent to each college and university an elaborate questionnaire, comprising some forty pages and covering every phase of the institution's life and history. The main purpose of the survey is to discover the capacity for and disposition to train young men and women for distinctly Christian service. This again is the first time in the history of American education when an attempt has been made to get at the essential facts in this fundamental matter.

It is evident to all that trained Christian leadership is absolutely essential to the consummation of a world program for Christianity. This being true, it is well to know something of the training camps now existing and those which are possible for the training of the officers of God's army of conquering heroes who are to make Christ king throughout the earth. It it also imperative that we know the needs of these training camps in order that we may make them effective for this all-important task.

The last page of the questionnaire sent to church colleges and other schools under church control, connected with Boards of Education, calls for an estimate of needs to bring the institution up to a standard of efficiency. The standard used by which institutions are to measure their needs is one established by the Association of American Colleges, an organization made up, for the most part, of colleges under church control or auspices. It is the one college organization in America which represents the educational interests of the church in the field of higher education. A committee was appointed by the Association composed of experts, to work out a standard or norm, of what it takes on the financial side to build and operate a church college efficiently. The committee spent three years of hard labor on this subject and formulated. not by theory but by taking actual college budgets and making comparisons and cross sections, certain norms. There are two, called a "minimum" and an "efficient" college.

The "minimum" college is an institution enrolling one hundred students of college rank and the "efficient" college one that enrolls five hundred students of college rank. The terms "minimum" and "efficient" are taken as a matter of convenience and are not to be interpreted literally. They are used simply to denote attendance and do not have reference to the relative value of institutions. The fact is an institution of one hundred students might be more efficient than one of five hundred. The norms set up mean that it takes so much in resources and faculties to make a college efficient, no matter whether it belongs to the "minimum" or the "efficient" classification so far as students are concerned. This standard as established by the Association of American Colleges is now accepted everywhere in educational circles as the true norm by which institutions are to be judged as to resources for making them efficient.

Using this standard as a basis, the colleges were asked to submit to the Interchurch World Movement an estimate of needs to make them efficient on the basis of present student enrollment and to provide for the growth of the next five years. The colleges and schools of the Disciples of Christ holding membership in the Board of Education accordingly submitted askings as per the request of the survey blanks.

Those askings totaled $55,783,450. That is to say, it would take that amount of money to bring the colleges and institutions of higher learning which we now have up to the Association standard and provide for the normal growth during the next five years.

After these askings had been submitted, the secretaries of the boards of education of the various communions participating in the Interchurch World Movement met in New York City on December 16-19, 1919, and reviewed the askings of the colleges. At this New York meeting the norms by which the college askings should be reviewed were carefully considered and revised. Instead of providing for any growth during the next five years, the Boards were asked to cut down the askings of the colleges to a point where the amounts asked for will simply make the colleges efficient upon the basis of the present needs, making no allowance for future growth in student bodies. The following are the norms finally decided upon by which the askings of the various institutions were revised.

In order that the educational budgets of the various denominations may be reasonably consistent it is agreed by the Council of Church Boards of Education that the askings of the various denominational colleges shall be reviewed by board secretaries and that the following principles shall be applied in making such reviews:

1. That the "minimum" and the "efficient" college (except that the figures for income and endowment should be increased approximately 50 per cent on account of the high cost of living) be made the norm by which the askings of standard colleges shall be tested by boards connected with this Council, the number of college students to determine whether a particular institution shall be classified as "minimum" or "efficient" or in between.

In accordance with this norm, the "minimum" standard college and the "efficient" standard college should have the following personnel, income and assets:

	Minimum	Efficient
Personnel		
Students	100	500
Faculty	10	50
Income		
From endowment or gifts (exclusive of receipts from tuition or fees)	$30,000	$165,000
Assets		
Campus and buildings	$300,000	$900,000
Equipment	50,000	85,000
Endowment	600,000	3,300,000
	$950,000	$4,285,000

2. That junior colleges or colleges which, though they bestow academic degrees, fall below the usual requirements of a standard college, shall not be endorsed for more than sufficient to bring them up to the income called for and the amount required for buildings, equipment, and endowment as listed under the "minimum" college.

3. That the askings of academies for income and endowment shall not be approved beyond an amount sufficient to bring their income from endowment up to $10,000 annually or their total productive endowment to more than $200,000.

4. That the amount to be sought for each institution during the first year of the five year campaign shall include:

(a) A sum for current expenses which, when added to the receipts of the institution for endowment, shall make its total income from sources other than tuition or fees equal to 5 per cent of the total amount of endowment sought for said institution.

(b) One-fifth of the amount which, by the application of principle No. 1, is allotted to the institution as necessary for buildings, equipment and endowment.

(c) The guiding principle controlling recommendations (a) and (b) is that each institution should be provided with an adequate sum for current expenses during the first year, but that the amount sought for buildings, equipment, and endowment should be considered for the period of five years, one-fifth of the total to be asked for annually.

When colleges have more than 500 college students, the approved askings may exceed the amounts designated for the "efficient" college in proportion as the number of college students exceeds 500.

Measured by the above standards, the colleges and schools of the Disciples of Christ, connected with the Board of Education need at the present moment, to bring them up to where they ought to be, the sum of $43,166,332. This represents the askings for the five-year period. For the one year the total askings were $10,694,972. In formulating those askings the minimum of college attendance was taken; that is, nothing was allowed for special students, graduate students, or academy students, except in the case of junior colleges. No subtractions were made from gross assets on account of annuities and unproductive funds. Furthermore, no indebtedness against buildings or current expenses was subtracted. So the above figures are less than they should be. Furthermore, they represent the bare necessities of what these institutions must have to be up to the standards obtaining everywhere in the educational world.

However, these figures when added to the missionary budget seemed too great for the faith of some. It was felt by many that they must be cut down if there is to be a reasonable hope of obtaining the total amount which is being asked as the Disciples' part in the Interchurch budget. Consequently, the Board of Education after long and faithful but futile attempts to reduce the educational budget—even by taking the student attendance of two years ago as a basis of figuring—proposed to arbitrarily cut the askings far below the needs, in order to reach a total budget for all interests that would be satisfactory and practicable. Thus the budget for the Board of Education and its constituent members for the first year of the Interchurch World Movement has been set at $6,000,000. The tentative budget for a five-year period is $30,000. These figures represent only about half the needs of our educational institutions if they are to take their places alongside the other colleges of equal size in other religious bodies. Certainly the Disciples of Christ cannot afford to lag behind in this matter which is of pre-eminent importance.

How Will You Plan Your Life?

THE present year has encompassed such mighty happenings and is so pregnant with prophecies of coming good, that it has been compared with the year when Christ was born. The great days of the Renaissance and the Reformation have returned, and are transcended in the vast enterprises of intellectual illumination, social reconstruction, and spiritual progress which have been set in motion. It is a new age for religion, and for the Church which, turning to its task with a new devotion, is devising works of unparalleled magnitude for the redemption and unity of mankind. No college man can be true to himself and his opportunities without planning his life on a big scale. The new age demands an enlarged service from every college woman. How do you measure up?

A Visit to Gartok

By RODERICK A. MAC LEOD

THIS visit to Gartok, the seat of government for Markham province, which Dr. Shelton considers one of the most significant events in all his fifteen years of missionary service, was made by Dr. Shelton, his two daughters—Doris and Dorothy—and myself. The nature of our invitation, our reception, our entertainment and our observations cannot fail to inspire increased hope and zeal in all those who are interested in the salvation of Tibet.

Our invitation, so far as we know, is without precedent in Tibetan affairs. Heretofore it has not been the custom for a Tibetan governor to invite Christian missionaries to visit him. But now we find the governor of Markham province not only sending us a cordial invitation, but also sending with the invitation two of his best servants to accompany us on our way, and to buy dainties in Batang for our entertainment in Gartok.

Our journey was full of interesting incidents, most of which must be omitted. The first day out part of our journey was made in a skin boat, 7 feet long, 3½ feet wide at the stern, and 1 foot wide at the prow and 2 feet deep. Into this boat we were all packed, bag and baggage. We had dinner in the dining room of this skin boat, a circumstance which was very much like the German method of fattening geese, the difference being that we felt as if we had more than one nail in each foot. In these boats, it is not safe for the persons packed on one side of the boat to eat more than those who are packed on the other side; so we all ate very heartily, in order that no one might go hungry. Despite our cramped positions it was a delight to be carried along at a fast rate by the current. Rapid transit is rarely enjoyed in Tibet.

The Governor and One of His Pets

In the villages along the way we had many visitors. Usually they came with a present of eggs, butter or walnuts, and asked for medicine. Some came with gifts of gratitude for cures wrought by Dr. Shelton in the past. All along the four days' journey the people were kind and courteous and entertained us as best they could.

Just as we started on our last day's journey we were met by a messenger from the governor. He had consulted his astrologer about our visit and the astrologer advised him that the stars were not right for our arrival. The governor, therefore, begged us not to come into Gartok until the next day, at which time the condition of the stars would be much more favorable. None of us knew anything of astrology, so, keeping our opinions in reserve, we took the advice of those who claimed to know the mysteries of the stars.

Our reception at Gartok was the same as that which is customary on receiving high officials. One mile outside of the town we were met by the officials and two hundred soldiers. The officials greeted us cordially and presented us with a *khata*, a white scarf which the Tibetans use in visiting. As we approached the lines of soldiers we heard in plain English: "Company, attention!" "Company, present arms!" And so on until they marched, tramp, tramp, in perfect order before us; and escorted us to the government house. As we reached the door of the house, a salute of three volleys was fired—an honor which is paid only to governors and high officials.

The governor himself met us at the door, greeted us heartily, and conducted Dr. Shelton and myself to the room which he had prepared for our entertainment. At the same time, the governor's wife led Doris and Dorothy to the room prepared for them. The governor sat with us for a long time, asking many questions, and discussing such topics as airships and postal systems. Then came the governor's present: two fat sheep, fifteen pounds of butter, one-half bushel of rice, one-half bushel of flour, ten pounds of tea, and five sacks of grain. After inviting us to feast with him the governor departed, and the other officials called to see us. All were cordial in their greetings and brought us presents. We had never experienced such a reception, and felt rather embarrassed.

We were entertained as special friends of the governor. Neither courtesy nor service was spared. Our rooms had been cleaned and decorated. A guard of soldiers was stationed at the door, as if we were officials. Each morning and evening a pot of hot yak milk was furnished us. A number of servants were placed at our command. Each day we feasted with the governor. We began to eat at 2 p. m. and remained at the table until 6:30 of the same day. During that time we ate all kinds of foods, after the Chinese fashion, conversed freely on various topics and listened to music—real pibroch. The Dalai Lama, during his visit to India, heard the Scottish bagpipes, and was so pleased with them, that he introduced them into Tibet. We did not expect to hear pipe music at Gartok; yet on the second morning of our visit we were thrilled by the stirring strains of

". . . the Pibroch sounding, sounding,.
Deep o'er the mountain and glen."

The governor saw that we were fond of music, so at each feast he had the piper play often. Among the selections played were the famous old pipe marches—"The Cock o' the North," "The Campbells Are Coming" and "The Drunken Piper," all of which were played with an accuracy and fervor which showed that the piper felt the spirit of the Gaelic airs. He also played Tibetan tunes, which are much like the old Gaelic music. When the Tibetan music was skirled forth, both the governor and his wife forgot their dignity; the former sang and the latter took to the floor and danced. Even we ourselves, despite our Christian training, felt a sort of tingling in our heels; and the thump, thump of foreign shoes could be heard at intervals from underneath the table.

Another part of our entertainment was a review of the troops at Gartok. The troops were clad in khaki and armed with

Enfield rifles. They went through the regular field exercises of the English army. All the commands were given in English. It was surprising to see the snap and grace with which the soldiers did their work. The governor seemed very proud of his troops. We, ourselves, could not help applauding them after they had passed the reviewing stand.

The review of the troops brought our entertainment to a close. Events were so arranged that we enjoyed every hour of the week. Even the five-hour feasts were a pleasure to us.

What we saw and heard would fill a volume. There was the governor, his wife, and people from all over Tibet. All

The Tibetan Governor and His Honored Guests, Mr. Roderick A. MacLeod, Left, and Dr. A. L. Shelton, Right

were anxious to converse with us. Our room was constantly besieged by friendly visitors. Any question we wished to ask was answered without any hesitation, so that we gained much valuable information concerning the situation and nature of places of which we previously had but very little knowledge.

The most interesting personage we met was the governor himself. He is a hale and hearty Lhasa Tibetan of about the age and size of Dr. Shelton. He is a very capable man. The Dalai Lama holds him in high regard. This year his term of office was up, and he applied to the Dalai Lama for release; but the latter sent him back to be governor of Markham province for life—a great compliment indeed.

The governor is a man of outstanding characteristics which one cannot fail to observe. First among these is his kindness. He has a large number of much-loved pets, ranging from his wife to a turtle. Wherever he goes four little dogs, with a tinkling bell on each, trot at his heels. He also has a large Tibetan mastiff, and two hunting dogs, the like of which we had never seen before. These dogs look exactly like wolves. The Tibetans use them for hunting deer, and train them to drive the deer from the mountains down into the valleys. When the governor enters the field where his splendid horses and mules are kept, each animal gallops up to him to receive a few gentle pats on the nose. All of these incidents suggest a kind-hearted man.

Nothing pleases the governor as much as a good joke. He delights in the humorous side of life. Any mirth-provoking or witty remarks are always appreciated by him. Ridiculous situations amuse him greatly. On one occasion he asked us if we liked milk.

"Oh, yes," replied Dr. Shelton, "Mr. MacLeod drinks milk like a calf."

"Well," said the governor, "if he drinks it like a calf, I'll have the yak sent up each morning; and let him suck."

Although kind and humorous, the governor can be very severe. The whipping post, with two rawhide whips hanging beside it, and the presence of men with their right hands cut off at the wrist, show how the governor punishes wrongdoing.

However superstitious the governor's religion may be, the loyalty and devotion with which he observes its rites excited our admiration. Each morning he has his period of religious devotion, and his servants have standing orders that, under no circumstances, is he to be disturbed during that time. He gives freely to religious needs, and also makes pilgrimages to sacred places.

We found the governor a brilliant conversationalist. He talked freely about the political situation in Tibet, and told us of many improvements which were being made: among other things that a postal system had been established from Lhasa to various places, which system would soon reach Gartok; that a new arsenal, which manufactures modern Enfield riffes is now opened in Lhasa: also that a great trade is being carried on with India. In all his conversations the governor showed himself a man possessed of good, sound common sense.

The governor's wife is an interesting little woman—about four and a half feet high. She comes from the southern borders of Tibet, has spent some time at Darjeeling, and speaks the Ghurkha language. Music, singing and dancing are her chief delights. When she and the governor appear in public the other women scamper, like rats, into hiding places. She does not want other women so much as to look at the governor. Some time ago the governor visited a neighboring town, and became infatuated with one of the belles of that place. His wife heard of it, and without delay, went to that place and cut off both ears and the nose of the belle in question. Despite such acts, which remind one of Jezebel, she is very attentive to the governor; arranges his hair every morning, and seems to be happy with him. She was very friendly to Doris and Dorothy, showed them all her pretty things, presented each of them with a ring, gold cloth, and other things; in short, she tried to show her good will just like a woman from home would do if entertaining two Tibetan girls. We made several pictures of her. The two that pleased her most were a picture of herself with her two dogs, and one of herself with the

governor and his piper. We met many other interesting folk. Among them were the governor's secretary, a major from Trashilumpo, and other officers from Southern, Western and Central Tibet. Many of them had been to Calcutta, an event which all Tibetans regard as a great achievement. They told of their sons who could speak and read English, of the new anti-cigaret law in Tibet, of the progress in Tibetan activities, all of which showed that Tibet is reaching out after and adopting foreign methods.

No less interesting than these was a robber officer from the "Bad Lands" of Eastern Tibet. He was a stalwart youth of powerful physique. At the outbreak of the recent hostilities between China and Tibet his chief took to the field with the Tibetan army. This robber band is still loyal to Tibet, but there is much discontent on account of the Tibetan tax system. The Tibetans have a regular system of taxation, and the taxes are high. The Chinese used the robbers' own method for collecting taxes—when they could, they held up a man and took all he had. The robbers like this system better. The robber chief is a friend of Dr. Shelton. The young man told us that his chief wanted Dr. Shelton to send him a pair of Belgian hares. They were wanted as a gift for the Dalai Lama.

We had unusual opportunities for observing the manners and customs of the people. We were the guests of the governor, so the people were not afraid to act and talk freely in our presence. Tibetan manners and customs are now so well known that nothing will be said of them in this article.

The day before we left the governor loaded us down with mutton, rice, butter and honey—three horse loads. On leaving he told us that we must write him each month, so that he might know of our welfare. As we left we were escorted out of the town with great pomp, by the officials and soldiers. The significance of the above experiences will be immediately appreciated by all those who are interested in Christian Missions. One point alone needs emphasis. The governor and people of Gartok know that we are Christian missionaries. They know why Christian missionaries came to Tibet. At the same time they seek our friendship and our help. What can be done we do not know. We do know, however, that we have a chance to try to save the Tibetans. That is all the opportunity the Christian missionary needs. Now, that we have such an opportunity, let us try, even if we die trying.

The Governor and Three of His Pets: His Piper, His Wife and a Dog Decapitated by the Engraver. Both Masculine and Feminine Hair Dressing Are Exemplified

Dr. Shelton Held by Bandits in Southwestern China

EARLY in January cablegrams from China reported that Dr. A. L. Shelton, the famous medical missionary of Tibet, had been captured and was being held for ransom by bandits near Yunnanfu. This is 400 miles from Batang and the doctor was accompanying Mrs. Shelton and their two daughters through the robber-infested region on their journey home. He was expecting to return to Tibet and spend two more years before taking his furlough. Later cablegrams and reports from the State Department at Washington indicate that the American Legation at Peking is doing all in its power for Dr. Shelton's release. Negotiations are slow on account of the great distance from Peking, the virtual independence and lawless condition of Yunnan province and the lack of means of communication. H. A. Baker, another of the Batang missionaries, who is now at home on furlough, says that in three trips through that section there was always robbing ahead of or behind them and that once his own goods were saved by soldiers. Mrs. Shelton and the girls are safe and little anxiety is felt for the doctor. On the other hand those who know him best are picturing him working miracles of healing among his captors, preaching the gospel to them and in general making the best of the situation.

Reception Committee of Officials and Military Guard of Honor Meeting Dr. Shelton and His Party as They Approached Gartok, Tibet

American Education in Interchurch Movement

Outline of the Presentation Made by Dr. James E. Clarke at the Atlantic City Conference

THE first impression made through the presentation of facts brought out by the Home Mission and Foreign Mission Survey is the need for trained workers.

It is apparent, therefore, that an educational survey has not been "dragged in," but is an integral part of the whole program of the Interchurch World Movement. The fact is, that at the very first conference out of which this movement grew, the cooperation of the forces of Christian education was sought because it was deemed essential that we raise up an adequate, trained leadership.

The American Education Survey undertakes to discover what are the resources of the church in the way of trained leaders; where it gets its leadership; whether we are getting a sufficient supply and what should be done to make that supply commensurate with the revealed need.

We should be able to secure easily all the money needed, but the money will be worthless without men and women through whose services its use may become effective for the promotion of the kingdom.

The American Education Survey is divided into four parts: a survey of institutions maintained by the church; a survey of state institutions to determine what the Church is doing for the development of the religious life of their students; a survey of theological seminaries; a survey of secondary schools maintained by the Church.

The survey is by no means complete. Indeed, the effort is to do the work so thoroughly and scientifically that it cannot be done hastily. Certain facts, however, some of which have been well known for years, are emphasized by the survey.

1. Approximately 90 per cent of our ministers and missionaries come from the Christian college. This does not mean that they decide for the Christian vocations while in college, for 70 per cent of them determine their life work before entering college, though many do reach their decisions in preparatory schools connected with Christian colleges. But the definitely Christian college renders a tremendous service in training and developing these young lives for the Christian vocations.

The Christian college confirms and strengthens their purposes; it fixes and enlarges their Christian ideals; it clarifies their vision; it trains them for the specific service needed.

As the needs of various foreign mission fields have been presented to us, one fact stands out with prominence. It is the emphasis upon the need of Christian educational institutions in every foreign land that we may raise up an adequately trained Christian leadership. If needed abroad, certainly similar institutions are needed at home; for the temptations to turn towards some other vocation are even greater in America than they are abroad.

2. We need numerous colleges, conveniently located, of high standard. A recent study of Illinois colleges sought to discover, among other things, why the students attended a particular institution. The reply given most frequently was, "Because the college is near home." The next most frequent reply was, "Because of the high standards of the college." The need is for colleges near home, of high standard and low cost. It is reported that 75 per cent of the ministers in the Maryland Conference of the Methodist Episcopal Church are graduates of Western Maryland College.

3. Even granting that the state institutions provide a type of education just as acceptable as that provided by church colleges, nevertheless, there are not sufficient state institutions to provide for one-half of the young people of America who now attend college.

4. In order to maintain present standards the endowment of colleges must increase two or three times as fast as the number of students. Each student pays approximately only one-third of the cost of his education. Hence for each new student some way must be found to provide the other two-thirds of the cost of his education.

5. The salaries of college professors must be largely increased if we are to maintain even our present standards of efficiency. A recent study shows that the cost of living has increased 82 per cent; that the average wages paid to workers in eight of our leading industries have been increased 95 per cent, but that the salaries of professors in Presbyterian colleges have been increased only 31 per cent during the same period.

6. We must consider the tremendous increase in the number of students attending state institutions. We are told that 10 per cent of the college students of the Disciples of Christ attend colleges maintained by the Disciples and from this 10 per cent come 80 per cent of their ministers. But 75 per cent of the college students from the homes of Disciples attend state institutions. Shall we absolutely neglect this 75 per cent? Of course not. Therefore, the churches must make adequate provision for bringing to bear such religious influences as they can upon the lives of these students in state institutions.

7. In preparing the budget for presentation to the Conference, the Department does not present the unrevised askings of the colleges. On the contrary, the Council of Church Boards decided that it would test the askings of all colleges by the application of a norm—the norm being what is known in college circles as the "minimum" college and the "efficient" college. To illustrate the application of this norm, agreed to by all church boards of education, one rather small college felt that it needed a total of $4,830,000 within the next five years. By the application of the norm adopted by the Council of Church Boards, this college is placed in the budget for only $778,500 for the five-year period.

8. The other fact which must not be forgotten—perhaps the most significant fact of all—is that if we are to win the world for Christ we must create a background of intelligent Christian sentiment. It is not enough that we train our workers. We must train into Christian ideals the men who stay at home and "hold the ropes."

The supreme need of our time is the need of what Edward Markham calls "heroic men, star led." We can never get such men through any system of education which trains the head and hand, but leaves the heart untouched. We can never get them through any system of education which calls for nothing more than skill and efficiency. Never in the history of the world were the people of any nation so highly developed in skill and efficiency as the people of that nation which suddenly hurled all of its ruthless might against the ideals of Christian democracy. We will provide what the world needs only when we develop men and women into steadfast devotion to the ideals of Jesus Christ, and give them such equipment of body, mind and spirit as will make them efficient for the attainment and extension of those ideals.

Five Minutes in Our Foreign Fields

China

CHINA has an area of 4,278,352 square miles—the largest of any single country in the world with the sole exception of Russia. There are no exceptions to the extent of her population, for China numbers over 400,000,000 souls, one-fourth of the inhabitants of the earth. The territory lies almost entirely in the temperate zone—the region most favorable to the development of modern civilization.

There is apparently no limit to the possible development of China. The land will grow everything produced in the United States and many other things besides. The nation can feed and clothe herself, and many others, if given methods and machinery. The soil is one vast treasure house of mineral resources that rival those of the United States; her coal seams are inexhaustible; her iron ore deposits amount to over 750 million tons; she has a monoply of antimony and great quantities of salt and natural gas.

But for all these natural advantages China is just now finding her soul. Illiteracy, superstition and tradition hold her fast in bondage to the past. By the end of the twentieth century, now one-fifth gone, the population will probably number one billion. The evils of China will grow in the same proportion unless checked by the Gospel of Christ. For this gigantic task there are now only 5,000 effective missionaries, about one to every 66,000 souls.

The human resources of the Chinese are as great as the natural advantages of their country. One has only to consider their ancient civilization to prove this. They were discoverers of the mariner's compass, the arts of porcelain manufacture, of sericulture, and of printing from movable type. They were great engineers. The Grand Canal, the wonderful irrigation system of the Chengtu Plain, the dikes and sea walls, the cantilever and suspension bridges built hundreds of years ago, are evidence of their greatness.

The Chinese of today display the same characteristics; they are vigorous, physically and mentally. Their keen business ability is indicated by the statement that with the same surroundings the Chinese merchant will prosper where his Jewish contemporary would starve. They are excellent laborers and possess individual initiative probably to a larger extent than any other people in Asia. Wherever they settle they become an important economic and social factor.

Place the natural advantages of the Chinese over against their need of Christ and you will see why the challenge is so imperative and so compelling.

The missions of the Disciples of Chirst are situated in two contiguous provinces of the Lower Yangtze country in east-central China, viz: *Kiangsu* and *Anhwei*. Combined area equals that of New York State plus Pennsylvania. Population, 34,600,000. There are more than fifty missionary societies at work in the two porvinces, but the *Disciples of Christ are solely responsible for giving the gospel and Christian institutions to approximately* 10,000,000 *people*. Total evangelical forces are: Missionaries, 900; Chinese associate workers, 2,046; places of worship and preaching, 551; pupils in Christian schools, 18,664; communicants (church members), 18,835; estimated Protestant constituency, 38,000. The Roman Catholics report a membership of 234,721. In these two provinces the Disciples of Christ have at present 54 foreign missionaries, 186 Chinese helpers, 5 stations, 18 out-stations, 22 churches, 1,232 church members, 31 day schools, 3 high schools, share in 5 union educational institutions, over 2,000 pupils under instruction besides 28 Sunday schools with 2,544 pupils, 6 hospitals and dispensaries treating annually nearly 20,000 patients, property valued at over $1,000,000. Baptisms last year 90.

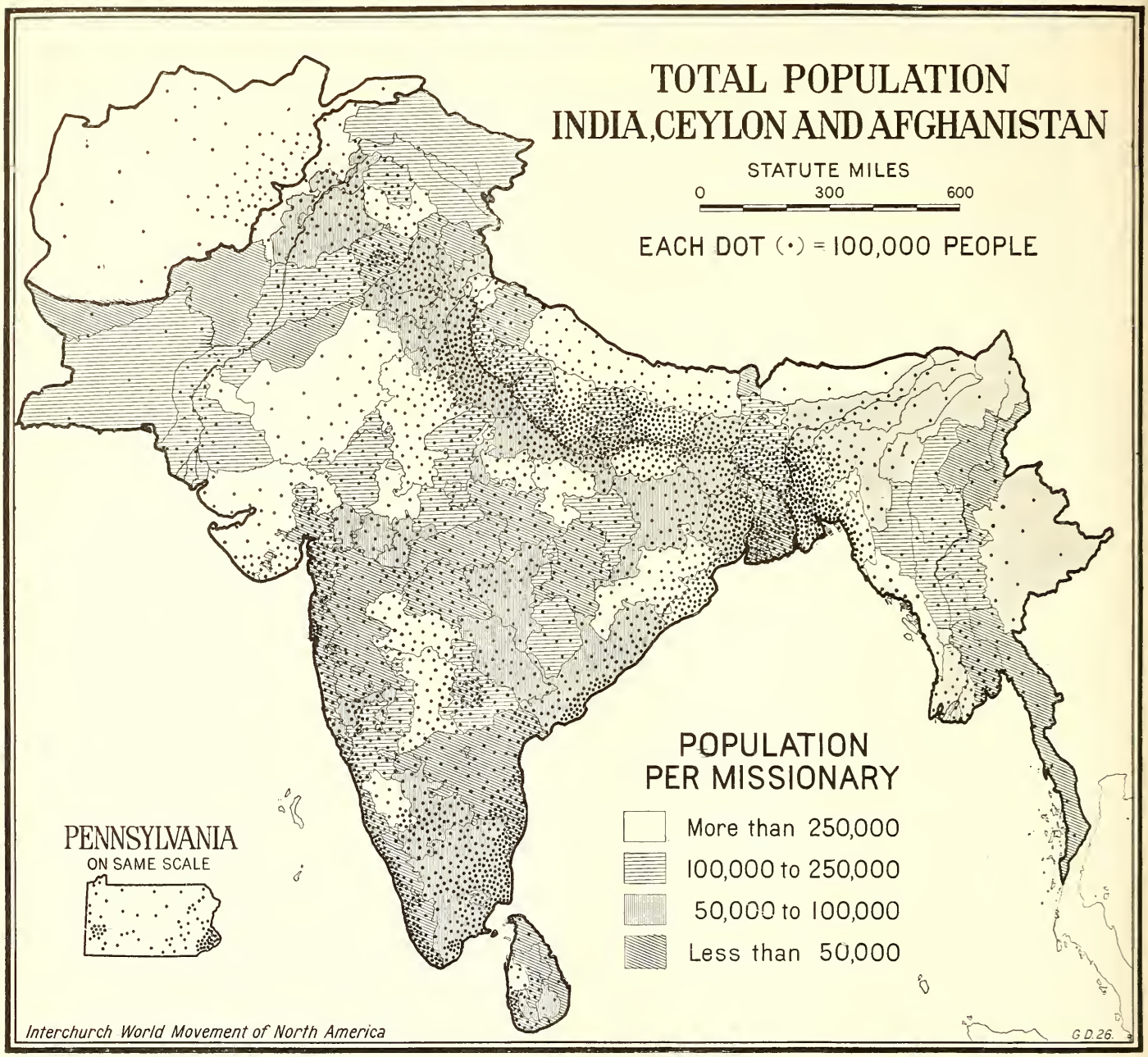
Yet every station is undermanned and insufficiently equipped and is calling for additional missionaries and money. We are as yet meeting only a fragment of our obligation, while new demands accumulate. To hold our present stations and occupy one other point in the dense areas that fall within our parish, reinforcements and additional equipment are urgently required.

Japan

Within the limited territory of the Japanese Empire there are 78,723,000 people, and the number is increasing about 700,000 a year. Of this population 74 per cent are farmers although only 14 per cent of the land can be cultivated. Japan cannot feed her people from her own soil, and her social and economic problems are acute. Since the white world does not welcome her people she is colonizing Formosa, Hokkaido, Saghalien and Korea. But these fields cannot absorb her surplus population.

Many of the problems existing in other mission fields are not found here. Japan is literate and intelligent. Tokyo is one of the world's greatest student centers. But there is need

This Wealthy Chinese Beggar Has Reason to Smile



of strong Christian culture to provide a moral sense with which to face and shape the industrial conditions which are now arising. Readjustment and reinforcement of Christian forces are among the most urgent needs of this nation. Union institutions of Christian learning would in time furnish Japan with her own evangelists and create a Japanese missionary church for her colonies and neighbors. Generous cooperation with the Japanese in social uplift projects, where the leadership and advice of the missionary is always expected, should be freely accorded. Christian literature of the highest grade is an essential for the vast numbers of educated people in Japan.

The present tendency in Japan since the close of the great war is decidedly democratic. This tendency, together with local conditions, offers to American Christianity the greatest challenge ever given to a Christian people.

We can aid through a strong evangelistic effort, the distribution of tracts, strong Christian books, and a morally pure fiction. Well-chosen missionaries in rural towns will be able to carry the gospel to the 74 per cent of the people yet untouched. Five years of adequate support of such a program in Japan would turn the tide toward Christ.

The Japanese are uniformly friendly toward America. Many of Japan's leaders are graduates of American universities. This fact constitutes a great challenge to our churches. America introduced modern civilization into Japan. America can and must throw such efforts and forces into the Japanese Empire as will enlist the vision and energy of this progressive people in the cause of Christian democracy.

All of our stations and districts are located on the principal island, Hondo or Honshu, which supports the bulk of the population and most of the large cities. No other mission in Japan is more strategically distributed with respect to three principal aspects of the national life. In Tokyo and environs we are at the fountain-head of politics and education. Northward at Akita and Fukushima we touch the rich agricultural districts which slope from the central hills to the coast on either side. Southwest from the capital, at Osaka, on a bay of the Inland Sea, we are in the second largest city and leading industrial

center of the Empire.

Though our stations and outposts are, in most cases, in close juxtaposition to other missions, the Disciples of Christ are largely responsible for areas whose combined population is over 8,000,000. Following is a conspectus of our resources and results after thirty-six years of labor: Foreign missionaries, 30; Japanese workers, 127; Bible colleges, 2; day and high schools, 11; number under instruction, 1,419; Sunday schools, 58; Sunday school pupils, 3,659; oganized churches, 23; preaching places, 68; church members, 1,240. Baptisms last year, 122.

The Japan mission is calling for 16 new missionaries and the means to support them.

India

Take a map of Asia and draw line touching the Himalayas, the Equator and the borders of Persia and Siam and you will have inclosed a territory which holds about one-fifth of the human race or about 350,000,000 people. Take into consideration the fact that India has about three-fourths the territory of the United States and you will find that there are 163 persons for every square mile of this vast area.

India has been called "the birth-place of religions." Today the number of adherents to various religions is only 13,000 less than that of the total population. The principal religious communities as estimated at the beginning of 1919 are as follows: Hindu, 234,000,000; Moslem, 71,000,000; Buddhist, 12,000,000; Animist, 11,000,000; Christian, 5,000,000; Sikh, 3,000,000; and Jain, 1,000,000.

Some of the religious beliefs which are held by people of India today were in existence at the time of David and the new laws of the Buddha are as old as those of Pericles. But the glories of the distant past do not satisfy the ideals of the new day which has now dawned in India. The old superstitions, the basis of caste observance, and much of social usage and local worship are dying out with the advance of civilization. When a school boy knows the real cause of an eclipse he will not show quite the same zeal in trying to frighten the demons, Rahu and Ketu, to make them release the sun.

The people of India are hungry for social freedom and for a way of life which will give opportunity for development in this world and hope for the future.

A survey of the educational situation in India shows that less than 6 per cent of the people are able to read and write. Nearly 99 per cent of the women are illiterate. Among the religious communities of India the Hindus have nearly 6 per cent literate; the Moslems only 4 per cent; the Christians about 22 per cent.

The remedy for the situation lies in the extension of the mission schools and especially in opening new doors for the education of the womanhood of India.

Aside from some work carried on by the British and Australian churches, the missions of the Disciples of Christ are located in (1) the Central Provinces (situated almost in the middle of the country); and (2) the United Provinces (north of Central Provinces to which they are joined by a narrow loop dividing the native states of Central India). The combined area (243,337 square miles) equals that of Ohio, Indiana, Illinois, Michigan and Wisconsin. The population aggregates 65,000,000, about 3½ times that of the states just named. The total Christian community is approximately 240,000, of whom 200,000 are in United Provinces and 40,000 in Central Provinces. Only the following portions of this densely populated expanse, in which about 20 societies of other communions are at work, engage the efforts of the Disciples, viz.: of United Provinces, parts of the southwest Districts of Hamirpur and Jhansi; of Central Provinces, sections of east, west and north, in respectively the Chhattisgarh, Narbada and Jabalpur (Jubbulpore) Divisions. Within this territory are 2,500,000 people. There are as many and more in adjacent native states, where mission work is not yet permitted, but whose doors will soon be open into regions for which the Disciples will normally be responsible.

The Indian field is jointly occupied by the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. Statistics are as follows: Main stations, 13; out-stations, 23; churches, 20 (5 self-supporting); church members, 1,845; contributions last year, $2,698; Sunday schools, 92, with average attendance of 4,638; a Bible college with 20 students; a high school with 120 students; a normal school with 50 students; 8 middle schools with 350 students; 35 primary schools with 2,388 pupils; 5 hospitals and 12 dispensaries treating (1918) 1,200 inpatients and 40,000 visiting patients, and administering 108,000 treatments. There is a staff of 351 Indian workers, and 66 foreign missionaries. Baptisms last year, 303. Every station calls loudly for reinforcements of missionaries and equipment.

Belgian Congo (Africa)

"Less accessible to outside influences, Central Africa is the battle-ground which Islam has selected on which to contend with Christianity for the final control of this great continent. Ignorance is Islam's greatest ally. The Christian missionary is everywhere known as the disinterested friend of enlightened progress. The Church must capitalize this asset immediately or the battle will be half lost before it has really begun."

The immensity of the ground over which this struggle will be fought is almost past realization. Over the nearly ten million square miles of the African continent, larger than the combined areas of Europe, India, China and Mexico, between 130 and 150 millions of people are scattered.

Africa is no longer the "benighted land" of the days of Moffatt, Livingstone and Stanley. It has felt the awakening touch of modern civilization. Many thousand miles of railroads have been thrust into its interior from every shore, and in the not distant future Cairo and the Cape of Good Hope, the northern and southern extremes of that great continent, will be linked together by bands of steel.

Africa is awakening to the realization of its commercial value. Under the direction of foreign masters the native peoples are laboring at new tasks and learning very rapidly the essential fundamentals of modern methods. It is of paramount importance that they also be given teachers of high ideals and Christian principles.

Africa has been stirred industrially, politically, socially and to some extent religiously by the world war. A million sons of Africa served as soldiers, laborers and carriers in the great conflict, and this cannot fail to effect some transformation in the lives of the millions untouched by the war. As a result the Dark Continent is being permeated with knowledge as to the rest of the world. A new consciousness of values, of social relations, of desires and possibilities has been awakened in the human breast. The time has now come for a great forward movement in missionary work on this vast and almost untouched field. This is not only an opportunity, but a necessity. A new and aggressive missionary program is absolutely essential if the forces of Christianity are not driven from the field by the followers of Mohammed. The missionary must be the chief agent of Africa's civilization.

Nearly two thousand years ago Philip led a son of Africa

to Christ. The churches have been slow in telling the good tidings to the others who wait.

Our field in the Congo is approximately indicated as follows: Latitude between the 3rd degree north and the 3rd degree south of the Equator; longitude, between the 18th and 24th east of Greenwich. South the Congo's largest southern tributary, the Ruki with its numerous affluents; north of the Congo it lies along the Ubangi River. Politically our territory includes most of the District of the Equator, a portion of the District of Lake Leopold II, to the south, a portion of the District of Sankuru (west of Lake Leopold), and the southern part of the Ubangi District. The population of the District of the Equator alone is estimated at about 760,000, and of the entire field, as above delimited, about 1,000,000. The prevailing language is Lonkundo, with slight dialectical variations. North of our mission, principally in the District of Lulonga, is the field of the Congo Balolo Mission; south of it the missions of the American Baptist and Methodist Societies. In 1916 two commissions of our Congo missionaries travelled 3,035 miles exploring new territory, adjacent to that of our established stations. They visited some tribes never before seen by a missionary. Out of this survey arose the demand for new stations among the unreached pagans of the Ubangi, and the eastern reaches of the Equator District. In 1916, also, the Christian Woman's Board of Missions withdrew from Liberia and undertook, with the Foreign Society, joint responsibility for the Congo field. The Disciples of Christ have four central stations, a steamer (virtually a traveling station), 220 outposts, 355 places of regular preaching, 8 organized churches, 65 church buildings, 65 Sunday schools enrolling 2,843 pupils, 47 Endeavor societies with 2,623 members, a Bible College, 121 day schools, 2 boarding day schools, 3,424 pupils under instruction, 5 hospitals and dispensaries treating about 20,000 patients annually, a total church membership of over 5,140. The work is carried on by a small staff of 29 missionaries, and 382 native assistants. Baptisms last year, 647.

For a 5-year program of expansion the mission has asked for 67 additional missionaries. The present appeal includes only those immediately required to meet most urgent demands.

Philippine Islands

The Spanish-American war brought under the control of the United States the group of 3,141 Philippine Islands, embracing 11,500 square miles and a population of 10,000,000 people. Under American guardianship this territory has become the great strategic base for Christian democracy in the Pacific, and Manila, the capital city, is becoming the focal point between America and the East. The inhabitants of these islands, mostly of the Malay race, are today preparing for self-government. Modern civilization and western methods are being rapidly adopted.

The northernmost and largest of the principal islands, Luzon, confines the present operations of the Disciples of Christ. We have three central stations in two distinct fields. These stations are: (1) Laoag, on the nothwestern coast, ministering through eight out-stations to a region of 200,000 people. (The principal out-station is Aparri, where native evangelists and teachers are maintained). (2) Vigan, 50 miles south of Laoag, the center of another district of 230,000, in which work is conducted at fourteen out-stations. Both Laoag and Vigan are situated among the Ilocano people, numbering in northwestern Luzon about 800,000, who have their distinctive language and tribal characteristics. (3) Our third center is Manila, the capital, which is metropolis for our mission as well as others working among another people with different language, viz., the Tagalogs. Manila has 300,000 inhabitants. The Tagalog region accessible from it has 146,695, among whom several communions are at work. Our Tagalog outstations number 11. Our present staff in Luzon is: Foreign missionaries, 22; Filipino workers, 52. We have 2 Bible colleges and 5 other schools, with 227 pupils; 113 Sunday schools, with an enrollment of 7,687; 4 hospitals and dispensaries, treating about 100,000 sick each year; 2 mission presses and publishing houses; 83 organized churches; 116 places of regular meeting; a church membership of about 7,000. Baptism last year, 572. Those who resist all efforts toward modern civilization include wild tribes numbering 750,000 people, independent animistic peoples in the highlands of Luzon and Mindanao, and in West Luzon and Palawan, nomadic polygamous Negritos, or true aborgines.

The chief problem of missionary enterprise in these islands is the replacing of the decadent religious beliefs, including the idolatrous Christianity practiced by many of the Filipinos, with a virile and democratic Christianity. There is also a decaying Mohammedism, professed by 350,000 Moros.

The United States has introduced a splendid educational system. Missionaries are now supplementing this by counteracting the strong atheistic tendency prevalent in the university and professional schools by the close supervision of the dormitory system prevailing in the high school centers and in Manila. The outstanding educational need is a great union Christian college in Manila, with up-to-date buildings, a competent staff, and an adequate dormitory system.

There are now 200 missionaries, including wives, and 1,860 native workers, conscientiously but inadequately covering the field. The general average has been one evangelistic missionary for every 50,000 people. Through the United States schools English is rapidly becoming the universal language of the islands, but there are sixty-eight different languages and dialects for which Christian literature and propaganda material are essential. Literature is a most important medium since the people are rapidly gaining education and a political self-consciousness and are probably on the verge of self-determination.

The great opportunity awaiting the churches of America is that of making the Philippines our Pacific contributions to posterity.

Tibet

For romance and remoteness, with all the lure that these imply to select, ardent spirits, no other field is comparable with this rugged roof of the world, the dome of Asia, one of the trio (with Afghanistan and Central Arabia) of final strongholds against the march of Christian conquest. The feet of the bringers of good tidings and loving deeds will soon be in Lhasa, as in Mecca and Kabul. The Disciples of Christ are regarded as having presumably pre-empted Tibet. One condition must be fulfilled, if we wish to make this high privilege secure, not out of emulation, but out of love and desire to do a daring thing for God. We must plant stations and send workers rapidly to show that we are able and worthy to occupy the land, or at least to take the leadership in the work of evangelization, with all the cooperation we can secure, as the American Board (Congregational) has done in Turkey, or the United Presbyterian Board in Egypt. After splendid preparatory work far into the interior on the high-road to Lhasa, and in other directions, we are now ready to found a new center.

We have in Tibet 12 missionaries, 3 mission homes, a hospital, 6 native workers and a Bible School of 64 members. Recently 34 were baptized.

Wanderland—Wonderland

*Flora Patricia in Her Garden

By Lucy King DeMoss

I heard my mother say one day, "Dear me, how long 'twill be
Before this cunning little girl the 'home country' will see."
I wonder what she meant by that? I feel at home right here.
I don't believe another place would seem one-half so dear.
I love the big, round shining sun, that makes my garden warm;
Each time I see its smiling face I feel quite free from harm.
I love the pretty colored flowers, and just the other day
A bird with lovely golden wings flew down but would not stay.
All through the pleasant sunny hours I play, and oh, what fun
When Molly comes to stay with me, and Billy, on the run!
And sometimes there's a neighbor child (I like her smooth brown skin)
Will come and peep at us and smile, and presently come in.
And no one really understands a word she says but me;
But that's not strange, for both of us speak mostly smiles, you see.
Then, when the sun has gone away behind the mountains high,
I love to watch the stars come out and sparkle in the sky.
All cuddled up in mother's arms, before I go to sleep,
I have just one more game with them, a game of hide and peep.
Could ever any little child have better times than this:
A happy day of gleeful play, then mother's good-night kiss?

* Daughter of Mr. and Mrs. Roderick A. MacLeod of Tibet.

The Horseless Carriage that Carries the Doctor About His Field

The Doctor Sahib of Hindustan

By BERT WILSON

JUST south of Kearney, Nebraska, is a bridge a mile long that crosses the Platte river. South of the Platte for another mile stretches the second bottom, as level as a floor. Then come the lowly sandhills, parallel with the river.

Across this bridge, and over these picturesque hills, in the year 1878, went an "emigrant wagon," and in it a small, slim boy of eleven. For days over this new, barren country the procession went. It finally came to a halt in Gosper county. A few days later a sod house and a sod stable adorned the landscape on a newly staked-out farm.

It was a country all land and horizon—no trees, no railroad, no houses in sight, and the only houses seen on the overland trip were the "old soddies." The slim, lean, lank boy went to a school in a sod schoolhouse, and his first teacher was minus one arm, but a good teacher nevertheless.

The nearest trading post was twenty miles, and the boy went on horseback eighteen miles for the mail. On these broad, flat prairies and up the pockets of the canyon he herded sheep and cattle. Being an observing youth he picked up many an Indian arrowhead as he rambled over the plains.

Antelope often mingled with the cattle by day, and in the canyon herds of deer would hustle off, always keeping at a safe distance. Prairie dogs, with a staccato yip and a quick flip of their stubby tails, would scurry to their holes, and then peer out tauntingly from their places of safety. A visit to these prairie dog towns always introduced him to the other occupants, namely, owls and rattlesnakes. The music at evening time was the chorus of the coyotes, the most uncanny sound that ever broke the stillness of a Nebraska night.

The next step upwards was the clerkship in a grocery store at Arapahoe. It was a real department store where "everything on earth" was sold that was needed by the sturdy pioneers. One year there was a drought, another year crops were destroyed by hail, and not infrequently the grasshoppers took their toll. The young clerk used his influence with the proprietor to get credit for his customers during those lean years.

The next important act was to carry off a well-earned certificate of graduation from the high school. And of course after that he stood up in Cotner College and received a degree marked M. D. He hung out his shingle for a few months at Firth. Then he was asked to report at Cincinnati.

There was a great need for him in the far-away land of Hindustan. Would he go? Yes. That's typical of him. He had been used to doing the needed thing. Married? No? Then the "Bishop" also did the typical thing for him. Did he have prospects? Well, yes. But if she is not willing, would he go alone? Yes.

Back in Nebraska there was a called meeting with a certain Cotner girl named Elizabeth. She had been a member of the Volunteer Band of which the M. D.-to-be, was president. There was no one to take her home after the meetings, so being chivalrous, and always willing to make any necessary sacrifice, he escorted her frequently at least to the gate. At this called meeting of the two members of the Volunteer Band a certain sly ultimatum was issued, and Elizabeth put up the white flag of surrender.

THIS was in April. Fall found them married and in New York City, where the Doctor took a short course in tropical medicine. In October, 1897, they sailed for India, the first foreign missionaries that ever went out from Cotner. Who followed in their train? The president, ex-presidents, field secretaries, both ex and present, of Cotner, can string out a long list of names, great and near-great, who are following in the footsteps of the man who led the way. Cotner's lines have gone out to the ends of the earth.

It is well to record here an act that may yet prove to be a case of bad judgment on the Doctor's part. He was a Nebraskan by rearing and training, he knew the broad plains, the

humble sandhills, the wide, gently flowing flat Platte, but yet when he cast his vote in 1896, it was against the "boy orator of the Platte." With the exchange situation as critical as it is in all parts of the earth, due largely to the high price of silver, it may yet become necessary for the whole world to adopt the great commoner's program so eloquently advocated in his first campaign.

THE first day he landed at Harda he hired a pundit and went to work on the language. The second day he went to the hospital and thirty-five people were there for medical treatment. One was an evangelist trained by "Rajah the First." The Doctor felt that the man had too much equipment, so he sawed off one of his legs. He turned out to be a better man with one leg than he had been with two. No doubt the influence of the one-armed school teacher out in Nebraska had something to do with this operation.

As the new M. D. went up the streets that night a man said, "Salaam, Sahib," and touched his turban in salute. The small boys eyed him curiously, and the bolder said, "Salaam, Sahib," as they brought their little brown dirty hands up to their bright brown eyes in friendly salute. His pundit every morning would salute him with, "Salaam, Sahib." Before many days he was salaamed on every hand, by nearly everyone he met, for Hindustan is the salaamingest land on earth.

In those early days Miss Mary Thompson took him to the homes of the people, introduced him, interpreted for him, and helped him to make friends with the women and children. He was always friendly and sympathetic and helpful to those in distress. Quick of discernment between the false and the genuine, these people began to feel that here was a real friend come among them. And the underground telephone system of India worked overtime. The women would often say to Miss Thompson: "You must bring the Doctor Sahib to my house. I want to see him."

As the work grew the lepers heard of the new Doctor Sahib and came for healing. Hope ever "springs eternal in the human breast," and these poor lepers somehow had hopes that a new man from a far-off land might be able to heal them. They came, and finally to care for them a leper asylum was erected, and they were given as careful treatment as if it had been possible to make them whole. The Doctor Sahib, like his Master, was a real friend to the lepers. He cared for them, he treated them as brothers, he gave them the best medical skill he possessed, he taught them of his Christ, and a number of them, "hearing the word, believed and were baptized."

When G. L. Wharton went home on furlough the Doctor Sahib became the secretary and treasurer of the mission. Then came the famine of 1900. Famine, pestilence, and plague seem to stick to this land and people with everlasting stubbornness. If one is not on a rampage the other nearly always is. In this great famine cattle, sheep, goats, buffaloes, wild deer and even the people literally starved to death by the thousands. People climbed the trees to the topmost branches and stripped them of every green leaf for food for themselves and their cattle. Even the new roots hanging down from the banyan trees were eaten by man and beast. Money came from the ends of the earth. The Doctor acted as treasurer in this district. Should money be given out promiscuously? No. Men wanted work, to earn a living for themselves and families. So work was organized for them. Food was distributed with discrimination, houses were built, roads were staked out and built, and at one time as many as six hundred people were employed. And the Doctor Sahib was the manager and overseer of the whole program, in addition to his growing and necessary medical work. During these days Elizabeth was assisting in the hospital, helping train native nurses, keeping the home cheery, and caring for the little family at home.

Thus eight busy, helpful years flitted quickly by, and the Doctor Sahib bade his Indian friends farewell, to enjoy a well-earned furlough. But being energetic and properly ambitious, he registered as a regular student at Cotner. At the end of that year he stood up in the old halls and had an A. B. tacked on to his M. D.

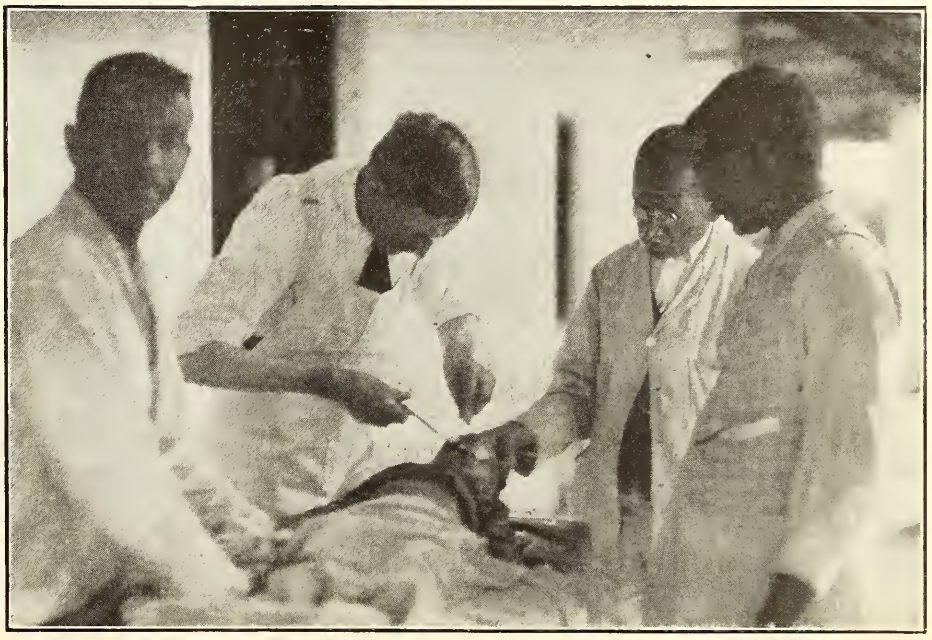
When he returned there was great joy in Harda. It seemed that every man, woman and child in the whole town was rejoicing to see the Doctor Sahib get back to his task. Some of them came to him and said:

"Sahib, we have been waiting for days and days for your return. We have missed you, we have needed you, and we are now glad to see you back."

The work increased and grew. News of unselfish service travels rapidly in Hindustan. It is pre-eminently a selfish land. That is, there is no public spirit of organized helpfulness or uplift. The Brahman hates the sweeper, and the oppressed low caste hate their oppressors. So it was a new thing to see a man helping low caste, lepers, and the well-to-do, all in the same day in the same hospital.

The Doctor is often called to go out thirty, seventy-five and a few times one hundred and seventy-five miles, at the urgent entreaty of the suffering people. A part of this travel, of course, is on the railroads, but much of it is overland. The overland journeys are not always a thing greatly to be desired.

He has often made trips of thirty or forty miles in a *bile gari*, a two-wheeled cart without springs, drawn by a yoke of oxen. The *gari wallah*—driver—sits on the tongue of the cart and pokes up the oxen with a bamboo stick and twists their tails



The Doctor Sahib Removing Four Tumors from a Little Girl's Face and Head

when he wants them to go on high. When they do go on high a good yoke of oxen can make from four to six miles an hour. The average is much less than that. They are certainly some chariots, the *bile garis*. My anatomy can testify to their stability at least and to the lasting impression a ride in one of them makes on an American tenderfoot.

One Christmas night, at midnight, the Sahib heard an insistent knock upon his door. An English official had been mauled by a tiger, and was fifteen miles in the country. An ox cart had been sent and would the Doctor Sahib come at once? He went at once, through the darkness and solitude of the open country, snatching a wink of sleep now and then between jolts and the Hindi yells at the oxen by the *gari wallah*. Most of these oxen can understand Hindi better than English. (If these stupid oxen can get the language the new missionary should have no trouble.) He arrived at 4 a. m., but the master of the jungle had been too much for the Anglo-Saxon and the man lived only a few hours longer.

The Hindu Barber Avoids Rent by Going to His Customers, and Considers Nine Cents Ample Pay, Without Tips, Even from the Foreign Sahib, Mr. Wilson

On another occasion the Doctor made a hurry-up call to see a second Anglo-Saxon brother, who was also a nimrod. He had put one shot into a wild boar, only wounding him. The infuriated animal charged him, his great, sharp white tusks glistening in the sun as he came. As the boar made the last plunge the man leaped in the air, his legs apart and landed on the boar's back, his face to the rear, and grabbed it by the tail. Then there was a real merry-go-round for some minutes, and the boar went charging off into the jungle, but only after inflicting some severe gashes in the man's legs. The Doctor said that it was a new experience for the man, and that no doubt the wild boar also had some sensations he had never had before.

The Doctor Sahib is somewhat of a hunter himself. He believes that "all work and no play makes Jack a dull boy." So there is a story out here of the Doctor up a big tree on a platform in the midst of a dense jungle waiting for a tiger to appear. Near the foot of the tree, in an open space, was tied a goat, sweet bait for a tiger. The clear Indian moon was shining down and making the night almost as light as day. Hour after hour he waited but no tiger. Now and then the goat would let out a lonesome bleat as if inviting the tiger to come and devour him. In the gray of the early dawn the Sahib allowed himself to drop off in a light sleep while on duty. Just then a wild, goatish yell broke his slumber and peering down he saw a big hyena butchering his tiger bait. ZIM! One bullet went straight through the old hyena's head. A goat each to the credit of the Doctor and the hyena.

As the work enlarged the hospital had to enlarge also. So the second hospital was erected, where the operations are performed and the in-patients are kept. A trained nurse—native—looks after the patients. On the wall a tablet reads:

THE J. W. MCCLEAVE
MEMORIAL HOSPITAL

The old hospital is used as a dispensary, a drug store, and the compounder fills all the prescriptions there. On the veranda of the old building the preaching service is held every morning. After the patients get their tickets for their medicines they wait for this service. The Doctor thinks they need healing for their souls as well as their bodies. Thousands of people every year hear the gospel message that otherwise would never hear it.

All of this medical work is co-ordinated as far as possible with the evangelistic program of the station. The names of villagers who come are given to the evangelists, so that when they visit those villages they have friends who know something of the work. The Bible women also are informed, and two approaches are thus often possible to the hearts of the people.

The largest record thus far at the hospital was an average of ninety-six patients a day for a whole year, or a grand total of 35,040 treatments. And the records show that the treatments were actually given to 12,000 different patients. And yet there are young M. D.'s in America going through a starvation period of four or five years waiting for a practice. Is it any wonder that the whole town salaams the Doctor Sahib as he goes up and down their streets? The Doctor loves his home. He has a family of four, two boys and two girls, all now in school in America. The oldest was on the firing line in France, in the gas and flame department. The government out here asked the Sahib if he was willing to go to war, and he volunteered his services whenever called upon. But the war came to a close before he was called to go. It will thus be seen that the government has taken note that the Doctor is in Hindustan. His good influence has trickled out of the hospital into the towns and villages, up through the educational circles, and to the highest authorities in the town, and the whole district.

AT the time of the King's visit to India and the bit coronation services held at Delhi, there were *durbars* held all over India. A *durbar* is a public official celebration, or official meeting, and in many cases there is a big procession through the principal streets. For glitter and array, and paint, and jewelry, and gorgeous colors, and mixture of the old and the new, the red tape, the *durbar* takes the cake. Well, in Harda they had a big procession at the *durbar* in honor of his majesty's visit. The procession was led by a big lumbering elephant, properly and gaily decorated. On the elephant's back was the chief magistrate of the town, and sitting on his right was the Doctor Sahib. It is hard to tell which was the more pleased, the Doctor or the elephant. Oh, for a Graflex and a housetop, for a scene like that!

Later he was asked to report to the capital of the district, at a great *durbar* to be held there. He went, and the chief magistrate made an address and called seven men forward to receive the *durbar* medal. Among these seven was the Doctor Sahib of Harda, whose medal was given as a mark of appreciation for his philanthropic work among the poor, and the splendid service rendered during the plague.

In 1913 his second furlough came, a little ahead of time, on account of the wear and tear on his constitution of such

a busy life. When the citizens heard of his necessary return to America a public farewell reception was held in the town hall. They presented him with an address, a very fine Oriental custom. The address was printed on satin, and rolled and presented in a solid silver casket. Viceroys and others who have rendered distinguished service are given this kind of recognition. The address was as follows:

"To Dr. C. C. Drummond, B. A., M. D.

"Dear Sir:

"We, the citizens of Harda, having learned about your sudden departure from this place on account of your ill health, meet you this evening with a feeling of deep sorrow which can be better imagined than expressed.

"We are conscious of the valuable work done by you as a medical officer of the mission dispensary here, as well as the philanthropic spirit with which you were always ready to help the rich and poor alike. Your unflinching devotion to duty in time and out of time, when few would have cared to risk their own safety has not only been a source of immense help and consolation to many a poor sufferer, but has set an everlasting example of self-sacrifice which it is impossible for us to forget.

"We have not words sufficient to express the deep debt of gratitude which we owe you.

"We pray to God to bless you with long life and prosperity. We remain, sir, Yours sincerely,

"Citizens of Harda."

This service was shared in by rich and poor alike, high caste and low caste; by Mohammedans, Hindus, and Christians.

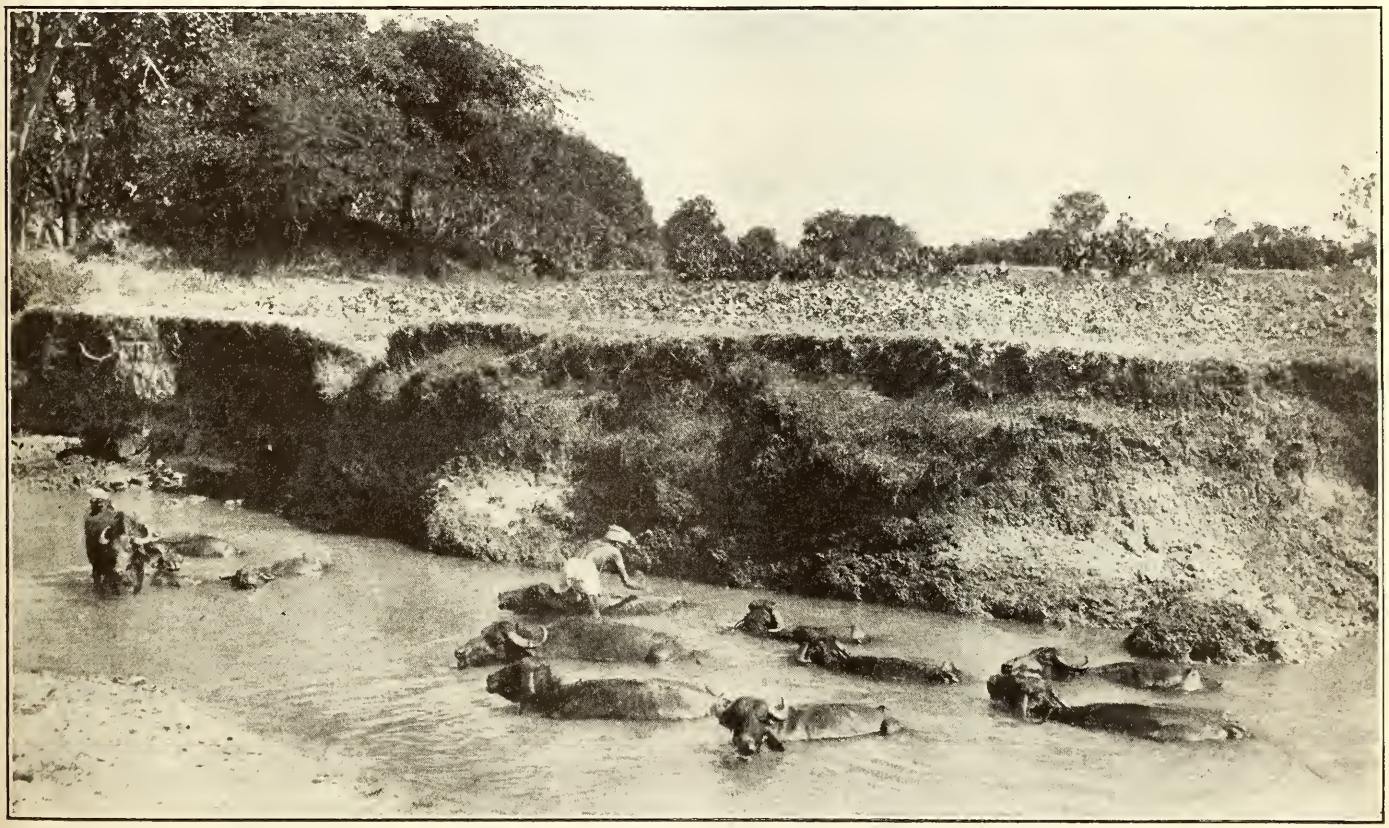
A rest in the homeland, a missionary tour among the Ozarks, and some treatment at Battle Creek, sent him back to India for his third term of service.

A small man physically is the Doctor Sahib. When he was married he weighed one hundred and twenty-four. He now weighs one hundred and twenty-five. He says at Battle Creek when they got him fattened up, he weighed one hundred twenty-five and a half. (R. A. D. and A. McL. take notice.)

HE is likewise a versatile sort of a chap. He can sew if necessary, can darn socks and knit, can make a cake or pancake, can paint furniture, and can fix up a house ready to live in, as tastily as a woman. He also preaches as the occasion demands, and such occasions are numerous. Often at the hospital when the evangelists are not present he does the preaching. At the English service he takes regular turns with the other missionaries every two or three weeks. After he had presided at the birth of a new Hindustan baby the mother said: "The nurse did not come, so the Doctor Sahib washed the baby better than I could have done it."

Of course, he cannot cut his own hair, so he hires the town barber at one *rupee* (about forty cents) a month to keep his hair trimmed and to shave him every other day. The barber goes to his customers instead of having them come to him. He goes to their places of business, or to their homes, carrying his kit of tools with him. I had him come to the bungalow and cut my hair. He was barefooted, wore a *dhoti*—a *sari* wrapped around his loins—and a big white turban on his head. The regular price was four *annas*, about nine cents, and he expected no tip in addition. The Doctor says that in addition to doing the barber work he also tells him the gossip of the town and charges him nothing extra. (In this respect barbers run true to form the world around.)

I have just spent several days in Harda. One day was set apart to accompany the Doctor Sahib on his daily work. We were on the way before seven o'clock. As we went down the street in the *tonga* a man stopped us. "Salaam, Sahib, come to my house at once, my brother is sick." We went. I went with him into the little front room where the sick man with a fever lay on a little dirty cot. He held out his hand to

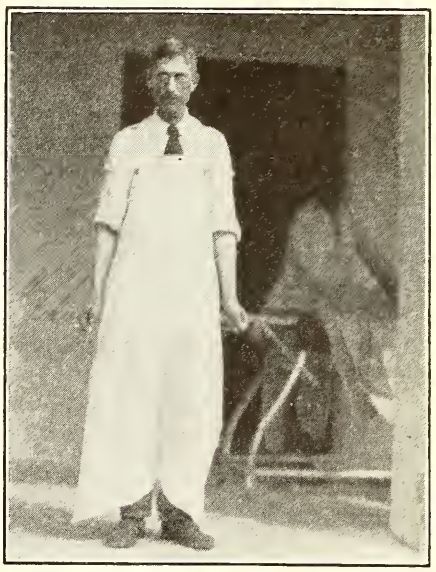


A Regular Process in India Is to Soak and Wash the Buffaloes. One of the Doctor Sahib's Farmer Friends at the Job

have his pulse taken. Then the man's sister was brought in with rheumatism, and she too had her pulse taken. Then a girl of fifteen with a swollen neck was ushered in, and she stuck out her hand to have the Sahib feel of her pulse. That's the style out here, everybody thinks they will get better if the Sahib feels of their pulses.

AS we left, a boy stopped us a half square down the street and wanted him to come, a man had the fever. Another boy salaamed who had had a timber fall on his neck. A grain merchant wanted him to go and see his wife. Another man came out of his little mud house and said he had someone sick in his house and that he had been waiting two days for the Sahib to pass that way. As we passed through the bazaar several others wanted help for various ills. There must have been at least a dozen different people on the street that morning asking for help, before we arrived at the hospital.

It happened to be a rainy morning, and when we got on the veranda there were only two men there. In less than three minutes there were a dozen. And what a motley crowd they were! One fellow with his leg off half to his knee, hobbling up on a bamboo crutch; a schoolboy with a big bottle for medicine; another boy with a sore ear. A gray-bearded grandfather wanted him to go and see his wife. A woman with a cataract in her eye; an operation is necessary. Another woman with a nude baby astride her hip, the baby with sore eyes. A Mohammedan patriarch wanted the Sahib to go and pull his wife's tooth. A farmer with an ox cart drove in six miles for medicine for his wife and two children. I never knew before that there could be so many diseases. In a week's time people with malaria, typhoid, smallpox, eczema, sore eyes, itch, leprosy, plague, tumor, dyspepsia, and I suppose a hundred other ills come pouring into the dispensary for treatment.



Dr. C. C. Drummond, Harda, India

The assistant records each person's name, age, caste, disease, and number, and a ticket is given. If a man returns he must bring this ticket.

As the evangelist began his morning sermon everyone present leaned forward. One man sitting on the floor took in every word. The old grandfather seemed to absorb every gesture. The one-legged man had an expectant look as if he hoped to be miraculously healed. The speaker spoke with earnestness and directness on the incident of Christ washing the disciples' feet. He emphasized faithfulness, service and humility. He told of the progress of Christianity in Africa and China, and said that the gospel was not for high caste or low caste, but for all. He urged them to accept the teaching and when they understood it to accept and publicly confess Christ.

To me it was a dramatic scene. The rain pattering upon the tile roof, brown Hindu and Mohammedan men and women sitting on their haunches listening to a Christian sermon. In the yard a half dozen *bile garis*, beyond them a square away a public well, and women with water pots on their heads coming and going in the rain. By the side of the well a washer woman pounding out her washing on the rocks. Out on the road the herdsman taking the cows and goats to pasture for the day. A man and wife walking up the road, the man under an umbrella, the woman ten feet behind taking the rain. The old Musselman patriarch stirring uneasily as the evangelist pressed home the claims of a divine Christ upon their lives. And then the prayer. I could not understand it, but it touched my heart. And then the crowd at the drug room to get their medicines. When they scattered to go back into their humble homes I am quite sure that they carried more with them than what was contained in the bottles. Their hearts must certainly have been stirred with new sensations of service, and sympathy, and unselfishness, as was mine.

That night I ate dinner with the Doctor in his home. There are flowers in his yard. Great trees luxuriantly green and beautiful surround the house and the yard. While we were eating, a note was sent in. A man wanted medicine. It is impossible to confine all the work to the dispensary, hospital and office hours. I slept that night in the bungalow the Doctor has lived in for nearly twenty-two years. It is on the edge of the town away from the congested part of the population. The night was calmly quiet except for the music of the jackals. As the Aryan and the Anglo-Saxon are first cousins, so also most certainly the coyote and the Indian jackal must be blood brothers. One lone scout sang out his evening bugle call in a long, low, tenor howl. Soon another answered him, and then another. Then it sounded as if a whole jackal symphony chorus had come together for their evening serenade. The sopranos and the altos and the basses came in strong, but when the tenors got to going good they made the welkin ring with their weird, uncanny voices. The Doctor says he often hears them and thinks for the moment he is back again in Gosper county among the Nebraska coyotes.

The next day I saw the Doctor operate on a little girl of about five, removing five tumors as large as quails' eggs. His instruments were carefully sterilized and he was as gentle as the child's own mother could have been. And that afternoon I baptized eight persons in a big cement tank in the hospital yard, two of them a farmer and his wife, patients in the hospital. The people had requested that the new Sahib perform this service.

SOME very amusing things happen to the Sahib, and he has a deal of dry humor and wit. The old Mohammedan patriarch took him over to pull his wife's tooth the week before. When he was all ready, with his forceps out, she backed down. She stood it for a week and then submitted. When the tooth came out the old man was elated with joy. To show his appreciation he shook hands with the Doctor and congratulated him upon the "successful operation." On another day a woman came to the hospital with a queer look in her eye. She walked right up to the Doctor, shook hands with him, and before he knew what was happening she kissed him. The Doctor dryly remarked: "She turned out to be crazy, but it was never quite clear whether she went crazy before or after she kissed me." The day before I arrived his horse ran away and the *tonga* was upset, throwing the Doctor's head against a stone wall and bruising him quite severely in several places. The Doctor's comment was: "As far as I was able to discover it did no damage to the wall."

I would be unfair to the Doctor Sahib and to the cause of missions if I made him out to be a greater man than he really

is. He is not a world beater; he lays no claim to greatness. He frankly says that he is not an expert surgeon. He does honest work on every operation, and he has many of them. He never slights any case whether the patient be rich or poor. Along with the skill of sharp instruments, a steady hand, and a cool, keen judgment, is a warm, sympathetic heart, which gives a touch of confidence to both himself and his patient. The result of this is that many people get well who otherwise might die. What I am trying to say is, that Dr. C. C. Drummond, the Doctor Sahib of Hindustan, is just a good, strong, average man, a good, strong, average doctor, and a good, strong, average missionary. That he is a man without guile and without hypocrisy; that he is, as far as I have been able to learn, unselfish and wholly devoted to one great cause; that he is a man of great humility; that he is a man with a big heart and a big soul; that he believes in his job, and that he has stuck to his job through "thick and thin" for twenty-two years; that he toils early and late, through the hot season, through the rainy season, in fact the year round, to do his best to heal the bodies of his Indian friends, and also to make them understand and know that other "friend that sticketh closer than a brother."

The day I left the Doctor I asked him what was the most hopeful outlook about his work. He replied:

"The hopeful thing is that the people are not satisfied. They are looking for something better. They are reading, thinking, buying literature. They are asking questions."

"But with all the idolatry and superstitions about you, can you still believe that Christianity will prevail in India?"

The enthusiasm of the ancient crusader was evident in his reply: "There is no doubt of Christianity's triumph. It is growing right along. Thousands are being won. There was a time when the government would not employ Christians. Now they are glad to get them. The old things are gradually passing away in India and the only thing that can permanently remain is Christianity, and the wholesome things for which it stands."

He is still a comparatively young man, only fifty-two, and going strong. His friends are scattered far and wide in this beautiful land with its many varieties of trees, its broad plains, its great and wonderful mountains, its sacred rivers and its most interesting people. He hopes before he passes on to see the second generation out here ready to take his place.

Missions and Drink

WE have captured the first line of trenches in the fight for world prohibition. The eighteenth amendment becomes stronger as similar laws are enacted by other nations. Liquor is a world evil and requires a world remedy. We are not secure at home with most of the nations alcoholic. The movement for world prohibition is a part of the world uplift program. If we believe in sobriety and all the other blessings that attend it it is our plain and simple duty to bring to other peoples these blessings. We must hasten to make amends for some wrongs which we have helped to inflict. We have contributed to the misery of some of the backward peoples by debauching them with American liquor.

In April, 1918, when neither flour nor sugar could be bought in the Belgian Congo, and when freight, including a great many of the necessaries of life, was being held up in New York City for months because of war needs, an American vessel discharged at the Congo ports its cargo, which consisted almost entirely of American beer. In August, 1918, when more than seventy foreign missionaries of various boards, anxious to return to Africa and other foreign fields, were held in New York City for months because the Government needed all possible steamer space for war work, a vessel left New York City for Liberia and Sierra Leone, West Africa, with a cargo of whisky, including 30,000 gallons of one prominent brand.

It was incidents like these that led Bishop McConnell of the Methodist Church recently to make this amazing statement: "I am of the conviction that the English-speaking races up to the present have done greater harm to the world through the liquor traffic and the opium trade than their missionaries have done good." We must overtake our mistakes by prosecuting the campaign against drink everywhere. Many nations like China and Mexico are helpless if we do not give them aid.

All missionary endeavor will be quickened and made more fruitful as the hindrance of drink is reduced or removed. Just as here at home intemperance stood in the way of the progress of the gospel, so abroad it presents one of the most troublesome problems of the missionary. Moreover, he cannot turn aside from his definite task to devote his time to this reform. He will do all he can in connection with his other duties, just as thousands of ministers in this country have done for many years. But the cause of temperance must in the main be promoted by agencies that make that their special task just as has been the case here at home. The machinery is already at hand; men and women technically trained in temperance work can very soon create a sentiment that would mean the end of the liquor traffic now so hurtful to mission lands. There is room for every man and for every agency to strike a blow.

As America has set the example it is hoped that other nations will soon follow her lead. World prohibition is not an impossible thing. As Colonel House recently said, "With the United States under prohibition it will eventually influence all Europe to vote dry because it cannot compete industrially with sober America. The United States alert and responsive to this new opportunity will be the religious, moral and economic leader of the world." L. E. SELLERS.

The Call for Leadership

"WHAT is God's call to the colleges and universities of this particular day? It may be summed up in the one ward, the call for leadership—leadership in the sense which Christ had in mind when he taught that he who would be greatest must be the servant of all. There comes to the students of our day a demand for a great and unparalleled offering of lives dedicated to the service of God and man. To use the language of Samuel J. Mills of over two generations ago, 'would that we might break out upon the non-Christian world like the Irish rebellion, 40,000 strong.'

"One loving heart sets another heart on fire," sand Saint Augustine. "For conquest of ideals," says an American Christian teacher, "there must be contact of spirit." That means witness-bearing, communication, propaganda. The past five years have revealed anew what the possibilities of propaganda are. Is it not time to launch a propaganda for the glory of God and for the highest conceivable welfare of the world? In view of the foregoing considerations this closing section frankly challenges students to consider some form of definite, personal, Christian work, as the most effective way of serving their generation and carrying forward the high tradition of the present expectant hour. Why should not the faces of students be turning in directions where the need is greatest, as they seek to answer the question: "What shall I do with my life?"—*From "Somewhere in All the World."*

"Old Lonjataka Is Dead" *

By STEPHEN J. COREY

I REMEMBER as though it were but yesterday, old Lonjataka's words in the summer of 1912. It was just after the preaching service the day before we left Monieka. It was the Lord's day and the big, mud-walled, palm-thatched tabernacle was filled to overflowing. Inside and out the crude building the people were hushed and tense while that Whitefield of the jungles, Timothy Iso, preached his great sermon on the prodigal son. Lonjataka was on the platform, seated in one of his own crude chairs made from forest sticks and brought from the hut of his favorite wife for the occasion. He had on his Sunday-go-to-meeting clothes—a big, red blanket folded several times and looped around his thighs for a loin cloth, a necklace of leopard's teeth about his neck, a leopard skin belt with a huge sheath knife thrust into it, a long spear grasped in his hand, brass bracelets on his wrists, and an anklet of the same material on one ankle—while he had put on the finishing touches for this occasion by having the exposed parts of his body freshly painted with red camwood powder and palm oil.

At the beginning of the service he sat erect, bearing himself like the chief he was, but as Iso went on with his sermon and swayed his audience with the passion of his appeal, old Lonjataka also became affected. Soon he had lost his dignified, stern bearing and sat rather a helpless figure with his lips apart, an appearance of sadness on his old, scarred face and a look of intense interest and concern in his eyes. Again and again during the discourse Timothy Iso would turn to the old chief and appeal to him to become a Christian. Summoning all of his eloquence and descriptive powers, this fearless evangelist would picture the old ex-cannibal chief of his own village as the wandering, heartsick prodigal. There was no resentment in the face of Lonjataka, but only sadness. As the evangelist finished his message and the people prepared for the communion service, the old man slipped quietly from the platform and went away to his hut. After the beautiful service of communion was over one of the missionaries and I sought him out and talked to him of the things of Christ. Our departure came on the next day and the old man had been a good friend. He had done everything within the power of a pagan chief to make our stay pleasant and profitable. I told him that I would probably never see him again and of the anxiety of my heart that he, the leader of his whole section, should become an humble follower of Jesus Christ. I shall never forget the sad look on the old pagan face and the earnestness with which he spoke of his difficulties in becoming a Christian. He said that he knew the way of the white man was right and that he had already decided he could not be polygamous and was living with one wife, but he said, "I am an old man and the ways of my fathers have been my ways many years. It is hard for Lonjataka to understand this new story. Perhaps if the white man had come sooner I would have been a Christian."

One could not help but love the old chief. In the early days he was a fierce warrior and his tribesmen were unconquered by any of those round about. He even overcame the state troops, led by Belgian officers and with difficulty did these leaders escape his wrath and the cannibal feast in which a number of the black soldiers of the Belgians were slain and eaten. For this crime a price was put upon his head and for years the old man had hidden in the forest when state officers or white traders came to his town. With the establishment of the work in Monieka by the missionaries and the settlement there of Timothy Iso, the native evangelist, the old man had become quieted and had given up his savage, heathen ways. It was our privilege to bear to him a message from the governor of equatorial Africa, that the price was removed from his head and he need no longer hide in the forest at the approach of a white man.

Lonjataka had been generous to the missionaries on all occasions and had shown special attention to me as the visitor from the white man's land. The first evening of our stay in Monieka he had spoiled the dignity of our missionary supper on the steamer by bringing his present, a live goat, and insisting on presenting it to the visitor while he was seated at the evening meal. Discovering that the missionaries like a certain kind of fruit, the nsabu, which grew on a tree in front of his hut, he had pulled with his own hands a basket of this choice fruit and presented it to our group. He had personally conducted us through the length and breadth of his village, showing us with great pains the blacksmith shop, the process of hol-

Paying Tribute to the New Chief

*The following word comes from Dr. L. F. Jaggard, missionary at Monieka, Africa, concerning the great chief of that distant village: "Old Lonjataka is dead. He died of influenza a few days after I arrived. The old men of the town have given me the old chief's proverb, 'We leave our marks,' for my own. Stephen Corey can explain the why of the proverb and its use among the people."

This brief announcement has far more meaning than is evident on the surface, and the heart of many a missionary will be sad because of the passing of this stalwart old heathen chief. Although a great friend to the missionaries, he died without becoming a Christian.

lowing out one of the huge, wooden drums, the vegetable gardens, the making of pottery, the town market, and many other interesting things. We had been struck with the kind, playful nature of the old man from the fact that the little children of the village had followed without fear at his heels and evaded with shouts of laughter the old man's mock attempts to capture them.

As I look back over those brief days at Monieka, two things stand out above all else. The first was the reception which Lonjataka gave us as we landed at the village beach and the second was the farewell to him and to Dr. and Mrs. Jaggard as we sailed away. We had long anticipated our visit to Monieka. It was then the most distant town of real missionary effort in our section of Central Africa. We had sailed up the Busira river for several days to reach our destination and came in sight of Monieka just as the sun was setting. It seemed as though there must have been half a mile of Africans on top of the steep bank, watching our arrival. Their unclothed forms stood out in strange relief against the purple glow of the sunset. As we came up to the beach a large part of the congregation were singing in the native tonuge, "Bringing in the Sheaves." They were grouped on the log steps reaching from the beach to the top of the bank, eighty feet above. On landing, Mr. A. F. Hensey, captain of the steamer, took the two new missionaries and myself immediately to meet Lonjataka. He was standing somewhat apart from the others on the top of the bank awaiting our coming. He shook hands with us gravely and told the missionary to tell us that we were welcome to his town. It is customary for each chief to have a life proverb, or a "losoko," which he gives to every one who addresses him. I asked him for his proverb and his reply was so brief that I immediately asked the missionary to translate it for us. This life text of his was, "We leave our marks." In other words, he stated that whenever he or his men passed through a forest they always broke twigs across the path so that the next traveler might find his way and not be hopelessly lost in the jungle. What a proverb from a heathen man! What a message to the Christian visitors!

Monieka Chief and His Favorite Wife Presenting a Fish to the Missionaries

Finally the day came for our departure. A crude mud hut had been extemporized for Dr. and Mrs. Jaggard, whom we were leaving as the first missionaries for Monieka. They stood by their hut to bid us godspeed and Lonjataka came also to say good-bye. He asked what our plans were for Monieka and we told him that we intended to send more workers, to build a hospital, to give his people medicines and healing, to build a number of homes for the white missionaries and schools for the instruction of the young, and to make Monieka a strong station for the teaching of Christ. Then we sailed away. Dr. and Mrs. Jaggard in front of the little hut, wave their good-bye, the old chief standing in the village street watched us depart in quietness.

How well have we kept our promise to old Lonjataka and his village? Dr. and Mrs. Jaggard were obliged to stay on alone for a long while, until her health was undermined and she came back to America never to return. Her lonely husband is now back at Monieka doing his best to carry on the medical work after the hospital had been closed for two years. Mr. and Mrs. Hedges and Miss Smith are his only companions from America. More than seven years have come and gone while Lonjataka and his people have waited for more messengers from the white man's land.

We wonder what the message of the old man will be as he stands before the judgment seat of Christ. Will he who died a heathen man be more accused than we who withheld the Truth from him and his people? Lonjataka always made his mark in the forest so that the next man passing through would not lose his way. How have we marked the path to Christ so that his people in neglected Africa might reach the great goal? Upon the Disciples of Christ rests the responsibility of evangelizing Lonjataka's tribes along the equator in the dark continent. How long, O God, how long will his people wait for our coming?

Post-Victory Problems

The time may come, in our warfare against the great evils, when we can, metaphorically speaking, turn our swords into ploughshares, and our sabers into pruning hooks, but it will not be in the year 1920. It is a striking oratorical stunt to say that John Barleycorn is dead and buried beyond hope of resurrection, but as a matter of fact it is not the strict truth. He is still very much alive and actively working to defeat the purposes of the prohibitory law of the nation.

Post-victory problems are fully as serious as those with which we have theretofore been compelled to grapple. For one thing, there lies before us the task of making people who are superficial thinkers realize the seriousness of the law enforcement question.

All such ideas are shallow and fail utterly to grasp the fact that a full generation must pass before all the blessings of the victory we now are celebrating can be fully secured for the generations that follow. With perhaps ten millions of foreign-speaking people among us who do not know why prohibition is here and why they are denied their liquors, with millions of dollars in the whisky treasury to be spent in agitation, with our nations' childhood to be taught through our public and church schools the blessings of abstinence, with vast quantities of liquor stored in the homes of drinkers for private use, with press and political leaders generally chary and skeptical, it is the evident task of temperance agencies to quicken and arouse the national conscience on the whole matter. The nation must not simply be brought to obey the law; it must be brought to believe in the law and to stand for its efficient operation.

Along with this the temperance forces must also undertake to deal with the questions of the social evil, Sunday observance, gambling, and other forms of lawlessness. But above all the challenge of world prohibition is ringing in our ears and we must hasten to set the world free from the bondage of drink. Only so can we guarantee to future generations this freedom for which we have fought. "He that saveth his own life (whether nation or individual, and leaves the rest of the world alone) shall lose it."

L. E. Sellers.

Ministry of Healing in the Philippines

By DR. C. L. PICKETT

THE program of our Lord coupled the ministry of healing with that of preaching, teaching and casting out the spirits that kept men from doing and being what God meant that they should. Manifestly, therefore, the program of the church today cannot be complete if it omits this important form of service. The work in the Philippines is no exception. The need for help is great. We are trying to meet it.

Why Medical Help Is Needed

First, it is needed because of the indifference of great masses of people toward disease and the spirit of fatalism that prevails all but universally toward death. Skin diseases prevail everywhere and little attention is paid to them. Often children are literally covered with itch before the mothers will seek a remedy. It is no uncommon thing for them to refuse help absolutely when offered gratuitously on the ground that if that is cured the child will probably get something worse. Blood diseases like yaws and syphilis they do not understand and take no cautions to prevent. One of the most popular midwives of Laoag is an active syphilitic. A favorite wet-nurse in former years was the wife of a leper. I found her serving in the home of the governor; at another time in the home of a prominent lawyer, and again she was nursing the child of my best medical helper. People ridicule the idea of using a mosquito net to prevent malaria, of boiling the drinking water to prevent dysentery, or of getting a young child vaccinated to prevent smallpox. If they get sick and die "It is the will of God" and that settles all argument.

Second, because of the theories prevalent concerning the cause and origin of disease. They need to be taught. One common idea is that disease is caused by an evil spirit getting into the body. Another common cause is an evil genii that lives in trees and throws something at you when you pass by unless you can somehow manage to keep its good will. Water must not touch the body of the sick, for if it does the patient will die. The oily substance on the top of the head of the new-born babe must not be removed else the child will get air or tetanus through the anterior fontanel and die.

Third, because of the inadequate medical help everywhere. In many provinces there are only a few native doctors and these are often indifferent toward the masses. There are many towns of ten and fifteen thousand inhabitants with no representative at all of either the medical or nursing profession. Midwives are almost universally of the ignorant class and the child death rate remains very close to the 50 per cent mark all the time.

Fourth, the program of the Roman Catholic Church and the Spanish government was altogether inadequate to meet the needs of the islands. At the time of American occupation there were but three hospitals to meet the needs of about 8,000,000 people. One of these was for lepers, one for the insane and one of a general nature. People living in the provincial districts either died or got well without assistance.

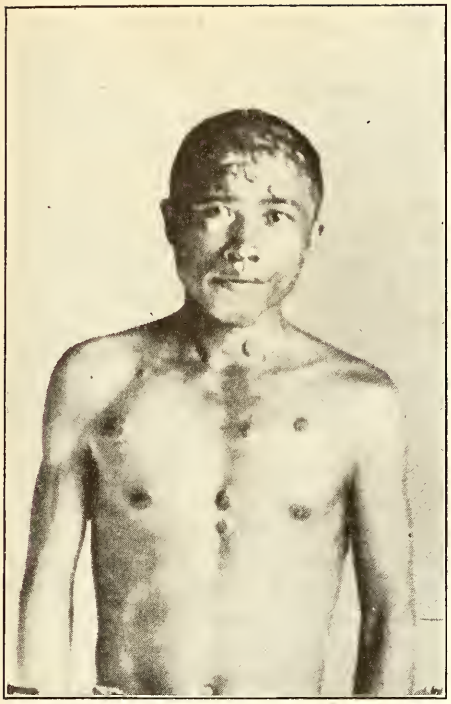
Fifth, because that everywhere there are thousands who are willing to be helped and to be taught-if only the helper and teacher is near at hand and can demonstrate his ability. In the Laoag medical work the number of treatments has increased at the steady rate of thirteen hundred a year for fifteen years. Other hospitals have had the same experience. There is little prejudice against the relief of human suffering.

Missionary Methods of Meeting the Need

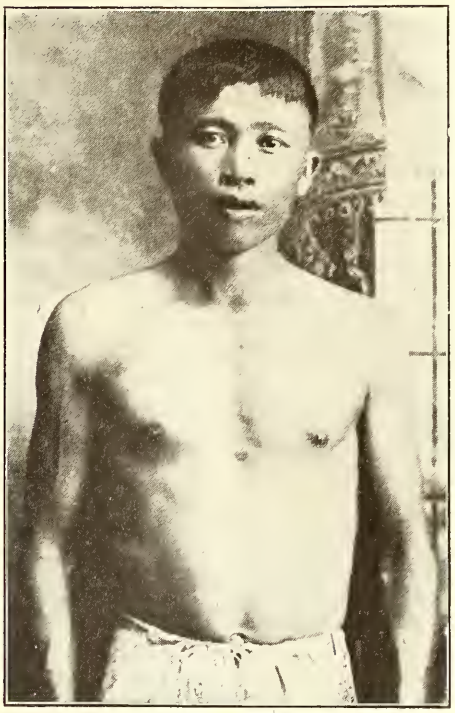
In the beginning of the work it was found that a sympathetic interest in the afflicted was all that was necessary to establish the helpful contact. This done, each patient brought others. It was sometimes necessary to conduct a free clinic, thus giving a practical demonstration of what could be done. The street services of the doctor and the evangelist were often conducted together, when medicines would be distributed gratis to certain groups or for particular ailments. This free work, however, has never been considered wise or necessary to follow to any extent in the Philippines. Enough people are always willing and able to pay to keep the doctors busy. Charity work has been, therefore, very largely confined to those in actual poverty, while those who were able to pay have been charged sufficient fees to meet the expenses of all. A reasonable charge for a reasonable service has met with all but universal favor with the people. Medicines are appreciated more when paid for than when they cost nothing.

Dr. Pickett and Staff of Hospital, Laoag, Philippine Islands

Another helpful type of work is the open dispensary located so that it is freely accessible to the public with the doctor where he can be seen without a great deal of trouble. If it is convenient many people will have their troubles cared for, whereas if it is not they will let them go on indefinitely. The dispensary and open clinic is also the natural feeder of the hospital. And



Afflicted with Yaws



Cured by Dr. Pickett

right here let me introduce you to our Philippine hospitals. There are three of them. The first one established was the Sallie Long Read Memorial hospital in Laoag. Medical work was begun in the station in 1903 and the hospital built in 1911-12. The hospital has a capacity of forty beds and the clinic runs about twenty-two thousand treatments a year. The writer has been connected with this work from the beginning.

The second hospital is the Mary Chiles hospital in Manila. This was built by Dr. W. N. Lemmon in 1912-13. It has a capacity of seventy beds and a clinic that runs over twenty-five thousand treatments a year. The hospital is well located in the most cosmopolitan city of the islands and cares for many Chinese, Japanese, and Indian patients as well as Americans and Filipinos. Mrs. Alice Agnew joined our forces last year and acts as matron of the hospital and superintendent of nurses. The third is the Frank Dunn Memorial hospital in Vigan. This was organized by Dr. L. B. Kline in 1913, who has since resigned and been superseded by Dr. P. C. Palencia, one of our early converts, who went to the states and graduated in medicine and then returned to work with his own people. The hospital has a capacity of forty beds and a clinic of about twenty-three thousand treatments a year.

In connection with these hospitals a nurses' training school is maintained and at present fifty-nine girls and five boys are taking the four years' course outlined. The nurses change hospitals in May of each year and in this way get the broader experience afforded by provincial and city conditions and by coming in contact with the methods of different doctors. Twenty years ago there was not a graduate Filipino nurse in the islands. Today there are hundreds of them and they are all busy. We strive to combine the idea of Christian service with that of the healing art so that as our nurses go out they can be a real help to the churches religiously as well as to the public professionally. We are rendering no more gratifying service today along any line than that being rendered in the training of these splendid girls.

One day, while driving through a nearby village, a woman came running out and, calling me by name, implored me to stop and see her child, who, she said, was bleeding to death. Examination revealed the fact that a small artery had been cut by a fall and for thirteen hours the little stream of blood had defied all the bandages and wisdom she could command in the town. A pledget of gauze saturated with a little Monsell's solution and a bandage properly applied produced the desired results at once.

Malaria, like the poor, is always with us. One day, in 1906, we either treated or dispensed medicine for ninety-six different persons suffering from this one disease. Every year this record during many days of the rice harvest in November and December is all but duplicated.

A mother not long ago brought her child to the hospital suffering with spasms. She said the attacks were frequent. A few doses of santonin and calomel relieved the youngster of forty-three round worms and a veritable menagerie of other intestinal "fauna." The spasms stopped.

A man with a tumor on his foot was brought to the hospital for an operation. While convalescing he was given a New

The Filipino Ambulance Bringing a Patient to the Hospital

Testament to read. At first he was quite indifferent toward it, but before the end of the week he only laid it down to eat and sleep. Before he went home he was baptized and asked for a copy of the book to take home with him as, so far as he knew, none of his neighbors had ever seen it.

Last March I was called to a town twelve miles away to see a woman suffering from eclampsia following childbirth. For thirty hours she had been unconscious and had had a number of spasms. A nurse was put on the job with instructions to enforce cleanliness immediately and persistently. In six hours without any medicine at all she regained consciousness, her fever subsided and she had no more trouble.

During the epidemic of influenza every bed in the hospital was occupied and twice as many more patients were laid on the floor in the effort to care for as many of the suffering as possible.

Tropical yaws is a disease very prevalent in our district. No adequate remedy was ever known for it until about seven years ago. I am giving you a few pictures so that you can see what it is like. The medicine is injected into a vein. The cure is immediate. In a few weeks all traces of the disease are gone. Our record of cures is now above two thousand.

But why continue. We are simply trying to meet the needs of the people each day as they come to us and thus serve them and our Lord as he gave us the example.

Under the Cherry Trees

NINE years ago Miss Armbruster and Miss Asbury conducted the first campaign for Christ at the cherry blossom season in the beautiful park at Akita. These meetings have been held for a week or ten days yearly since that time and have increased in usefulness each year.

The cherry blossoms bring out all the people. The country people have few holidays, but all find occasion to visit the park at least once during the days when the flowers are at their best. The park is one of the five most beautiful in Japan. This site was once the citadel of the lord of Akita, Saktake. Besides, here are to be found the temples nearest to the hearts of the people and the festival days are so arranged that they fall during this gala week. Thus are we always assured of an audience.

During these busy days we attempt three things. First, we emphasize telling the "story." This year, besides our own pastor and the pastor of the local Methodist Church, we had one of our experienced older men from Tokyo and one of our younger men from the country. These men delivered splendid messages full of life and power. Generally they would speak for some thirty minutes, but often they would hold their audience for an hour or two or longer.

Then we sang the "story." The Japanese are very fond of music and so between the speeches we would sandwich in one or more hymns which were written on cloth and hung upon a kind of easel of our own design just behind the speak-

Cherry Blossoms and Holiday Crowds in the Park at Akita, Japan

er's stand. This served to center the attention of the people. Many who heard for the first time could not understand these songs, but they knew they were different from those of the dancing girls who were singing here and there in the park.

Last of all we sold the "story." Until this year we had done quite a bit of free distribution of literature, but we were sure that it was not the best way to get at the people. Through the kindness of Miss Clawson and Charles S. Medbury's church we had a fund for literature in hand. With this we bought hundreds of sermons and addresses in tract form. These we arranged in packs of ten which we sold for a little less than cost—but we sold them. At first we were anxious, but after a day or two a spirit like unto that of other days was hovering near—we were book agents once more with a regular canvass and many a farmer and merchant and student and child went away with at least ten sermons of eight pages each tucked neatly beneath his "kimono," to be read by himself and shown to others at his leisure. Besides this special, which was an experiment, and which proved such a success, we made splendid gains on Bibles, hymnals and devotional and inspirational books. We also had another innovation in offering tracts on temperance for sale. One old woman with her merry-making bottle grasped firmly in her right hand said when approached, "Well, I am now seventy-two and I have been drinking even until the present time, but here are the two pennies. I want to see what you have to say." One of the pastors of the city who was away on some work in the country at the time of our campaign, said that nearly all he met had heard the sermons and the singing and many of them had made some purchase of literature.

Next year will be the "tenth." The Japanese are strong on anniversaries. Add your prayers to our efforts, that it may be golden.

CLARENCE F. MCCALL.

Akita, Japan.

Is China a Republic?

By ALEXANDER PAUL

CHINA is facing the greatest crisis in her history. The life of the country is at stake. Until the revolution in 1911, which resulted in the dethroning of the Manchurian emperor and forming the Republic of China, there had always been a ruling dynasty which kept the nation together. When the Republic was established, this was done away, and, as one of China's greatest statesmen said at that time, "China will either progress rapidly under the republican form of government, or disintegrate." That she has not progressed rapidly and that at the present time it would seem she is on the verge of disintegration, is primarily not the fault of China, but is largely the result of the inhuman way in which China has been treated by the outside powers. Some of the very best parts of the country have been wrested from China by the strong powers for no legitimate reason whatever.

One of the first of these aggressions was that committed by Great Britain in 1839, when she declared war against China because the Chinese government, after protesting fruitlessly against English merchants shipping in opium, destroyed $12,000,000 (gold) worth in Canton. It did not take long for the British arms to defeat China and in 1841 Great Britain tried to force her to cede to her the Island of Hongkong and to pay $6,000,000 in return for the opium destroyed. To his credit be it said that the Chinese emperor refused to sign the treaty and the war was renewed. In 1842, however, a still more drastic concession was forced from China in which she had to pay an additional $15,000,000 for the expense of the war and debts claimed by British merchants, owing to the war. Thus China lost Hongkong.

Still the Chinese government protested against the British merchants forcing the opium trade upon her people. The Chinese people were rapidly becoming slaves to the drug and, in 1857, after another strong protest, and the refusal to allow opium to be landed from India, Great Britain again declared war on China. Again she was defeated, and the Emperor once more refused to sign the treaty drawn up by Great Britain which was to legalize the opium traffic, but in 1860 both the British and the French soldiers captured Tientsin and fought their way to Peking, burned down the summer palace, routed the Chinese army and once more China was forced to sign a treaty in which she had to legalize the opium traffic, pay 8,000,000 *taels* and cede Kowloon, a most important island across the bay from Hongkong.

The one redeeming feature of this page in the history of England's dealing with China is that the people of Great Britain were opposed to the actions of the East India Trading Company. The Christian people were always opposed to the forcing of opium upon China.

France, seeing how successful Great Britain had been in securing concessions from China, determined to follow suit. The excuse for her invasion of Cochin-China was the murder of a French priest in 1856, and complications which grew out of this. As a result of this invasion China was compelled to recognize the validity of the treaties entered into between France and Annam in 1864, and to cede Tonquin, China, to the French.

One of the most persistent of these encroaching nations was Japan and when China would not comply with all Japan's demands, Japan declared war in 1894. As a result of China's defeat one of the most disastrous treaties in her history was forced upon her and in 1895 she had to cede to Japan the Liatung Peninsula and the island of Formosa, pay an indemnity of 200,000,000 *taels*, and Korea was given absolute independence. To offset this, in 1897 Count Muraview, on behalf of Russia and in order to protect her against Japan, demanded Dalny and Port Arthur, and adjacent territories.

In 1897 two German Catholic priests were murdered in Shantung. As an indemnity, Germany demanded Kiaochow and about 120 square miles of territory surrounding that port, exclusive of coal-mining rights in Shantung, and the payment of 200,000 *taels*. In 1898, after protest by China, she was forced to sign the treaty.

Now that Russia had secured the lease of Port Arthur, Great Britain determined to offset this and so leased from China the port of Weihaiwei, including a strip of territory ten miles wide surrounding the bay. During the next two or three years the older statesmen in China came to realize that if something were not done to check the inroads that were being made upon their country, China would be divided among the great Western

powers. These men were determined to rid the country of the foreigners. They got the support of the empress dowager, who dethroned the young emperor, took the reigns of government herself and by working secretly with her statesmen, planned the Boxer uprising, which broke out in 1900. The cruelties perpetrated by some of the Chinese officials upon the foreigners are too well known to need recounting here. The tremendous amount for indemnities which China has had to pay and which has kept her in financial straits ever since is also well known. As a result of this outbreak, religious liberty was declared and the whole country opened to commerce and the spread of the gospel.

In 1904 the Russo-Japanese war occurred. Japan won the sympathy of a large part of the western world by declaring that she was fighting Russia in order to champion the cause of China and Korea. As a result of Japan's defeat of Russia, she at once took her place among the great nations of the world. After several years' dickering between Japan and Russia as to the fate of Korea, Japan, who was supposed to fight for Korea's independence, annexed Korea in 1910, thus making her a dependency of Japan.

During these years there had been growing among the student class in China a spirit of discontent and suspicion both of the Manchurian government and the western powers. The young manhood of China blamed the reigning dynasty for the loss of so much Chinese territory. To save their country the younger generation of China overthrew the reigning dynasty in the revolution of 1911.

When peace was declared the leading statesmen, as well as the leading diplomatic representatives of the foreign powers expressed the opinion that it would be a great mistake to try to establish a republic, that a constitutional monarchy would be much better suited to the needs of China at this time. Dr. Sun Yat Sen was made provisional president and after months of deliberation as to what should be the form of government, it was decided that China should become a republic. Yuan Shih Kai, who since the death of Li Hung Chang, had been China's great military statesman, was elected the first president. It was well known that he was opposed to China becoming a republic, but he was prevailed upon for the sake of peace to accept the presidency. The next great step was to elect the members of the house of representatives and senate. This was done in a haphazard sort of way. When these men took office in Peking their first duty was to elect a committee to draw up a constitution. This parliament was elected with the understanding that they were to be in power until the permanent constitution would be adopted by the country.

From the very first, parliament and the president differed very greatly as to what power should be vested in the two houses and the president. The members of parliament, as they were called, wanted practically all the power to rest with the legislature, whereas the president was determined that the power should be vested in the president. Very little progress was made and the sentiment against the president was growing so rapidly among the ultra-radical party in parliament that a deadlock was reached and resulted in what was called the second revolution, which broke out in June, 1913. "The outcome of the rebellion was the loss of great numbers of lives, the extinction of an untold amount of fixed capital in devastated cities, towns, and villages, banks looted, merchandise plundered, crops destroyed, and in general throughout a wide region, an impartial dissemination of rack and ruin. Nanking was captured and the city looted and ravished in such a way as to be a standing disgrace to the president and to China."

As the result of the failure of this revolution, President Yuan had more power than ever and on November 4 took a step which perhaps has been unparalleled in the history of nations for many generations. By a mandate he dissolved the radical party in parliament and drove them from the city of Peking. At once there arose the cry that this was unconstitutional and by the expulsion of these members it left parliament unable to function as they could not get a quorum. Con-

ditions went from bad to worse and it became evident that it was going to be impossible for the president to hold the country together. The governors of the provinces, who in most cases were developing large standing armies, did very much as they pleased and only listened to the president when it suited their interests. "Within about six weeks the whole machinery of government had been remodeled. The cabinet was shorn of its power; the post of prime minister was abolished. All authority was concentrated in the hands of the president, the control of the army, the navy, the national treasury. In a more absolute sense than Louis XIV was the State, Yuan Shih-kai is the Chinese Republic."

IT was the opinion of the majority of foreigners in China that President Yuan was sincere in his trying to govern the country for the best interests of the people. These foreigners acknowledged that the president had become a dictator, but said he was driven to it. The progressive Chinese, especially the students, put a very different interpretation upon the president becoming a dictator. They maintained that it was a part of the scheme he was planning to make himself the first emperor in the new monarchy which he hoped would be established. It became noticeable that throughout the country, with the exception of the southern provinces, and the western provinces of Sze Chuan and Kwei-chow, there was a growing opinion that a republic for China would not be a success. This opinion grew so rapidly that definite overtures were made to the president to abolish the republican form of government in favor of a constitutional monarchy. These requests became so insistent that the president called what he termed a meeting of citizens' representatives who were to vote on the question whether China was to remain a republic or to change to a constitutional monarchy. The vote was practically unanimous that a constitutional monarchy should be established, with the president as the first emperor. In the opinion of the progressive Chinese, this vote was nothing but a farce, as they contended that the agitation for the change of government from that of a republic to a monarchy was worked up by the military and reactionary officials, in order to retain their power in the country.

Events moved rapidly. The date was set when Yuan Shih-kai was to be crowned. He had already changed the calendar which had been adopted by the new republic and everything seemed to be in readiness for the establishment of the new form of government when word reached Peking that the province of Yunnan demanded that the monarchy be canceled. This was refused by the president and Yunnan Province immediately seceded from the government and was quickly followed by the provinces of Kwei-chow, Kwuang-si, Kwang-tung, Chekiang, and Sze Chuan. The central government at once despatched military forces to the South to subdue these provinces, but it was soon found that this would mean a long-drawn-out civil war, and the president thought it the better part of valor to renounce the monarchy and once more establish a republic, which he did. This, however, did not appease the southern provinces, which took the position that the president was a traitor, and demanded his overthrow. This complicated things more than ever and as the president would not yield, the southern provinces united and formed a central government with Canton as the capital. This led to a complete deadlock. Union between the North and South was possible in one of two ways —the North must subdue the South or the president must retire from office. The president, through lack of money and equipment, saw it would be futile to go to war. He could make no foreign loans, the treasury was empty, and the South was more determined than ever that Yuan must go. Trade and commerce were at a standstill. The financial condition of the country was desperate. There seemed to be no way to relieve the distress. But when things looked blackest, the sudden death of Yuan Shih-kai in the first week of June brought relief.

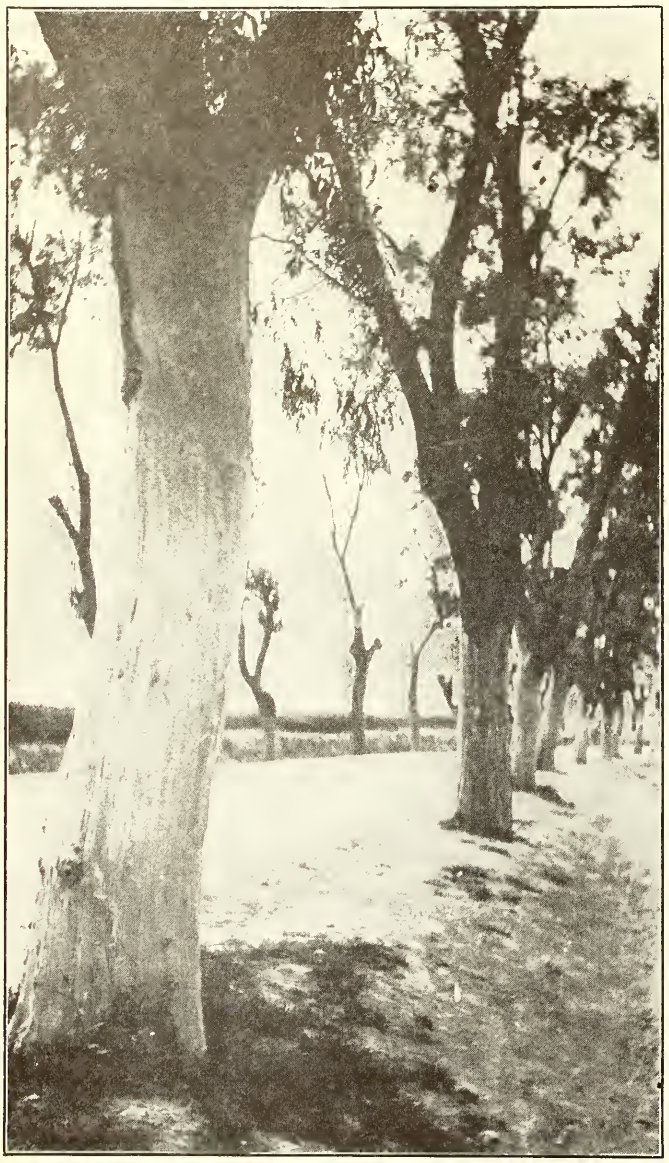
This proved to be only momentary, however, for when the parliament was reassembled with Li Yuan Hung acting president, the same old fight as to where the power was to be lodged was revived and became so acute that the president was forced to dissolve parliament. Once again the progressive party gathered in Canton and, under the leadership of Sun Yat Sen, established an independent military government and declared a state of war between the South and North. This gives us an anomaly, the country having two parliaments in deathly opposition to one another. For months fighting of the most desperate kind went on. In the meantime, the acting president, Li Yuan Hung, resigned, thus leaving the country without a head.

This was the great opportunity for which the military parties throughout the land had waited. They took over all the powers that had been invested in the civil authorities, and ruled the people with a rod of iron. The fighting continued, lawlessness reigned supreme, and the people were powerless, being burdened with enormous taxes which had to be paid to the military party. Schools were closed, railways in the process of building were stopped; in fact, every new project had to be given up and China became chaotic. There was scarcely a province in which fighting was not going on. The suffering of the people was terrible. It looked for a time as if the lawlessness would result in driving the foreigners from China, but so far this has been avoided. In the meantime it is well understood that the money to finance the two parties which have been at war has come from Japan. Sun Yat Sen and his leaders in the South, it is reported, borrowed large sums from Japan with which to equip their army to fight against the North. At the same time the military party in Peking has been borrowing hundreds of millions of dollars from Japan. In one year alone it is said they had borrowed 300,000,000 yen, at a very high rate of interest, for which has been mortgaged some of the best iron and coal mines in the country. Constant pressure has been brought to bear upon China from outside sources, as when in 1915, when internal conditions were reaching a crisis, Japan made her notorious Twenty-one Demands upon China. When China refused to accede to these unjust demands, Japan sent her the now world-famous ultimatum.

IT is at this time when conditions are at their darkest that the work of Christian missions stands out supreme; it has been the missionary to whom these people in their desperation have turned. In many instances when everything seemed hopeless it was the missionary who was asked by the people to intercede for them with the invading hosts and many a missionary has taken his life in his hands in doing this, as the following incident taken from many will show.

"Throughout a wide belt of country extending from the Hupeh borders to the capital, say one hundred miles from northeast to southwest, and anywhere from five to twenty miles across, there is not a town or hamlet, hardly a house that has not been robbed." When they, the northern victors, re-entered Chuchow, a little town of no importance in Hunan Province, they wiped it out. Not a house was left unburnt, not a man, woman or child who had failed to flee was left alive. And so it happened to Liling as the following account will show. "After the northerners re-entered it was treated the same way as Chuchow had been treated. The railway station and two of the foreign houses of the United Evangelical Mission were

burned. One of the missionaries was shot at his own door by a soldier standing in the compound. Everyone was taken away from the city compound of the mission to the hospital compound, which is on a suburban hill. After considerable trouble and delay, the missionaries were allowed to interview the general in command, who had his headquarters in a saloon carriage on the rails. He consented to a special train being got ready to carry to Changsha the remnant of living folk left in the city and suburbs; the railway staff, foreign and Chinese, the missionaries, the hospital staff and patients; the school staff and scholars; the church members—at least such of them as had been able to take refuge in the compound. When the train drew out of Liling with its freight of close on to six hundred there were no beings left in the city except northern soldiers together with an old woman of seventy and her 'natural' son, who were discovered two days later hiding amidst the ruins of the mission compound."

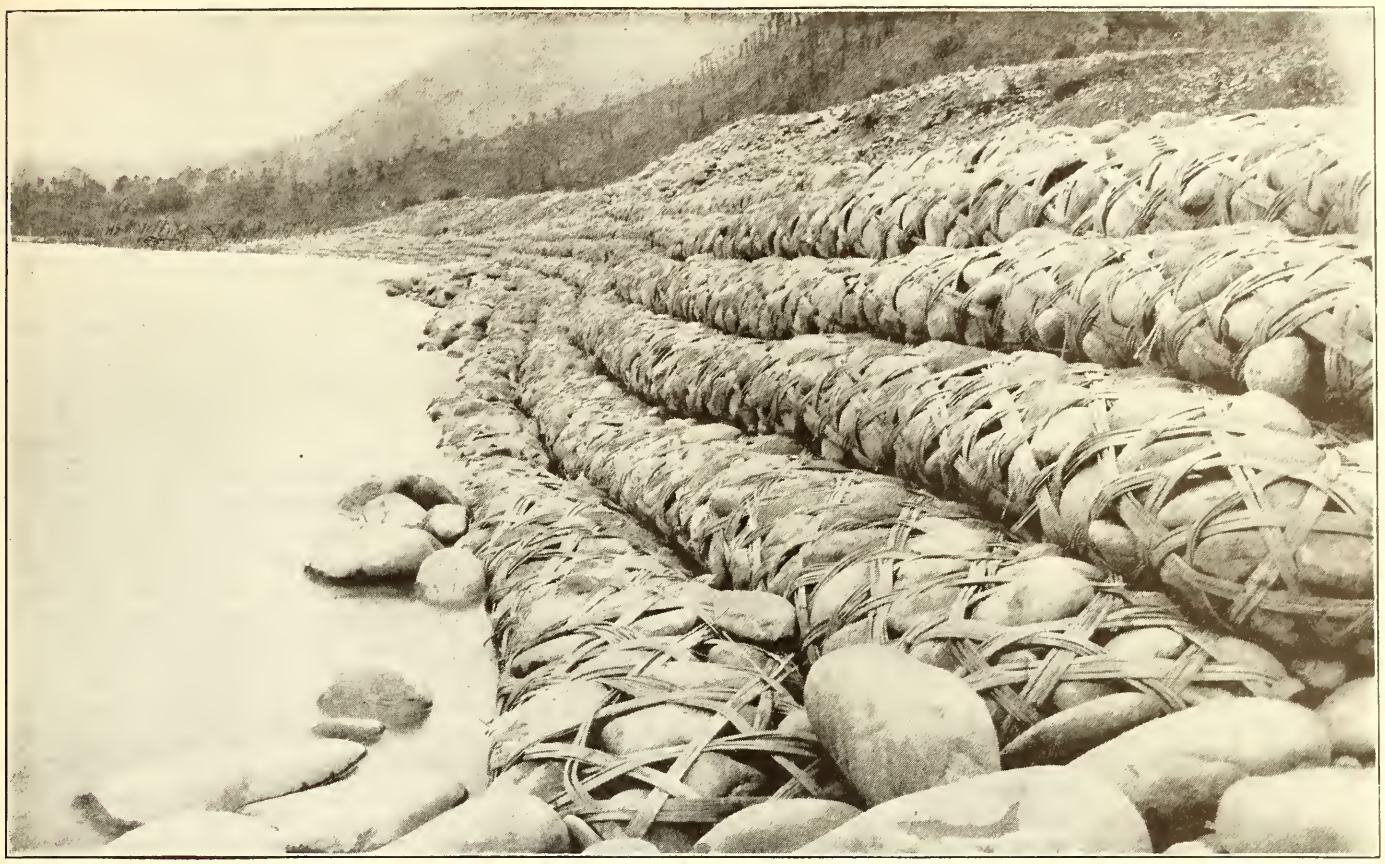


Famine! Trees Stripped of Bark for Food by Starving Chinese

In addition to the devastation caused by the civil war, China since 1911 has passed through three great famines which were caused by floods. In 1911, just before the revolution broke out, the Yangtze valley district, owing to the floods caused by the overflowing of the Yangtze river, suffered one of the worst famines in its history. It was to the missionary societies and the Red Cross that the Chinese government turned for assistance and it was America that helped out in a most generous way through large contributions. It was the missionaries and foreign business men in most cases who had charge of the construction and relief work. Hundreds of thousands of dollars were spent in giving assistance to the starving people and rebuilding the dikes.

IN 1917 the province of Chili was visited by one of the most disastrous floods experienced for generations. Thousands of persons are said to have lost their lives in an area of twelve thousand square miles, and the crops were partially or wholly destroyed. The loss cannot have been less than $100,000,000. At a very conservative estimate it was said that about two millions of people lost both crops and houses. Although the Chinese government was in a chaotic condition, nevertheless they responded in a most generous way to the needs of the people. Fortunately they were able to appoint Mr. Hsiung, who had the confidence and respect of the people and who handled the relief work in a most worthy manner. The missionary societies were once more appealed to and again responded not only with money, but with men and women to give their time to the active work of relief. For the first time, perhaps, an actual Christian Chinese Relief Society was established, which consisted of both Chinese and foreign Christians. Through this society large sums of money were contributed as well as gifts of grain, clothing, and other necessities. The work of this Christian society made a tremendous impression upon the Chinese. Mr. Hsiung, who had charge of all the relief work, entrusted to this Christian committee the building of a dike eighteen miles long on the important southern bank of the Taching river. Over two thousand of the flood refugees were employed. When this work was completed other sections were entrusted to this same committee, which continued to do a high type of work. In addition to this line of work the Chinese government wished to put into effect a colonization scheme. In order to have it carried through it was Professor Baillie of the University of Nanking to whom they turned to do the work. He was set free by the university for two years and is at present engaged in this great work of colonization. As a result of this line of work large sections of the people, rich and poor, as never before have appreciated the wonderful assistance rendered by the church. This has also given a great opportunity for direct evangelistic work. The churches have been crowded to overflowing and many of the leaders in China who before had been nominal Christians have come right out to take their stand on the side of Christian work with firm determination to advance the cause of Christianity, as they realize that is the only power that can save their country.

Another effect that this chaotic condition is having upon the younger leaders in China is that for the first time since the revolution in 1911, these young men and women, Christian and non-Christian, are getting together and formulating plans which they are determined to put into effect to save their country. Until now the Chinese have been excusing themselves by saying they are helpless owing to the aggressiveness of the foreign powers in appropriating to themselves the best parts of China. Already these young men and women have taken a firm stand against the corruption in high places in the government and through concerted action with the leading merchants of the country succeeded in having three of the leading men in power in Peking, who beyond a doubt had been selling out their country, dismissed from office, and in a number of the provinces committees have been formed to work together to eliminate corruption in politics and business methods.



Flood! Dike of Boulders Held Together by Interwoven Strips of Bamboo

ONE of the greatest moral victories that the young progressive party has gained was on January 17, 1919, when twelve million dollars' worth of opium was publicly burnt. This opium had been stored in Shanghai for several years by British merchants. These merchants demanded that the Chinese government pay for this opium, which the government did, and the people understood that it was to be destroyed. The military party, however, were in dire need of money and so instead of destroying the opium they privately formed an opium syndicate, legalized the sale of the drug in three provinces and sold three hundred chests to the syndicate. As soon as this became known to the public the best people in the country rose up in indignation. Mass meetings were held, petitions were sent to the government in Peking, and so much pressure was brought to bear upon the government that the remaining twelve hundred chests, amounting to $12,000,000, were publicly burnt. Twenty-one organizations, patriotic and religious, sent in requests to Peking asking that they be allowed to have representatives at both the examination and burning of the opium. At that public burning, in addition to the Chinese officials and representatives, there were the British consul general, the American consul general, and several of the leading missionaries in Shanghai.

The public burning of so much opium has had a tremendous moral effect upon the people of China, and shows to the world what China is able to do once she is aroused to her great moral needs. The growth of the Republic has been so handicapped by outside influence that until very recently it has been impossible for the Chinese to work together to any great extent. In face of the great fight to rid the country of opium these men who have been leading the people, have had the opposition not only of the military power and the merchants who were getting rich from the sale of this drug, but had also to fight opium being shipped in from outside the country. To quote from an address delivered by Dr. C. T. Wang, one of the leading delegates to the Peace Conference in Versailles:

"The great fight against opium, for instance, should be a sign of encouragement to our people, but there are forces that are very great against us. There are on one side some of the military generals who encourage poppy growing. This must be stopped. In this way some of our people possessing military power are undoing the work that has been done during the last decade, and we must put a stop to that. We must also put a stop to the channels through which foreigners have been able to bring in opium, morphine and cocaine. There is a regular channel, there is a post office of a certain nation that deals with this particular drug. I tell you it pains me to think there is a regular government agency through which parcels are being sent and distributed in large areas. I understand that the net profit from the traffic in 1918 amounted to $800,000 —just from that traffic alone, through that channel alone. How shall we fight that—or shall we let it go? Can we leave it alone?

"After you see the necessity of such a fight we must ask the question, What is the dynamo of this great fight for freedom? What is the thing that enables nations to fight for liberty? I always consider the words of Christ, 'I am not come to give peace but a sword.' Most people conceive of Christ as a most tame sort of a man. He is far from that. He is certainly kind, He is certainly full of love, but when He comes to the question of right or wrong you know that He is a fighter. He fights the wrong, and never allows any injustice to continue—whether it is injustice between individuals, one class against another class, or one nation against another nation. Christ's message is to bring a fight against injustice, against wrong, against oppression, against tyranny: for light, for life,

for liberty. So in all this fight you will find that the basic or dynamic power that is behind the world's fight for liberty is Christ's conception of equality for all, equality among all classes, equality among all races, equality among all nations. That is a great fight, and that is a fight everyone of us is engaged in for life."

TO emphasize how this moral problem is getting hold of the young educated class, we quote from an article by Mr. Y. C. James Yen of Princeton University. "Will anyone who knows at all about China deny that nearly all our troubles, internal as well as external, are brought about through the corruption and selfishness of our national leaders and public officials? To be sure, the aggressive policy of a certain Prussianized power is diabolical and condemnable, but I regret to say that the party that is chiefly responsible for the present state of affairs in China is we ourselves. The foreign robber could not have broken in from without had not the national thieves opened the door from within. Unless we first break China up ourselves, no power under heaven can break her up. Fellow Christians, the fundamental solution for China's problems, political or moral, domestic or foreign, is not to be sought from without, but from within. The day is approaching when the religion of Washington, of Lincoln, of Gladstone, will produce in China the type of statesmen and public servants that she direly needs. Will you not help to hasten it? One student won to Jesus Christ is one good soldier enlisted for the cause in China. As such soldiers increase in number and in influence, the old corrupt party will suffer a natural selection and our country will then be in the clean hands of these men and women who love her, who will live and die for her."

These are the type of men that the Christian schools in China are producing. It is to these men, as well as to the missionaries, that China in her hour of travail turns. And in the final analysis it is these men who are going to win the fight against corruption in their own country and the aggression from outside nations. Never has there been a time in the history of missions when such a challenge has come to the church and especially the church in America. For generations, China has trusted America as her friend and even though President Wilson and the American delegates at the Peace Conference could not safeguard China's interests, yet the thinking people in China know that America is her friend. The Shantung incident is but one of many. Japan's attitude is logical. She wonders why she should be compelled to give up her spoils in China when Great Britain, France, Russia and other nations are allowed to retain the large tracts of China which were taken by force. It is only when President Wilson's Fourteen Points shall have become an accomplished fact that we need hope for a readjustment of the great nations with China.

In the meantime our duty is clear. The Church must press forward with ever more zeal. As China stands before the world in such a helpless condition today, and makes her appeal to the Church of Christ, we cannot betray her. Has not the Church been responsible for bringing the new civilization to China? Has it not been through the work done in the schools, hospitals, and churches, that China was brought to see her backward condition and to make the change from the old to the new? About thirty years ago, just such a challenge as this came to the Church from Japan and the Church failed to answer the challenge, with the dire result that Japan is perhaps the most agnostic nation on earth. God forbid that it shall be said thirty years from now that when China made her appeal to the Church, the Church also failed, but rather let us face the issue squarely and in His name who commanded us to go into all the world, go in and take possession of China for Him. That this is being done in a most helpful way, and as seen by those living in China, who are not engaged in what we call mission work, but who are keen students of conditions, we quote from Thomas F. Millard, editor of the *China Press*, who has written several of the most authoritative works on present conditions in China. The testimony is of the greater value, as no one will accuse Mr. Millard of being a churchman or in fact a mission enthusiast, although he has always been fair in his interpretation of mission work in China.

"About the religious results of foreign missions in China I am uncertain, as I am uncertain about spiritual forces in America. Statistics of conversions to Christianity manifestly cannot tell the story of foreign religious influence in China any more than church attendance can give the measure of morality in America. It is easier to estimate the work of mission schools and hospitals. The practical results can be seen everywhere. There may be uncertainty about the spiritual effect of Christianity with Chinese, but it is evident that modern education helps Chinese boys and girls to become better citizens, and that to relieve physical suffering and improve the public health and living conditions works out in China much the same as elsewhere. These schools and hospitals send out thousands of young Chinese into the modern professions, or with some degree of Western education, to spread their knowledge among the people. The civilizing force of foreign missions in China is incalculable, and in this work America has taken a leading part. Tremendous human effort and hundreds of millions of dollars have been expended in mission work, in providing facilities and in preparing for its extension. Missions in China have almost driven their original enemies—superstition and ignorance of strangeness—from the field, with great results accomplished, and greater results ahead."

Christian Unity and World Missions

WE live in the world's supreme missionary hour. The great Interchurch World Movement through its wonderful series of surveys has laid the needs of a lost world at the threshold of the Church. And the Church is rallying to meet those needs. This is the hour for which the "Spirit of Missions" has long been yearning and waiting. It is therefore the supreme Christian unity hour of the Church. Missions and unity are inseparable. They stand or fall together. The success of the missionary enterprise depends in the last analysis on a united Church, and the missionary enterprise is slowly and irresistibly bringing about the union of Christians. There can be no doubt that foreign missions is and has been for a long time the most effectual of all the forces at work for the final union of the Church. Nor can there be any doubt that the world missionary enterprise will require, demand and achieve the reunion of Christendom.

Missions make for unity by uncovering the inconsistency of our divisions. Indeed it can almost be said that the original demand in the modern movement for unity came from the mission field. The argument with which Thomas Campbell closed the "Declaration and Address" a century ago is the missionary argument. The incident he related then still illustrates the facts. "The following reply to the Rev. Mr. Cram, missionary from Massachusetts to the Senecas, was made by the principal chiefs and warriors of the six nations in council assembled at Buffalo Creek, State of New York, in the presence of the agent of the United States for Indian affairs, in the summer of 1805: 'I am come, brethren,' said the missionary, 'to enlighten your minds and to instruct you how to wor-

ship the Great Spirit agreeably to His will, and to preach to you the gospel of His Son, Jesus Christ. There is but one way to serve God, and if you do not embrace the right way, you cannot be happy hereafter.' To which they reply: 'Brother, we understand that your religion is written in a book. You say that there is but one way to worship and serve the Great Spirit. If there be but one religion, why do you white people differ so much about it? Why not all agree as you can all read the book? Brother, we do not understand these things. We are told your religion was given to your forefathers; we, also, have a religion which was given to our forefathers; it teaches us to be *thankful* for all the favors we receive; to *love* one another, and to be *united*. We never quarrel about religion. We are told you have been preaching to the white people in this place. Those people are our neighbors, we are acquainted with them. We will wait a little to see what effect your preaching has upon *them*. If we find it does them good, makes them *honest*, and *less* disposed to cheat Indians, we will then consider again of what you have said.' "

Mr. Campbell's exhortation is still applicable. "Thus closed the conference. Alas, poor people! How do our divisions and corruptions stand in your way! What a pity that you find us not upon original ground, such as the apostles left the primitive churches! Had we but exhibited to you their unity and charity; their humble, honest and affectionate deportment toward each other and toward all men, you would not have had those evil and shameful things to object to our holy religion, and to prejudice your minds against it. But your conversion, it seems, awaits our reformation; awaits our return to primitive unity and love. To this may the God of mercy speedily restore us, both for your sakes and our own, that *His way* may be known upon earth, and His saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee. Amen, and amen."

Furthermore, the urgency and difficulty of the missionary enterprise makes for unity by revealing the necessity of union. On this point missionary leaders are of one mind. It is said over and over again, "A divided Church cannot evangelize the world." In the preface of a recent missionary book the author writes, "Amid the solemnities of the closing weeks of the life of our Lord on earth, two desires for His disciples stand pre-eminent, Unity and Missions. Many other duties were left to be developed from His teachings, but these two were among those that were specifically emphasized. But while His immediate followers were characterized by Unity and Missions, their successors soon lost both. It is significant that with this loss came the decline of spiritual power. Now the followers of Christ are turning again to Unity and Missions. Some experience in missionary administration has convinced me that the two subjects are indissolubly connected. In proportion as the Church becomes missionary, it feels the need of unity, for it is futile to expect a divided Church to evangelize the world."

Another great missionary leader has recently said, "A real united Protestantism, filled with the Spirit of God, may undertake anything, but a divided Protestantism with all our communions in separate compartments must stand with hands palsied in the presence of the needs of the world today. . . . The Foreign Missionary Movement itself, looked at in a broad way, has been one of the very mightiest agencies for bringing people together. I myself felt the power of it instantly when I got to India in 1893. The appalling chasm between Christianity and all non-Christian religions is so overwhelming that all the friends of Christ are drawn spontaneously and irresistibly together. One can understand Macaulay when he said that is is impossible to discuss open or close communion or different forms of doctrine with people who are in the habit of worshiping cows.

"There is a mighty unifying influence on all the missionary field that has been drawing all our representatives in every far-flung battle front of the world into a great spiritual unity. They were the first people to conceive the idea of dividing up territory and allowing one denomination to occupy adequately a great section of a nation. They were the first people to conceive the possibility of uniting in great educational institutions. They were many years the first people in the world to dream of the possibility of training the native workers of all denominations in a single institution. The foreign missionary forces of the world have been pioneers in the matter of a spirit of unity and cooperation. It is necessarily so. All the spiritual laws of the world compel it to be so, for away back in His great intercessory prayer, our Lord asked that 'they all may be one that the world may believe,' and it would be a strange thing if those who give their lives to helping the world to believe could be divided in their sympathies one with the other."

FINALLY the vast magnitude of the missionary problem and enterprise makes for unity by giving us a true perspective of our differences. Dr. A. J. Brown's great book, "Unity and Missions," emphasizes this point. "In the white light of the nearer Christ, some of the obstacles to union that now appear to be so formidable may look considerably smaller. Mr. Nolan R. Best reminds us that the world weighs 6,500,000,000,000,000,000,000 tons; but that we would not quarrel with anybody who insisted that this figure was wrong by several millions of tons. We would say: 'A small discrepancy like that amounts to nothing. If we found out, though, that our grocer was weighing fifteen ounces of butter and calling it a pound, there would be trouble over that missing ounce. How much difference it takes to make a difference depends altogether on the size of things we are interested in. The bigger the interest, the less difference even a big difference makes. To be sorely troubled by matters of petty dimensions means simply that men have been weighing religion in scales of petty size. With bigger scales, their worries would be smaller. If a Christian has never thought outside his own peculiar church, then every item of that church's practice and theology will count with him as essentials, every least detail worth fighting for. But if he has looked out far enough to see Christianity encompassing the faith and hope, the contrition and the aspiration of millions of hearts who perhaps never heard of his denomination, the vision takes on a vastness that dwarfs himself and his special kind. Once a Christian gets that broad and far sight, the only things in the religion of Jesus which still look big and consequential are the elements of it comprehensive enough to include those millions.

"Any little wavering segment line can cut one group or another from the rest; but it takes a circumference like the orbit of a star to sweep the whole host into one. And the eye that has traced that mighty circumference has trouble afterwards in seeing the diminutive dividing lines. That arch of the sky, under which big facts so naturally take command over little, men never appreciate till they look aloft. Isaiah in his visions was granted sight of God spanning the sky with His hand, comprehending the dust of the earth in a measure and weighing the mountains in scales. Then the prophet understood that the nations are as a drop in a bucket and are accounted as the small dust of the balance. Even so, if we Christians can but have a little sight of the greatness of God, our theologies, our policies, our distinctions of name and custom would be with us also "accounted as the small dust of the balance."

Counting the Cost

By C. W. PLOPPER

OF the many perplexing problems of administration of the work on the foreign mission fields, probably the one giving the Executive Committee of the Foreign Christian Missionary Society the most concern is that of preparing the annual budget of expenditures after the estimates have been received from each of the mission fields. It is found each year that the Lord has abundantly blessed the efforts of our workers, opening up new opportunities for advance far in excess of the increase of funds made available by the church at home.

Each year the missionaries on the various fields work out estimates of what they feel to be absolutely necessary for the coming year. These estimates are carefully scrutinized by committees, passed upon by the missions as a whole and then forwarded to the office of the Foreign Society for use in preparing the annual budget.

The officers of the Society spend much time in preparation of the budget, of necessity cutting here and there until the amount approximates the receipts of the past year, with a conservative estimate of increase for the new year added. It is almost heartbreaking to the Society to notify a mission that a long desired plan must wait another year. Imagine the discouragement to the missionary. The following paragraph from one of the missionaries will illustrate:

"The mission had definite plans made for the funds asked for under the regular work, and it will be worse than pulling teeth to pare down the work to keep within the sum available. We thought we were planning for the least advance we dared, in the face of the commands of our Leader when we were asking for only $40,000 for 1920, and now to find it is only to be $25,000! A small community in our country would spend more than that on the running expenses of a single school, and any one of a hundred or more hospitals in a city like Boston wants more than that to run a single department of its work. Not to mention the hundreds of thousands being spent in many communities for single school buildings or hospitals or churches, and millions in many cases, and like sums for playground work and many other charities. But on the fields, we have to get along with $25,000 for running expenses for the Lord's work in a field as large as two Nebraskas, and work with a few hundred dollars for running expenses, hospitals that require three thousand, and carry on schools in the open with no, or almost no, equipment, and have to refuse to undertake many lines of activities for which there are crying needs in our communities, in our communities among the heathen which look to the missions for all that is best in our Christian civilization. Many times I know that the large-spirited missionaries feel all bound around by prison walls built of the pennies, so to speak, which the Church in its large magnanimity doles out to support their soldiers in the far-flung battle lines of the Kingdom of Christ. The missionaries 'launch out into the deep to cast their net' and almost ere they are started out they feel themselves pulled back by the invisible lines of limited contributions of the Christian Church. May the day soon come when the Church will hear it as it's command: 'Launch out into the deep and cast your net,' and 'Go into all the world.' I know the men and women on our home boards are doing their best to arouse the Church to a sense of its obligations, and that they feel the hurt as do the missionaries, so as we receive the offerings of the Church, we will say, 'Thank you,' through our tears, and 'We will make it go as far as possible.'"

The original General Fund Budget passed for 1919 amounted to $476,696.15 (This did not include special funds for buildings, etc.) The General Fund expenditures for the year amounted to $529,464. The added amount was due to added emergency appropriations by the committee through the year. The General Fund receipts for the year closing September 30, 1919, aside from amounts raised and expended on the mission fields, were $537,869.13. Adding to this the cash balance in the General Fund October 1, 1919, $43,332.29, gives $581,201.42 as a basis. On adding the estimated amounts from the various fields, and the necessary administrative and education home expenses, the amount totaled approximately $717,000 or $136,000 more than the basic amount. After careful study, cutting down $103,000 here and there, the budget aside from special items, was brought down to $613,976.83, or $32,775.41 more than last year's receipts plus cash balance. After due consideration by the Executive Committee of the Society, the budget was approved with the earnest hope and prayer that the brotherhood will provide not only this amount, but the $103,000 additional, that the amounts asked for by the field committees may be fully provided.

The itemized budget for China is given as a sample:

Running expenses of Mission (including salaries of native helpers, rentals, school and hospital equipment, etc.)		$49,000.00
Salaries of missionaries		71,200.00
Vacation travel (travel of missionaries to mountains for rest period)		2,311.25
Medical bills (the Society pays necessary medical expenses for missionaries)		1,200.00
Returning missionaries (to and from the field)		10,150.00
Missionaries' travel in homeland (church and convention visitation for the Society)		1,500.00
Moving expenses (missionaries transferred to other stations)		400.00
New missionaries (outfit, travel, freight and salary part of year)		12,484.00
Repair of mission buildings		1,600.00
University of Nanking (including amounts for vacancies on staff not filled by our board):		
Hospital	$3,900.00	
Current expense	8,400.00	
		12,300.00
School for Missionaries' children		2,000.00
Chuchow, wash and bath house for school		200.00
Chuchow, land adjoining chapel		300.00
Chuchow, hospital equipment		1,315.00
Nanking, organ for Girls' School		170.00
Nanking, piano for Girls' School		440.00
Nanking, furniture and equipment, South Gate chapel and school		350.00
Nantungchow, medicines and hospital equipment		2,442.00
Nantungchow, home for foreign and Chinese nurses, home for Dr. Yang (hospital assistant), home for Alexander Lee, Boys' School land and dormitory, campus wall, walks, etc., Girls' School and women's work		30,000.00
Work for China Continuation Committee		500.00
Miscellaneous		1,250.00
Total		$201,112.25
From Christian Woman's Board of Missions (the Christian Woman's Board of Missions shares jointly in the Nantungchow work)		$28,848.72
		$172,263.53

The High Noon of Missionary Opportunity

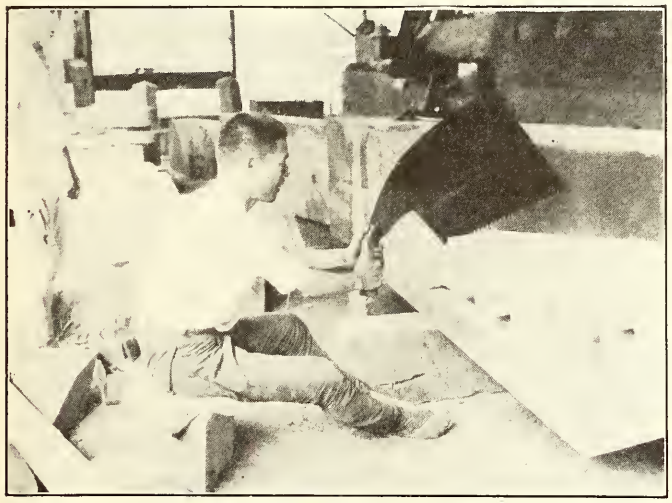
A Symposium

"NOW when old things are passing away is the time for us to make the one supreme gift in which we believe the safety and future hope of the world lie—a knowledge of the life and teachings of our Lord Jesus Christ. Let Christianity go as a beneficent power with new thoughts and new hopes, to be a link between all the races of mankind."

These words by Lord Bryce emphasize the fact that the high noon of missionary opportunity has come. The political changes which the world war has wrought, the crashing of hopes based on false beliefs, and the opening of the springs of human sympathy and benevolence make this of all times the day of supreme opportunity in the foreign fields.

Of the opportunity in Japan Miss Mary Lediard writes as follows:

Some think the high noon of opportunity in Japan has passed, but opportunity big and compelling still awaits the efforts of the Church.



Building a Buddhist Temple in Japan

More than any other non-Christian nation, Japan is in the limelight. Criticism, often harsh, unkind and thoughtless, is being hurled at Japan from all sides. The Korean trouble, her rule in Shantung and the ensuing boycott, her opium trade, her craftiness and dishonesty in business, her terrible social conditions and the immorality rampant on all sides, her superstitions and her lack of any real religious life—these and many others, true and untrue, are heard everywhere. If they are true (I don't say they are), but if they are, where can there be found a greater opportunity since opportunity is where there is the greatest need?

Japan is not yet Christian. Japan's Christians do not equal in number her licensed prostitutes, not to mention the hundreds of thousands of unlicensed ones. Japan has civilization; Japan has electricity, gas, street cars and railways. Japan has education—primary and high schools, colleges and normal schools and universities. Japan has an international standing, being the one non-Christian country under an autocratic military rule to sit at the peace table of the democratic world. But Japan has not Christ. She repudiates Christ with one hand while with the other she expects to greet on an equality the Christian nations of the world.

Now Germany's influence is gone. Democracy is on the march. Japan stands at the parting of the ways. Will she be autocratic or democratic, militaristic or peaceful, Christian or pagan? *Now* is the time for the forces of Christ in America to awake from their slumber and in all their wonderful power make Japan decide for Christ.

Is Japan "The Rudder of Asia?"

Is Japan "The Key of the Orient?" Is it right to say, "As Japan goes, so goes the Orient?" Or is Japan a menace? Is it right to term her "The Hun of the East?" Whichever be true our duty is imperative. We must give back to Asia, from whence He came, the Christ. Now is indeed the high noon of missionary opportunity in Japan. Send us money, men and women, and the prayers of a united Church.

Dr. W. N. Lemmon presents the opportunity in the Philippine Islands in the following paragraphs:

When the Americans reached the Philippines they found the word "home" had no place in the mind of the people.

In the three thousand islands there was not an operating room equipped for a modern operation. The first operation performed by an American surgeon was known far and wide and he was hailed as the "Americano who could make people die and bring them back to life again."

A black dog running down the street is thought to be the cause of smallpox and the signal for assembling the "saints" —idols—to appease the oncoming evil.

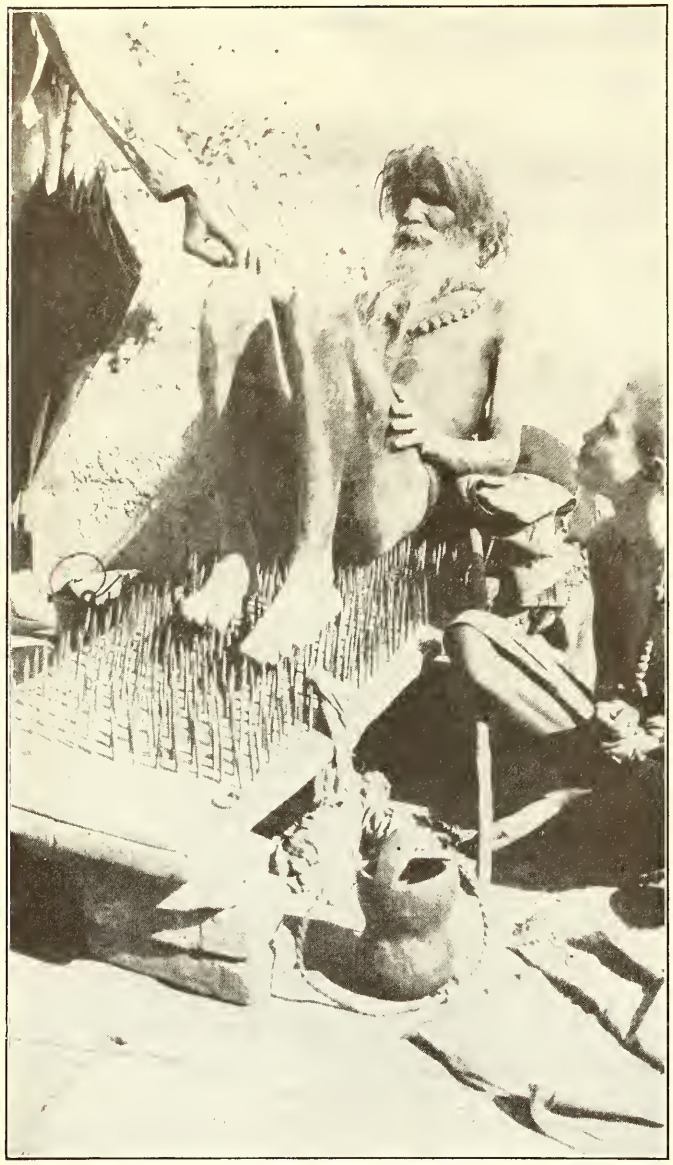
In less than twenty years forty per cent of the rising generation have learned to read and write. Five out of six of the health inspectors of the public schools of the city of Manila

Bible Class of College Students in the Philippines

are nurses trained by the Nurses' Training Schools of the Foreign Christian Missionary Society.

In 1913 Miss Mary Jane Chiles of Independence, Missouri, gave seven thousand dollars to build the Manila hospital. In six years this has gained a property worth more than thirty thousand. Last year the Mission received through this investment over twenty-six thousand dollars, which enabled us to maintain fifty beds and treat twenty-five thousand patients.

During the years of 1917-18 a member of the church at Bonham, Texas, gave three hundred dollars, which enabled the Mission to place Juan Baronia, a graduate of our Bible College, at the disposal of the united missions in war work, resulting in the conversion of one thousand soldiers of the Philippine National Guard. When the armistice was signed these returned to the various Islands to spread the light of the Gospel.



A Hindu Idea of Religion

A dollar given now will do more to stem the rising tide of materialism than ten given later. Who will "throw out the lifeline"?

India's readiness for the Christian message cannot be doubted after reading what E. C. Davis has written:

A missionary panther experience is very rare. The incident as related in January WORLD CALL is terrible. Terrible in the sufferings of Dr. Longdon and in the cost in missionary service. However, in the course of years in India very few missionaries are called upon to chase prowling panthers as sapolio chases dirt, or kick bears out of their dens with one's boot leg as C. E. B. did. Don't let such incidents scare you away from India. In the words of J. N. B. to his fretting daughter, "Forget it." Read further in WORLD CALL and listen to men and women who know and then answer this summons for doctors and nurses and evangelists and teachers in India. Who will take the Bilaspur hospital work when Dr. Crozier comes on furlough this spring? No one, positively no one, is in sight to continue that work. The nurse can't do it for there is no nurse. There has been none since Miss Minnie Johnson was invalided home after trying to do double duty as nurse and doctor in war days. Who will guard the health of the two hundred and fifty girls in the school and orphanage in that station and do the larger work in the Christian and non-Christian communities? Echo answers, "Who"?

Who will take the place of Dr. Longdon in the Pendra sanitarium to stay the hand of "white plague" among their own and the wards of other missions? Please don't ask Miss Andrus to try to do it alone for she is nurse and not doctor. Who are the doctors among our lady physicians here at home who will offer themselves for these two places? Will not others volunteer for other stations in India to reopen dispensaries long closed and obey the call of Christ to heal and teach the people? India is appealing for thirty-six missionaries and the means to support them in the several departments, not for purposes of enlargement, but simply to use more fully the equipment we now have in carrying out the command of our Lord to evangelize the nations.

That Tibet is waiting is evident from Mr. Baker's words below:

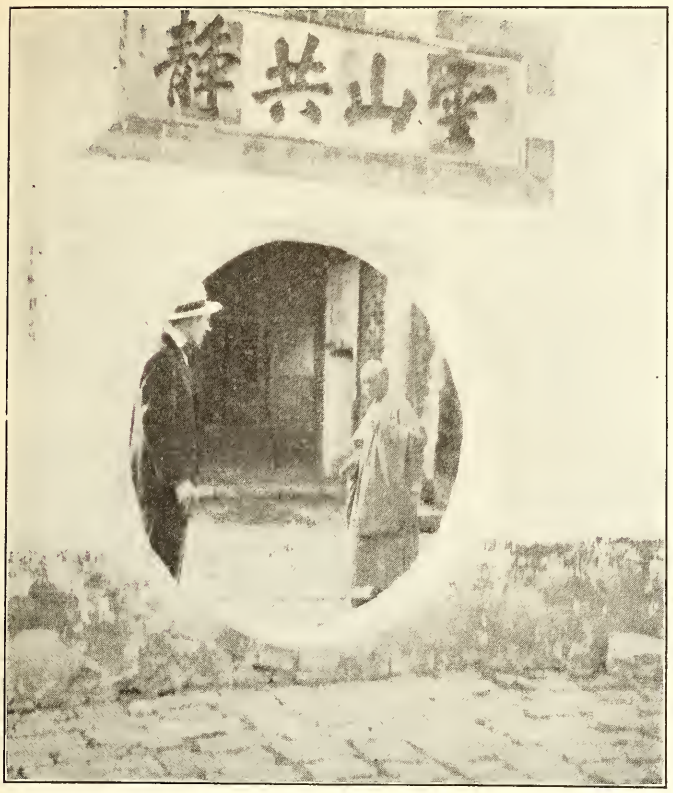
When the sun is pouring forth his greatest heat and light in America at the noontime, the "Land of the Lamas" is shrouded in darkest midnight. It has been thus for ages. In like manner for these many centuries while America has been living in the noontime light of the sun of righteousness and has been blessed and quickened by the Light of the World, this great, mysterious land on the other side of the earth has lain in an utter midnight of moral darkness, corruption and superstition. But this old, sin-cursed earth is turning on its axis. Lands that have lain in darkness are one by one being turned to the light until at last this far-away land of the midnight can already see in the eastern sky harbingers of the dawning of a day that shall bring it life under the noontime rays of the Light of the world.

These signs indicate that the political forces now at work may at any time open the doors of the "closed land" to the outside world. In fact it is not certain but that the missionary could even now establish a work within this great unoccupied land. Men must be prepared and equipped to enter in and turn these people from darkness to the marvelous light in Christ.

Who will question that China will cherish the gospel of Christ after reading the following paragraph by E. P. Gish:

China is today where Japan was fifty years ago. If the materialism that threatens to ruin Japan today is not to crystalize in China, it will be because enough capable. Christian young men and women, to mould her life, take her the gospel.

Beginning our Tibetan Sunday School



China's Door Is Wide Open to America!

Last spring the whole student constituency of China arose in a great burst of patriotic enthusiasm. They would be free men! Their faces are turned away from oppression and darkness toward freedom and light. Never a more pathetic picture, this hoary, decrepit giant among nations rising out of the mire on the backs of her young. Put in juxtaposition our own young, virile, God-favored nation. Think of her trained Christian constituency! Never a "Macedonian" cry like this!

Never were all classes so receptive as now, never so convinced of the integrity and power of the Church. For more than a month before I left Nanking every church was packed every night. In these meetings the most ignorant coolie sat beside the most venerable seer. They both had questions that only the Church was prepared to answer.

"O God, make us like the United States," is the prayer offered by a Chinese official in a little group. It is the prayer of millions in China. Our President's great utterances were like healing balm for the wounds of China. *We must make them good!* Who but the "Christ in us" is equal to these things?

That Africa is anxious for the message of life is clear from Dr. G. J. P. Barger's statement of the case:

Now is the time of supreme opportunity in Africa.

The trader is advancing faster than the missionary. Has the trader articles of greater value than the ambassador of Christ? The Catholics with State aid are endeavoring to preoccupy the land. The Mohammedans are going down the Sanga and Ubangi and Congo rivers into the district where we are working.

For less than 35 years have the natives of central Africa had missions among them. Shall we not make up to this generation for the long neglect?

The African is in a receptive mood.

Have we forgotten that this generation of natives cannot wait for the next generation of missionaries?

Their aged are waiting for the kindness of Christianity.

Their youth are waiting for the energizing power of Christianity that they may contribute a worthy part to the world's good.

May their innocent children not have to tread the road of superstition, fear, ignorance and uselessness trod by their fathers.

Their babes are waiting the tender ministry of Christian parents and doctors.

The greater part of two millions still waiting in our field.

The greater part of twenty millions in Belgian Congo, waiting, and as many more in each of the surrounding countries of the tropical belt.

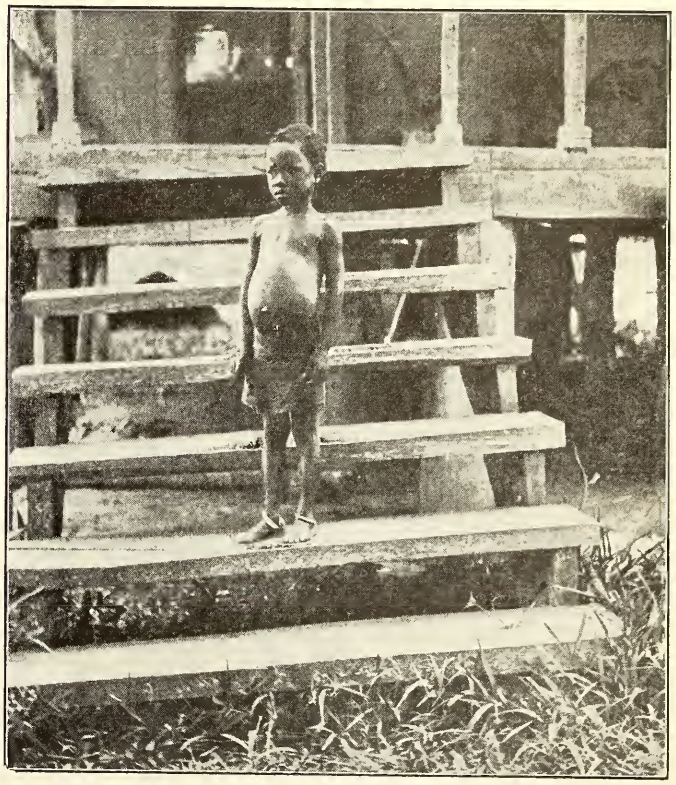
It is our God-given ambition to place in every one of our three thousand villages a Christian teacher, a school, and the Bible, in our generation.

The missionaries are coordinating, unifying and organizing their efforts along efficient business lines that they may be the most useful possible instruments in the hands of God in this work.

Shall the Church lag behind business in carrying on its propaganda and work in a big way, with the most efficient methods? Can the next generation of the Church do your duty?

In Africa's tropical belt lies one of the largest superfertile, noncontributing areas of the earth. Its development and contribution to the world's needs awaits the Church. Christian industrial missions is one of the great needs of these times.

The Foreign Christian Missionary Society is at work in all these fields. Much has been accomplished in the past, but never were prospects so bright or burdens so heavy as now. Now is the accepted time. Today is the day of salvation.



Africa Waiting—One of a Million

Program Helps

Women's Missionary Societies and Circles

Bible Study

THE TEN LEPERS

Luke 17:11-19.

"UNCLEAN! Unclean!" This pitiful, hopeless cry of the leper has echoed throughout the ages, awakening in the heart of man at the same time the human feeling of loathing at living death stalking abroad, and the divine thrill of sympathy at human suffering and misery at its greatest extreme.

"Unclean! Unclean!" The harsh, dull cry rang out suddenly on the clear morning air, as Jesus and His disciples approached the outskirts of one of the villages along the borders of Samaria and Galilee, on the last sad journey when He had "steadfastly set His face to go to Jerusalem."

This was not the first time in His ministry that lepers had appealed for help to the Great Physician. Matthew and Mark had already recorded what seemed to be typical cases of healing of leprosy, and these no doubt had become so numerous by this time that they did not deem it necessary to record this miracle. Luke, however, had not mentioned such healing before, and this wonderful restoration of ten lepers at the same time no doubt seemed of the deepest importance and significance to the "beloved physician."

The narrative is true to fact, for these men indeed "stood afar off" from Jesus, not daring to draw near, as such approach meant pollution according to Jewish law.

But this mattered not to Jesus, for scarcely had their piteous cry been uttered, "Jesus, Master, have mercy on us," than He called aloud to them, "Go and show yourselves unto the priests."

They knew at once the significance of that command; they understood that it bade them hurry off to claim from the priests the recognition of their cure, and their right to take their places once more amid the ranks of their fellows.

Suddenly, at the sound of the Master's voice, they felt the stream of a new life flowing through their veins and *as they went* they were cleansed.

Those who have seen the horrible spectacles of the ravages of leprosy by the roadside of some eastern city; our missionaries who labor among them and yearn for healing power to make their bodies whole, can conceive how wonderful was the boon which these ten received at the hands of Jesus.

Those who can only picture their misery can yet join with the others who really know, in thinking that no obstacle should have hindered the expression of a passionate gratitude by these ten to the Great Healer who had given them a gift more precious than life itself.

What selfishness, what Jewish prejudice, what shameful ingratitude prevented this expression? We do not know. Luke tells us that one of the ten, as soon as he felt the healing power, turned back, with a loud voice glorifying God; and he fell at Jesus' feet, giving Him thanks; *and he was a Samaritan.*

One can imagine the deeper sorrow in the heart of the "man of sorrows" pictured in His face as He said with infinite pathos, "Were not the ten cleansed? *but where are the nine?* Were there none found that returned to give glory to God, save this stranger?" And He said unto him, 'Arise, and go thy way; thy faith hath made thee whole.'"

The "stranger" had his recompense, for he was healed in both soul and body. The others were cleansed outwardly, but still had the leprosy of selfishness in their hearts. *"Are we of the nine?* Are we accepting the gifts of love and healing from our Great Physician today without pausing to give expression of our thankfulness to Him in lives of consecrated service?

ELLIE K. PAYNE.

April

The Healing of the Philippines

SONG.
INVOCATION.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study: "The Ten Lepers," Luke 17:11-19.
- Prayer.

MUSIC.
TALKS OR PAPERS.
- The Healing of the Philippines.
- Women and Children of the Philippines.
- Influence of Medical Work.

ROUND TABLE: Facts for the Busy Woman. Our responsibility to the Philippines.
INTERCESSION.
BENEDICTION.
PROGRAM HELPS:
- Leaflets: Women and Children of the Philippines, 3 cts.;
- Dividends from Medical Work, 3 cts.;
- Special Article, WORLD CALL, Page 26.

IMPORTANT: These leaflets should be ordered from the Literature Department, College of Missions Bldg., Indianapolis, Ind., and *not* from WORLD CALL.

Facts for the Busy Woman

"Some of the primitive Philippine tribes preserve an interesting legend which explains to their satisfaction the formation of the group of islands they occupy. According to their belief the earth was for centuries carried about on the shoulders of a giant. One day, in a fit of anger, the tired giant threw his load into the ocean, where it broke into many bits and formed what is now known as the Philippine Archipelago."

"There is no Filipino nation. Instead there are about 8,000,000 people who belong to the same race and are known collectively as Filipinos. But they do not speak the same language; they are divided into many groups which are bound together by no common traditions, ideals or interests. It had been the work of the American administration to weld these people into one, to give them one language and through that language make them familiar with Anglo-Saxon ideals. Roads have been built, breaking down the barriers which set the hillmen against the plainsmen, or the residents of one valley against the residents of another. Through American sanitation all are being given the heaven-sent blessing of health. Slowly the nation is building."

"It should be the pride and business of every American that this great undertaking be a success and that the Filipino people should finally take their place among the progressive and enlightened people of the world. But the work is only begun. It would be tragic for the Filipino people and humiliating to America to stop before its success is certain."

"Magellan himself probably did not realize the vast extent of the Philippine Archipelago which he had made known to the world, and apparently Americans do not yet appreciate it. Within the area of approximately 800,000 square miles, bounded by the fourth and the twenty-first parallels, and the one hundred and sixteenth and the one hundred and twenty-seventh meridians, there are, according to some Spanish charts, 1,725 islands, though several hundred of these are small and uninhabited."

"Upheaved from the deep waters of the Pacific by stupendous volcanic forces, many of the islands have bold outlines, mountains sometimes rising almost from the water's edge, while almost everywhere hills and valleys and streams diversify the landscape. The soil is fertile and the genial warmth of the north torrid zone and an abundant rainfall clothe the land with exuberant vegetation. Hills and mountains are covered to their summits with forests of teak, ebony, mahogany, camphor and rubber. Tropical vines twine about the mighty trunks. Rare flowers bloom in profusion. On every side 'fronded palms' 'lift their heads in air'. The bamboo waves its feathery tips from every hillside, while the ground beneath is thickly carpeted with grasses of many varieties. The Philippino Archipelago is one of the most beautiful of all tropical lands."

"The trying character of the Philippine climate is not due so much to high temperature or to particularly unhealthy surroundings as to the steadiness and humidity of the heat. The thermometer in the shade seldom rises above ninety-two degrees, but it hardly ever falls below sixty-one degrees, while the annual rainfall ranges from a minimum of eighty-four inches to a maximum of one hundred and fourteen, most of this occurring between June and December. It is a land of perpetual summer, with comparatively little variation from month to month."

"The people are divided into three main classes. The first is the Negrito, whose members are probably the aboriginal inhabitants

and who have been driven back by the stronger tribes until they are practically confined to the wild mountain regions of the interior of Luzon, Mindanao, Negros and Panay. They are an ignorant, degraded race, comparatively few in number, leading a wandering life and subsisting chiefly on wild fruits and the results of the chase.

"The second class is the Indonesian, which is found on the large island of Mindanao. The people of this race are the tallest and strongest of all the Filipinos. Nor are they wanting in some virile qualities of character. They are aggressive and for many generations have carried on a predatory warfare with the tribes of neighboring islands.

"The third class, and the one which forms the bulk of the population of the islands, is the Malayan. It occupies nearly all of that portion of the archipelago which is best known to the world, including the great islands of Luzon, Panay, Cebu, Negros, Bohol, Samar, Leyte, and several smaller islands. Whereas the Negritos are quite dark in color and the Indonesians quite light, the Malays are brown of an intermediate shade. In physical development they are also between the two races, being larger than the Negritos but less robust than the Indonesians."

"The Philippine Archipelago is not a region of large cities but of villages and plantations, with here and there a town of ten or fifteen thousand inhabitants. Manila is the only city of considerable size, its population being about 300,000."

"The unwillingness of the Filipino to work is a serious problem in the development of the Islands. He does not lead 'the strenuous life.' Rich soil, perpetual summer and simple wants are not conducive to hard labor. Little toil is necessary in a land where bananas, cocoanuts and hemp grow spontaneously, and where sugar cane, once fairly started, thrives so vigorously that the weeds cannot compete with it. A few hours' labor with a bolo will construct a hut of bamboo, and the leaves of the abundant nipa palm will thatch it. Clothing is an equally simple matter in that soft climate."

"I believe that Christian work among Americans is not only a legitimate but an absolutely necessary phase of our enterprise in the Philippine Islands and that we cannot ignore it without betraying a part of the trust which we have assumed."

"Nor is it in education to produce the requisite change in character. Education is as necessary as government. But there is no power in English, drawing, engineering and physics to make bad boys good. The first use of English by an Asiatic is usually to say 'damn'. It is notorious that all over Asia, missionary work is easier in the interior away from the treaty ports, where the natives have not been contaminated by contact with irreligious foreigners and their 'civilization.'"

"Our free institutions cannot rest on atheism. A republican form of government cannot live in an atmosphere of impurity and dishonesty. A stream cannot rise higher than its source, and in a republic the source is the people. No one sees this more clearly than the Christian men who are in the Philippines. Major Halford of the Army unhesitatingly declares that the Protestant missionaries 'are worth more than brigades and divisions of troops in the habilitation of the Islands.'"

"Calls for money to send out and to maintain missionaries and to equip Christian schools and hospitals should be received and heeded in the spirit of a moral obligation which is involved in our occupation of the Philippines, and which is none the less binding because it is not enforced by law."

"The Hon. John Barret, after a year's residence and study in Manila, said: 'I believe the Philippine Islands offer, perhaps, the most interesting and the most fruitful opportunity for missionary work in any part of the world at present. The people are wedded to old habits and customs of the church; yet, on account of these changes that are coming in, and this new life, they are looking out for what may be better along the line of religion. There is imminent danger that this vast population, dissatisfied with the conditions that existed before, will become agnostic, unless the great evangelical churches of the world will master the situation by using the opportunity offered by this unrest and willingness to change that form of worship which the people have been following.'"

"The Christianity of the Philippines is only a veneered heathenism. It will not be easy in such circumstances to build up a church of truly regenerated souls to make the people realize that a Christian must not gamble or be immoral, or spend Sunday afternoons at cock fights, but that he must seek to know and to follow Christ in his heart and life. Missionaries in other lands understand what a weary task this is. But it must be faithfully persisted in here as elsewhere. Our work in the Philippines is to preach a vital religion, which changes the heart and controls conduct."

Hidden Answers

1. What is a *durbar?*

2. Give the famous statement by Lord Bryce and its significance.

3. What do the natives of the Philippines regard as one of the causes of smallpox?

4. What is the startling statement of Bishop MacDowell regarding intemperance?

5. Explain Loujataka's proverb.

6. Why is the indifference of the masses the greatest obstacle to medical work in the Philippines?

7. Who is in charge of the colonization work among the Chinese?

8. What was the first act of a converted Chinese fortune teller?

9. What is our goal in the "Each One Win One" campaign?

10. What race forms the bulk of the population in the Philippines?

11. To what neglected field does the Board of Church Extension point us?

A Christian Chinese Christmas Celebration

NO message of the many that have passed through our hands has touched our hearts more deeply than the one that follows, bearing its message of greeting and of Christian love from the Christian Chinese children, to the homeless American children:

"I am sending to the little homeless ones whom you have in your care a Christmas gift which the Chinese children from the San Francisco mission gave at our Christmas party. We wanted the Christmas to be a very blessed one this year and we knew that it would be if it were a time of giving instead of receiving. The children were very happy as they gave for we had told them of the joy their silver dollars would bring to some motherless little one. The forty-three dollars and fifty cents was all given by the kindergarten and first grade children.

"The workers at the Institute send their best wishes to you for a happy, prosperous new year. May God richly bless you and your work is our prayer. Yours in His glad service. DORA D. WING.

Prayer Meeting Topics for 1920

MARCH

3. Christian Internationalism. New opportunities in mission fields. John 4: 34-38.
10. Wonders of the Gospel. Rom. 11:33-36; John 1:50; 5:20-29; 3:16.
17. A Prayer for Beauty. Ps. 90:10-17.
24. The Right Use of Opportunity. Luke 13:6-9; Mark 11:15-18.
31. Showing One's Colors. Dan. 6:10-13; Neh. 6:10-13; Mark 14:66-72.

APRIL

7. The Christian Inheritance. Matt. 25: 31-46.
14. Christian Internationalism. The missionary an expounder of international good will. Luke 10:25-37.
21. The House of God and World Peace. Ps. 122.
28. The Unexpected in Life. Luke 9:1-10; I Kings 21:17-26; Acts 3:1-10.

For the Week Ending With Easter

March 28. Palm Sunday. A. M., The Kingdom of Israel. John 12:12-19. P. M., "Nothing but Leaves." Matt. 22:18-26.

Monday 29. The Son glorified. John 12: 20-26.

Tuesday 30. The commandment that is new. John 13:31-38.

Wednesday 31. The Christian inheritance. Matt. 25:31-46.

Thursday, April 1. The Spirit of Truth. John 18:1-12.

Friday 2. Judas the betrayer. John 18: 1-12.

Saturday 3. The women of Galilee. Luke 23:50-56.

Sunday 4. A. M., Rabboni, Master. John 20:1-8. P. M., The hope of redemption. Luke 24:13-35.

Won to Win

By JESSE M. BADER

THESE are days of extending horizons and enlarging visions in the church of our Lord. Christian people everywhere are beginning to take more seriously the carrying out of the Great Commission of the Christ, "Go make disciples". At this particular time the Disciples of Christ are challenged anew with a great sacred task that demands united effort, ready hearts, prayerful spirits and deepened consecration, if we are to win 100,000 to Christ and the Church in the six weeks from February 22 to April 4. This means that each local church should strive for a ten per cent gain in local membership as a minimum goal. The campaign will fail in its purposes and plans unless we stress very often and very strongly that each one won should strive to win at least one. This great goal is not impossible. The Methodists after a loss in membership last year of 55,000 are seeking to win 1,000,000 in six months, from December 1, 1919, to June 1, 1920. Our people are seeking to win at least 100,000 in six weeks. This glorious task should have the right of way. In every church among us everything should be set aside that does not lend itself toward this great end. In our individual life, pleasures, social engagements, and even business, all should give way and become absolutely secondary. We dare not in these days limit or hinder God in the salvation of the lost. Every Christian among us should become a conductor of power, should become a vessel to convey the water of life to others; a channel through which the streams of life flow out into every corner of human society.

As a people we have always stressed evangelism. Our preachers have always sounded the evangelistic note in their presentation of the gospel. This was the secret of our early growth. It was not an uncommon thing for each disciple of our movement to carry the New Testament in his pocket, ready to draw that spiritual weapon in self defense or to show another the plan of salvation.

I think that all of us will confess that even though we have a rich evangelistic heritage back of us yet we are not as faithful in soul winning as we should be. There are scores of elders and deacons among our churches who have never won a single soul to Christ by individual effort. They are not taking the time nor making the necessary personal preparation to do this work committed to each Christian by his Lord. Part of the blame can be placed at the door of the pastor and evangelist who has not put forth the effort to definitely train the laymen how to go about the work of winning a soul for Christ. Men are trained to meet other men one by one to sell life insurance, to sell goods, to solicit members for lodges and to make political converts. These same men if trained for it, if fired with zeal to do it, if filled with a passion for and a sense of obligation to the unsaved, they would go out and convert their fellows with a success hitherto unknown. A new Christian boldness would come into the life of the personal worker, an unbounded joy would spring up and the church would receive a new spiritual power. It does not take any Christianity to turn an ice cream freezer but

it does take Christianity to win precious souls to Jesus Christ. Those who are won must win; those told must tell; those saved must save another.

A Task for All

In our New Testament Evangelism we must go back one step farther, and put more stress on the obligations of each member of the church preparing for and doing personal work. In every church as large a group as possible should be in training for this campaign in the art of soul winning. The pastors and evangelists alone can never win this world to Christ but if the whole church would arouse itself to this duty and if each disciple of the Master would tell another and that one should tell another and so on, it would not be long until the last person of this world would hear the story of redeeming love.

Personal evangelism was the method used by our Lord. His first disciples were won to Him one by one as He called them by the sea or from the seat of customs or talked with them by the way. He called Peter and Andrew, James and John from their nets and said, "Follow me and I will make you fishers of men." He preached to the masses, but very much of His noblest teaching was in personal conversation. He talks to the woman at the well, to Zaccheus in his home and to Nicodemus at night. His disciples imitated Him in this method. At the house of Cornelius Peter preaches to a household; Paul and Silas preach to the jailer; Paul preaches to Lydia and to the little group of women with her.

In the early church the same method was used also. Every convert to Christianity became a flaming evangel to tell the "sweetest story every told". History records that during the first 300 years almost the entire known civilized world was taken for Christ. Why? Because each member saved, saved others and each one won, won others. "They that were scattered abroad went everywhere preaching the word." Acts 8:4. Soul winning is the finest of the fine arts, but today in the average church among us, it is a "lost art". Few Christians take seriously the obligation of soul winning. They depend upon the preacher. Everywhere at this special season let great emphasis be placed on the necessity of each one winning at least one other. Unitedly let each church give itself to the task of not only winning souls but training soul winners. The church evangelical many times means the church on ice, but the church evangelistic means the church on fire. The gospel is contagious and goes from soul to soul and from heart to heart. Wesley's motto was "Tell it to the man next to you." and because his followers were consumed with a mighty passion to win others to Christ, the movement grew most rapidly.

The Place of Prayer

Prayer should have a large place in the whole campaign. Prayer should permeate and dominate so that the entire movement is kept on a high spiritual plane. Spiritual work is done in a spiritual atmosphere. Prayer changes things. Mighty things are wrought by it. Many Sunday school teachers follow the wise plan of making a prayer list of their scholars that are not in the church, and remembering them each one by name in daily prayer.

A new interest should be awakened in the study of the Scriptures during this campaign. Especially should the church be studying the accounts of the conversions as they are recorded in the Book of Acts. Preachers should preach the message of salvation with a new zeal and power. The reading of tracts and books on personal work and evangelism should be greatly encouraged in all our churches. God's remedy for this needy hour is His healing gospel of salvation.

Every Sunday of the campaign should be Decision Day in the Bible school. The most careful preparation should be made for the invitation. There should be an atmosphere of reverence and great earnestness while this service is being conducted. Many churches will form study classes for the junior boys and girls especially, during the regular Bible school class period, when definite instruction will be given on how to become a Christian. It is the writer's experience that few parents object to their sons and daughters becoming Christians if they feel the boys and girls are taking the step intelligently. The pastor or some consecrated leader in every church should see that this instruction is given most carefully. While seventy-five per cent of our conversions come from the Bible school, yet it is a deplorable fact that a large per cent of the Bible school are never converted.

One of the powerful spiritual forces growing out of this entire campaign will be a group of Christian men and women trained in personal work, who will mean much to the church in the future. No work so vitalizes

and spiritualizes a congregation as that of personal evangelism. We have four gospels in the New Testament which we designate "The gospel according to Matthew, according to Mark, according to Luke, and according to John." But the personal question for each one is "what is the gospel according to me".

These are significant and encouraging days for evangelism. Many denominations and communions linked together for cooperation in the Interchurch World Movement are all planning similar campaigns such as ours at this time culminating Easter Sunday. This encourages and stimulates us all to know that many others are planning for great ingatherings at the Easter season. We predict that the Easter season of this year will see the greatest ingathering in membership for the churches of Protestantism in all the history of the church.

A Compelling Need

The need is terrific and compelling. One-half and more of our America has never acknowledged the authority of Christ and knows nothing of the gospel saving and keeping power. Many will not be reached at all, if the church fails to respond to the challenge of this hour.

Let us take then our message to a needy, sinful world; those who have received are under orders to go and give that that is more precious than silver or gold. Men wait. "Say not ye there are four months and then cometh the harvest? Behold I say unto you, lift up your eyes and look on the fields that are white already unto harvest." The call is for reapers. Are there any who dare not respond? One human soul is worth more to God than all the planets cast into a single jewel.

"We must win them one by one
As the Master did of old,
When He said to His disciples,
Follow Me.
Stooping down from heights of ease,
Seeking only God to please,
Pointing ever to the Christ
Of Calvary."

Kansas City, Mo.

A Call from the Pan-Handle—A Typical Case

IN this article I am giving a sample of the letters and appeals which are continually coming to our Board of Church Extension.

P. R. Huckleberry is the pastor at Clarendon, Texas, and the substance of his appeal is given to remind the Disciples of Christ of the waste and peril in delay. The congregation at Clarendon has been much in meditation and prayer over the problem of a new building. The congregation is forced to have more room. Their present building is one of those ancient, ill-arranged, no-class-room buildings, utterly inadequate. The main auditorium is only 30x36 with an annex 10x18 for choir and pulpit, with a baptistery in the center of this annex. This inadequate building has an ideal location just one block from the business section of Clarendon but not on a business street. The church is out of debt and has the fine reputation of paying all bills promptly. Their resident membership is one hundred.

About eight years ago, the church at Clarendon faced a similar condition with a growing Bible school, additions to the church by primary obedience and crowded for room. The neighborhood saw that this church had a wonderful opportunity and a campaign was inaugurated for a new building, but for certain reasons the campaign failed. Result, the church became sadly disorganized. The Bible school diminished to a handfull and nothing good was accomplished.

In 1918 Mr. Huckleberry came to Clarendon to preach two Sundays out of each month while he was working as a salesman. The conditions were discouraging and heart-breaking, but by the faithfulness of the pastor and the congregation, the average attendance of the Sunday school was increased from twenty-three to one hundred and ten. There have been fifty-nine additions to the church, and since November last the church is paying for full-time preaching, paying $150 per month and furnishing their minister with a modern parsonage. Good fellowship prevails, the preaching has been in love and simplicity and additions are had almost every Sunday. The members are wealthy but are the finest kind of church workers.

On January 1, 1920, the church comes up to the same situation that it had eight years ago. God has given them new faith and opportunity. Shall we help them to use it? They are proposing to build a modern church which will be a real workshop. This is their moment. The hour was struck. With an overcrowded Sunday school on January 25, a friend of the church, who was present, offered $500 for a new church building which would be a religious educational plant for Clarendon. Several members immediately promised $500 each for the new church building. Some thought the old building could be remodeled, but the wisdom of Christ prevailed, and it was decided not to put a new patch on an old garment. Therefore, a new church building is to be erected if the Board of Church Extension will furnish $2,500. They are building for the present and for the future.

The Junior College of the Methodist church is in Clarendon. The Methodist church has one thousand members but at present they are not willing to lend any cooperation. The young people are continuously coming to the Christian church and the brethren propose to make it very attractive for them to continue to come, that they may be instructed in the way of the Lord.

The Pan-handle district has been sadly neglected by the Disciples of Christ in fields which had great opportunities and promise. The preacher writes:

"My heart's desire and prayer to God is that Clarendon and vicinity may have an opportunity to hear the pure gospel of our Lord and in order to this end we must have an adequate house in which to worship and teach the multitudes. May the wisdom of the Holy Spirit attend the deliberations of your Board and distribution of the funds in your care. We have tried to make our appeal in an unselfish way and do not want to rob Peter to pay Paul. Awaiting with much hope the decision of your Board, I am faithfully and obediently, yours in Christ's name,

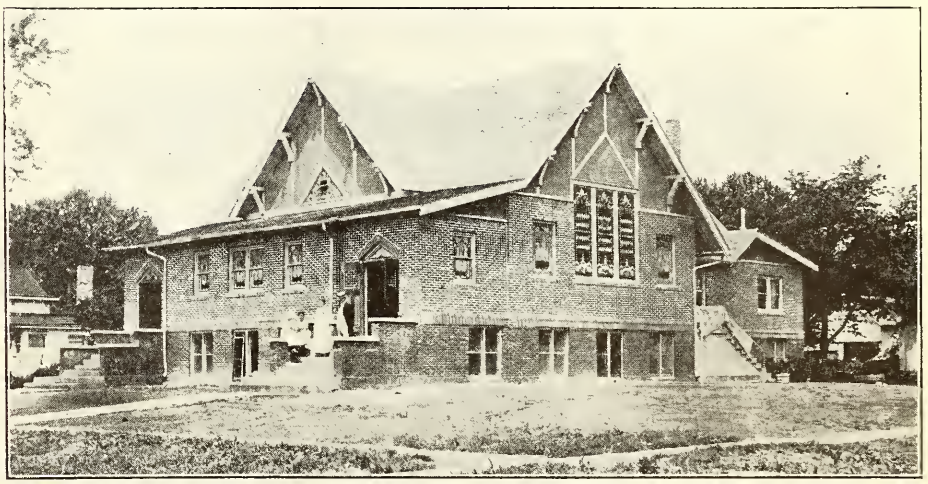
"P. R. HUCKLEBERRY."

This appeal should be blazoned in WORLD CALL because it shows in such a fine way the appeal from a real American church in a growing little city of America, where the people have a mind to do Christ's work.

G. W. MUCKLEY.

A Red-Letter Day

April 4 will be a red-letter day in the calendar of our Bible schools, and in the National Benevolent Association, and in the lives of the 550 or more persons in the homes of the National Benevolent Association. It will be Easter Sunday, the day on which the Bible schools celebrate the triumph of our Lord over death by bringing life in larger measure to those who suffer. It is the day when the happy, home-protected children make their free-will offerings for the care, protection and support of the children who are homeless. It is the one day in all the year on which the young and old of the church unite in providing the bread-and-butter fund necessary for the support of the children and old people in our homes. It is a red-letter day, therefore, in the lives of the members of our great family because on that day they are assured of comfort and support for the year. The Bible schools have for 28 years observed Easter as Orphans' Day. The National Benevolent Association will this year, as it has always done, furnish a program for use by the Bible schools, and will furnish literature and collection envelopes. Order supplies early, make ample preparation that the offering may be generous as the need is great.



Church at New Sharon, Iowa, Aided by Loan of $4,500 from Church Extension Fund

Church Extension in Colorado

TOP—Unique Ceremony of Scrapping the Old Tabernacle (Back of Congregation at Left) Conducted on the Rough Floor of the Church-to-be. LEFT—Driving the Stakes for the New Building. RIGHT—The Tabernacle-Built-in-a-Day. BOTTOM—The New Building, Montrose, Colorado.

Church Extension and the Rocky Mountain District

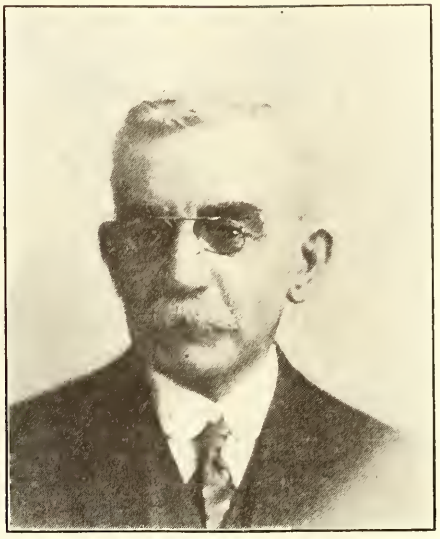
IT is a wonderful story here in Colorado to hear about what Church Extension has done for the cause. Of our more than fifty church buildings, forty of them have been built with the help of the Church Extension Board. But in the organization of the Rocky Mountain district, and in the work that has been carried on here in the last four years, the contribution of the Church Extension has been an indispensable factor. In four states in four years we have had the privilege of building six churches, and in each of these cases the loan made by the Church Extension has been the deciding element, and it is the simple truth to say that the work of building would have been impossible if the Church Extension Board had not been ready with the loan. And the nicest thing about it all is the promptness, and the efficiency with which the board always comes through with all their obligations. I have found them always ready to listen to a real appeal, and ready to extend the credit that was needed for that particular field, to meet a particular building problem. At Ogden, Utah, in 1916 we asked for $4,000, and though just at the moment the loan seemed a bit large, the board said that if this amount is necessary to insure the building, then go ahead. We did go ahead, and as a result the property that was made possible was at dedication day easily worth $11,000, and the cause in the second city of Utah was made secure. At Limon in Colorado, at Carpenter and at Burns in Wyoming, and at Las Vegas in New Mexico, it was always the same. None of these new buildings would have been at all possible without the financial security given by the Church Extension loan.

The last of the churches to triumph, and a mission of the Colorado Board that has had a full share of the ups and the downs that come to a new community, the church at Montrose, is nearing completion, and is able to say that its fine new $16,000 building was only made possible by the splendid loan that put the building program on its feet. The Tabernacle you see in the picture was built in one day—in 1910. In it these people have prospered, they have prayed much and waited long, and when the time came for the supreme test of all the years that they had struggled, the Church Extension heard their call, extended them a credit that has made possible the new building which they will be ready to dedicate in March.

Church Extension has a real business basis. It has a real business management. And is now entering upon a time when it will have a real business experience. Today we have more need of Church Extension than at any other moment in the story of our brotherhood. We must build educational institutions in which the church must work. We must build community centers, adequate to become the base center of the religious life of a modern community.

Church Extension is ready and able to help our brotherhood do this. The west faces a vast building program. It cannot do all that is needed alone. In the Rocky Mountain District our mission churches must have the help of the Church Extension loans.

CHAS. WM. DEAN,
Superintendent.



Sunday School Secretary of Great Britain

THIS will introduce J. Flisher of Manchester, England. Brother Flisher is secretary of the General Sunday School Committee of the Churches of Christ in Great Britain. We have one hundred sixty-seven schools in Great Britain enrolling 17,393 scholars, and 1,921 teachers. There were three hundred forty-one scholars reported last year at the Annual Meeting held in Glasgow, who had united with the Church.

When I was in London last summer I had a very pleasant conference with Mr. Flisher and also with T. H. Fraser of London, who is chairman of the General Sunday School Committee.

Mr. Flisher has given many years of faithful service to the Sunday school work for people in Great Britain and is held in highest esteem by all the brethren.

ROBERT M. HOPKINS.
Cincinnati, Ohio.

That New Building—Don't Wait Any Longer—Build Now

BRETHREN, I want to talk to you about that new building! As you know, many of you have been laying plans for a new building for a long time. You have been waiting for prices of materials and labor to come down. Possibly you were justified in postponing building operations while we were at war, but the war is now over, and has been for sixteen months. Don't be like our deadlocked and do-nothing Senate. It has put our nation to shame before the world by its inaction. Do not put the cause of Christ to shame in your community because of *your* inaction. Our delay in ratifying the treaty and entering into cooperative relationship with our allies has delayed the world reconstruction processes and meant death to millions of innocent ones.

The Church's delay in these after-the-war days will mean spiritual death to many people and communities. To continue to wait, merely for prices to come down, is a mistake. Some of you have waited so long already that you have sinned away the day of opportunity in your community. While you have waited, the brethren of other communions, especially the Methodists, Presbyterians and Baptists have pushed their great forward movements to completion and are now building, in many communities, modern churches, and are thus meeting the new demands of this new day.

Prices *are high*, but money *is cheap!* There never was a time when money was so easily secured as now. The past year has been the best in the history of the Board of Church Extension for the return of loans. Many long-standing loans, loans that were in bad condition, if you know what that means, have been paid in full in recent months. There is a perfect orgy of spending today! It seems that everybody, both rich and poor alike, have acquired the habit. The November report of the Federal Reserve Board says, "Never has there been so much spending, so much demand for expensive articles, and such disregard of prices. This condition applies in both small and large cities alike."

Two of the members of the Board of Church Extension, with many years' experience as builders in Kansas City, feel that building and construction work of all kinds should proceed, and to delay building, merely on account of high prices, is a calamitous mistake. The old saying, "While the getting is good, get a plenty", still has wisdom in it. Brethren get your money now and begin that new building. If you need help, remember the Board of Church Extension is still doing business at the same old stand, 603 New England Building, Kansas City, Missouri.

JOHN H. BOOTH.

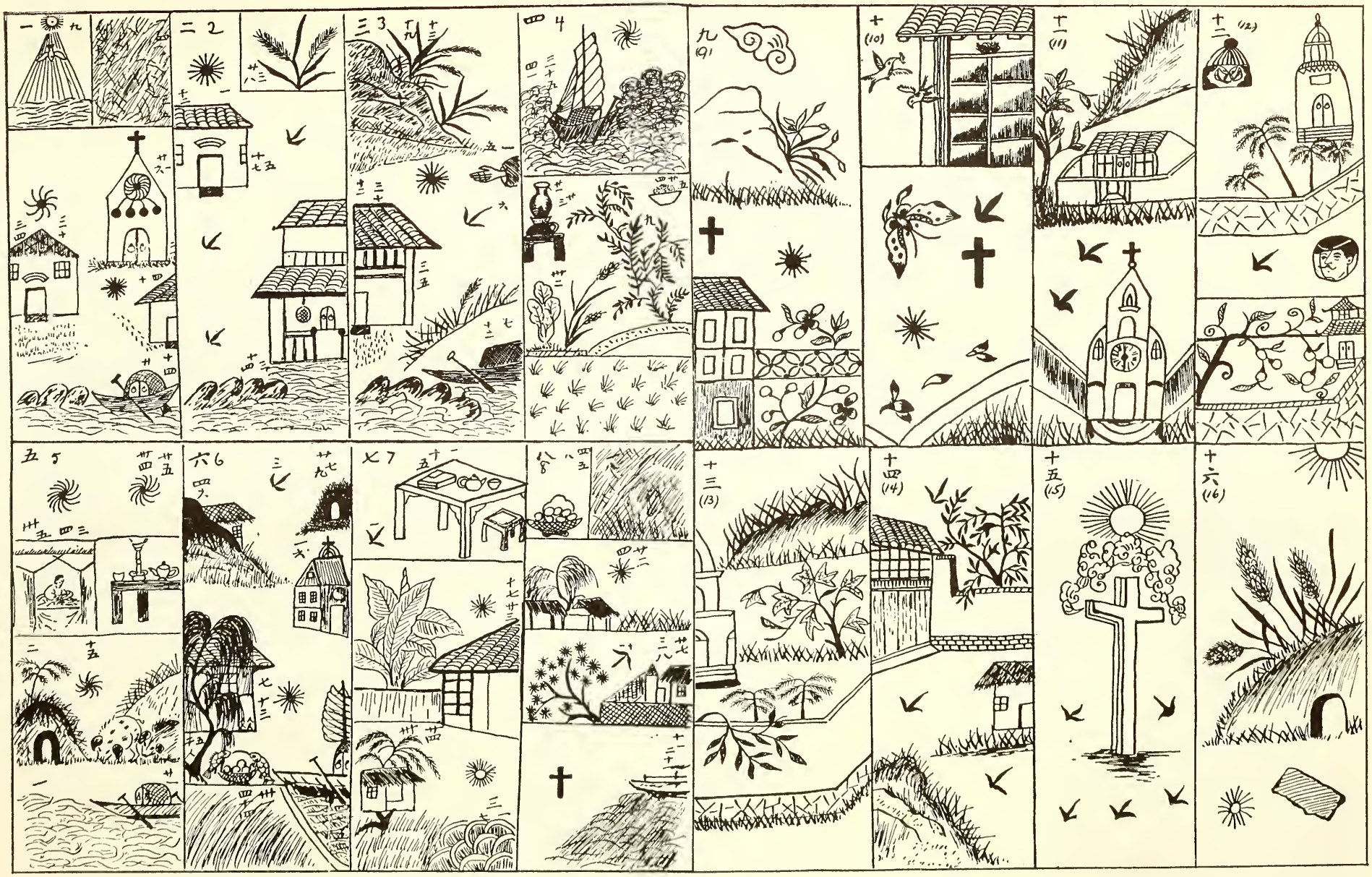
Radicalism Not the Cure for Unrest

Statistician Says Religion Is the Vital Force Needed—Address by Babson—Motive Power Which Sent Out Pilgrim Fathers Is Necessary

"WHAT is the need of the hour? What is the 'something' which seems to be lacking today? As a cold-blooded statistician, I believe that 'something' is religion. We have the resources, the intelligence, labor and capital, but we lack the motive power which drove the Pilgrim fathers to these shores three hundred years ago and which has been the inspiration of all forward movements of the centuries. We are like a wonderful watch with a fine case and perfect wheels, but without the spring."

Roger W. Babson, widely known statistician, was very serious in his recent address to the Rotary club at their luncheon in the Hotel Sinton. His subject was "America's Undeveloped Resources" and he discussed in connection with these things his views on the present unrest in the world. "We are actually drowning in undeveloped natural resources and opportunities," he said. "The great masses of our people are only from three to five per cent efficient. Better conditions will not be brought about by any revolutionary system such as socialism, I. W. W.-ism or any form of radical legislation. Conditions will be bettered only as you and I help more individuals with whom we come in contact; the members of our family; the people who work with us and for us and the neighbors who live on our street. We must substitute faith for fear and service for covetousness.

"We make the labor problem by not understanding it. Let us give as much thought to developing the latent power in labor as we have given to developing steam and electricity. Then there will be no labor problem and the cost of living will be only a fraction of what it is today."—*Cincinnati Times-Star.*



The Gospel of Mark in Picture and Symbol by a Chinese Woman

The above was made by one of the women in the Wuhu, China, church. Following straight through Mark's gospel, chapter by chapter as numbered in the drawing, and using the key given below, it will be found a remarkably clear interpretation of the incidents related.

Star = Miracle. Dagger = Opposition. Cross = Christ's suffering. Entrance = Christ enters a home. Oblong building = A synagogue.

Note chapter four: The star symbol denoting the miracle of the calming of the sea; the picture of the boat in which Jesus sat as He told the parables to His disciples; the parables of the sower, the mustard seed, the lamp and the bushel.

"Cast Thy Bread Upon the Waters"

By ESTHER MacLEOD

SUNDAY, August 10, was a great day for the Tibetan Christian Mission, for our friends and supporters at home, and especially for some of the people at Batang. On that day thirty-one people were baptized here. Two of these you know—Doris and Dorothy Shelton. Besides these, there were five full-blooded Tibetans, seventeen Chinese and seven of mixed Tibetan and Chinese parentage. I want to tell you about the events of the whole day, as they came to us, and see if, with the account, I can pass on some of the happiness which all felt on that day.

I wish you might have been with us in the church that morning. We had one service instead of our usual Sunday school and church. After the opening exercises the very young children were dismissed, to make room for the older ones who could better understand what was to follow.

Mr. Ogden and the native evangelist, Lee Gway Gwan, both spoke, and explained to all present the meaning and importance of the stand those about to be baptized were taking, and the meaning of the baptismal ceremony. They spoke with great feeling, for both had worked and prayed years for the results of that day.

After this came the confessions of the candidates. In addition to the formal confessions, most of them gave their own individual testimony, and it was certainly delightful to listen to these Most of the people present were not Christians. They were well acquainted with the people who stood before them and told them of their religions experiences, and all seemed greatly impressed. Each one spoke straight from his heart, in his own words, and in the simple, natural way these people have of putting things.

One Chinese of the number had formerly made his living by fortune telling, a thing in which most of the people of Batang put great faith. He confessed that he had known this was false when he practiced it, but that he had done it merely to make money. Then he took his fortune-telling book and tore it to pieces before the crowd, saying, "You are foolish if you believe this, for I don't believe in it myself." We hope this demonstration may have shaken the faith of many in such things.

The men who were to be baptized were seated on one side of the platform and the women were on the other. The men testified first, and then the women.

Here I want to say a word about these young women. There were nine of them with Doris and Dorothy, most of them about the age of our high school girls at home. Tibetan girls have much the same sweetness and charm about them that is common to girls of this age at home. Almost all summer these nine girls have met once a week with Mrs. Ogden and the evangelist, studying the Bible, finding out what it means to be a Christian and learning to pray. They are not one bit long-faced or "sanctimonious" about their religion, but speak of it more naturally and freely by far than western girls can do. I speak of the Shelton girls with the others, because, besides being real American girls with American culture and refinement, they are real Tibetan girls, so far as all the good qualities of Tibetan girls are concerned.

At the church that day Doris Shelton stood before her many friends. All of them, from the youngest child up, love her and Dorothy, and are much more interested in them than they are in the grownup missionaries. The missionary children have a way of getting next to the hearts of the Tibetans, which older folks can't learn altogether. The children don't learn it. With them it is natural. Speaking in their own language, which she speaks as they do, Doris gave her testimony for Christ.

A sixteen-year-old girl who has lived with the Ogdens almost from babyhood, spoke sweetly and earnestly. One other Tibetan girl I want to mention. Her name is Della. Her father is dead and her mother is our Bible woman. Della has been under the influence of foreigners and in the Mission school most of her life. She has been living in our home since Christmas. Her father and mother were among the first to be baptized here, and so it was touching, especially to those who had known her father, to hear her

The New Day in Tibet. Lee Gway Gwan Baptizes Thirty-one

Tibetan and Chinese Men and Boys of the Batang Church

testify. She said: "I love Jesus and am glad that I can be baptized. I want to have my sins washed away and go to heaven when I die."

Among this crowd of girls was the evangelist's young wife. She has been thinking about "coming to Jesus" for a long time, but for folks here, the way is not made so easy as at home. Instead of encouragement from friends and relatives, they receive ridicule and threats. This young woman's parents were especially bitter against the foreign religion. However, she believes in Jesus, and so she came in spite of opposition. She told Mrs. Ogden that her courage wasn't very big yet, but she thought it would grow all the time. I think, myself, that she showed great courage in this first step. Lee Gway Gwan, her husband, had said to her that he loved her so much that he wanted to be with her in the next world. "How would it be," he said, "after we die, if you were in one place and I in another." He said it would be the happiest day of his life when she became a Christian, and it must have been, for he surely was happy. His face was beaming with joy. He said the next day that he was tired, but it was a "blessed tiredness."

When the girls were through with their testimonies they sang together "Jesus Loves Me." The people here all love that song.

At the close of this service we went to the big pond back of Dr. Shelton's house. There we stood on the banks, a large crowd—not many believers, but all were respectful and interested, as they witnessed a sight many had never seen before.

Lee Gway Gwan did the baptizing, Mr. MacLeod assisting. On the shore we all sang, "Oh! Happy Day" as one by one the happy ones stepped down the Tibetan ladder into the water. The song never had such meaning for me before.

There were two old men baptized. It was a miracle indeed for these who had passed their lives under the lama's power, to have their heart changed when they were old. One old man said he was very sad because he had nothing but a wasted, worn-out body to bring to the Lord, while others were young with long lives before them. One man was blind, and it seemed that if there was one who was happier than all the others, it was he. Others were well and strong. This crowd was a demonstration of the fact that Jesus is able to save men and women of all ages and conditions.

Lee Gway Gwan with Doris and Dorothy Shelton, Whom He Baptized Along with the Group Mentioned in this Narrative

The spectatore were a large and interesting group—Americans, Tibetans and Chinese—completely surrounding the pond. Among the Americans let me mention Dr. and Mrs. Shelton, who were probably the most interested persons there. Their two daughters were being baptized, and by whom? By the man whom they had befriended years ago, before Dorothy was born. Dr. Shelton took Lee Gway Gwan from the streets into his home, when he was almost a beggar. He has grown to be a very excellent preacher to his own people, a great power for Christ here in Batang. He was one of the first converts whom Dr. Shelton baptized, and now, in return, he is baptizing Doris and Dorothy. No wonder the doctor is touched.

Among the spectators were some travelers from Lhassa with their fine robes and aristocratic airs. They happened in just at the right time to see this sight, which must set them to thinking about this new religion.

The day of our baptizing was also a big day with the native priests, for on that day they were to bring out their idol and all the people must hasten to the place and worship or else they will be in trouble with the priests. We hoped this would not happen during the baptizing lest our crowd might suddenly leave us. However, when we were about half way through the gong sounded; but to our surprise and joy not a person moved, and we heard that there were more with us than with the others. This respectful attention, even to the point of neglecting their own religion and incurring the wrath of the priests is a sign that a new day is dawning in Batang. "The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined."

At the baptizing we thought of the Bakers and wished they might have been there to witness the fruits of their own labors. Although they are away from Batang still they are having their part in the work. Some time ago the evangelist had a letter from Mr. Baker in which he said he was praying for the church every day. Lee Gway Gwan

Women and Girls of the Batang Church

was much moved by this, and he said: "Now the Spirit will surely come with power."

The Christians had a meeting after the baptizing, in Dr. Shelton's house. It was a delightful meeting, every one happy, and every one speaking informally, as he pleased, of the events of the day, and the new joy of being a Christian.

I wish I might tell you all the things that the evangelist said to the new Christians, but I shall only mention a few. He told them that they were soldiers of Christ now; that tomorrow and the next day, Satan would be after them, trying to tempt them to fall, and that they must be prepared for him. He told them how their former friends would become their enemies; how some would invite them to do wrong things just once, and what would be the result of complying. He told them to pray for themselves, for one another and for their enemies, and to pray hardest for the very ones who were persecuting them most. This man is such a shepherd to his flock. He will be watching and guiding and helping them all the way.

It is thrilling to see the Tibetans beginning to come to Jesus. Heretofore they have been unresponsive, but they will make fine Christians. One of our Chinese Christians said of them, "They are slow to become Christians, but they will make much better Christians than we Chinese, when they do come, because they will come with all their hearts, and they will stick to it better."

One of the results of the day is that many others are becoming interested—people who have never given Christianity a thought before. A great many have joined our inquirers' class, among these some of the most influential men of the town, who witnessed the baptizing. These will likely be baptized later.

One Tibetan boy was much interested in what he saw and heard on that day. He wants to learn more about the religion, and he says he is going to be baptized as soon as they will let him, and that he will preach Christianity all over Tibet.

A Piano Recital in China

MISS MARY CHEN and Miss Florence Wong received certificates for completion of the piano course, in the Christian Girls' School, Nanking, China, at the opening of school. They would have graduated in the spring, but the exercises were postponed on account of the strike among Chinese students all over China. They gave the following program:

PROGRAM

Moskowski——Bolero Op. 12, No. 2
Florence M. Wong Mary F. Chen

(a) Lange——Die Lotus Blume
(b) P. Schwenka——Moment Musical
(c) Poldini——Etude Japonaise
Mary F. Chen

Nevin——Shepherds All and Maidens Fair
Florence M. Wong

(a) C. Chaminade——Les Sylvians
(b) Bohm——Murmuring Brook
Mary F. Chen

(a) Heller——Tarentelle, Op. 35, No. 2
(b) Mendelssohn——Spinning Song
Florence M. Wong

Nevin——Country Dance, Op. 6. No. 2
Mary F. Chen Florence M. Wong

"I Was a Stranger and Ye Took Me In"

SHE came to the door of the community center and asked for work. I could not help but look at her and wonder who would give her work. She wore a skirt of gray mixed cloth that had a large rent in the front almost the length of it; and a black tight fitting jacket that was covered with lint and filth; and a dirty scarf on her head and a dirtier white one around her neck. Her face was dirty and her unkempt hair was hanging down in her face.

Who would want to give her work? Yet, there was a spark of something worth while left; she has asked for work not charity. She went on to explain that she did scrubbing, but it was a rainy day and they did not want any scrubbing done where she scrubbed. One knew where she was accustomed to scrub—in the saloons.

I asked her in. We did not have any work for her, but there was plenty of work in the city if she could only present a better appearance. The problem was to make her aware of it. I thought that probably the thing most apparent to her would be the long tear in her skirt. I told her that we had a needle, thread and thimble, and would she like to use them to sew up her skirt. "I would," she replied. When she took the thread, she said, "I will make it double this time, because I sewed it up this morning with a single thread and it did not hold."

She sewed very industriously and made it firm. Then I asked if she would not like to wash, and gave her a towel and soap. She washed, then getting the spirit she removed her scarf and fixed her hair. I got the brush and started to brush her jacket. It was too much for her. Her expression softened, and she said, "You know you can't keep your coat nice when you have to throw it on the floor or anywhere while you work."

Now that her appearance was more presentable I said that I would send a note by her to the woman in charge of the Federal Employment Bureau whom I knew personally, and we would get some work for her. I asked her to come to our Mothers' Club meeting. With the mention of the word "mother" there seemed to be an awakening. She was a mother, but had almost forgotten—then she told me about her daughter. I gave her a note to the Employment Bureau, and she left. It was just for us to sow the seed.

The reason we have the name Disciples' Community House over the door is that we want it to be a vicarious home for all those in the neighborhood, or for anyone passing our way; and find satisfaction for their needs, but above all, that sympathetic understanding and help that makes life worth while. Some adults, failures in life or broken wrecks of humanity, coming into the Community House and finding the children so happily employed, learning something useful to help them better in the struggle of life have said, "Oh, if we had only had a chance, if only we had been taught such when we were young, life would be different now."

The boys and girls do come who try our patience, and cause us to wonder if it is worth while, but if we go far enough we can win the confidence and change the attitude. Rodrigo annoyed all of us so. When he came to Daily Vacation Bible School in the summer he never wore a waist, but just a little undervest. His face, arms, back and neck were tanned almost black from the sun. With his boundless energy he was always waving his hands, and made one think more of a monkey than anything else.

I wanted to call in the home. I knew the mother worked, so I asked Rodrigo if it would be all right to call Sunday afternoons. Immediately he became suspicious and wanted to know why I wanted to come. I told him that I wanted to know and see his mother; and asked him if he did not want me to know his mother. He did; he seemed to think his mother was all right but was afraid that I was going to tell her of his conduct. Finally I thought he was convinced of my good intentions and quite enthusiastically gave his consent for the visit. I went on the Sunday afternoon at the appointed hour and no one was home. Just before Christmas I called at the home quite unexpectedly and found them all there. The father was tubercular and feeling miserable, the mother had a bad cold. After exchanging greetings and expressing my sympathy and words of heartfelt interest in their welfare I won their confidence. Then they asked if I would not like to see their Christmas tree. Rodrigo was especially proud of it because he had helped trim it. As we passed through the bedrooms into the front room, I saw that everything was immaculately clean and neat. I admired the tree. There seemed to be a warmth of feeling as we stood around the tree and noted the trimmings and their significance and above all what it stood for. I left feeling that we would be fast friends. The next time Rodrigo came to the Community House, despite the fact that he was a real boy all the way through, he came and put his arms around me, for he had an affectionate nature. Now he is very near me in story hour and every place and likes to put his hand on my shoulder or in some way express his affection.

We are all one big family and forget that we are Americans, Italians, Greeks, Hungarians and all the rest. A Greek mother came to me and was so distressed. She was old and gray—her only son, the pride of his father's heart, was sick and anemic and had a weak heart. The doctor had said that he must be quiet and not have too sudden changes of temperature. He had been coming to the manual training, story hour, swimming and Sunday school. She wanted him to come every afternoon and learn something useful and something about God. She was willing to pay anything, money meant nothing where the life and welfare of her boy was concerned. She would pay anything, a dollar a week, if he could only come. We talked it over and of our plan to open a reading and game room every afternoon for the boys on the street that come to the doors every afternoon and wanted to come in. As she left she looked up and with heartfelt feeling she said, "I am praying to you, just like I would to God, to help me."

I am praying to you just like I would to God. Are we going to fail to answer that prayer? The Disciples must answer it with a Community House down in New York's East Side, with facilities for recreational, educational and vocational work, and a Chapel with a worshipful atmosphere where these immigrants from the lands of Cathedrals can come and find God and the Christ.

New York City. BERTHA MERRILL.

The Minister's Wife

By F. E. Smith

WE make a plea for the minister's wife. How great is the number of woman souls who share completely their husband's prayers and service. How very important is their place. Her power is behind the throne, usually not seen, frequently not realized or appreciated. There is here a type of humble devotion and high service that often is not recognized for its full worth to the Kingdom.

She looks after the physical welfare of the Messenger of God. She gives advice and counsel he can well afford to heed and is a valuable part in his greatest success. It is her poise that keeps the church on an even keel many times when a storm breaks. Every recognition that gives him credit and praise should see to it that her name is linked with his.

There are not a few cases where our churches receive the service of two people of equal worth for the salary of one. It does not seem fair that the wife should count in the service and production of church values without in her own name participating in the financial recognition.

During the war when so many of our leaders were in overseas service a number of our churches were left in the care of the wives, who rendered unusual service. These women forgot themselves in their new-found service, upholding the good name of the men away and adding to the glory of their ministry by their faithful watch over the flock.

All honor to all the women of this class who served so nobly. One of these was Mrs. Alice L. Cole, Huntington, Indiana. Of Iowa birth and training, a leader all through her school life, receiving the A. B. of her Alma Mater at the youngest age of all the alumnae. She married Elmer Ward Cole in 1900. For twelve years they have led the Huntington church in its splendid achievements.

He was in service seven months, during which time she, having been ordained to the ministry, conducted twenty-nine funerals and twenty-seven weddings and made eight hundred pastoral calls. She preached every Sunday morning and four Sunday evenings. She had general command of the work and retained her position as C. W. B. M. District Secretary. With all this she kept her own home, with the two children, a daughter of fourteen and a son of eight. During her leadership the attendance on all services was sustained, the interest was even greater, because the men in a very definite way, got back of the work. In recognition of her devotion and worth, the salary was substantially increased.

Mrs. Walter M. White

Another case was that of Mrs. Walter M. White of Memphis, Tennessee. She has always been the chief counsel for one of our most successful ministers. She is also the youthful mother of five daughters who reflect their mother's grace and usefulness in the church.

During the ten months' service of her husband, she looked after all the needs of the work. She has the remarkable record of not missing a single committee, or other kind of meeting during the time she had charge. She did not undertake the pulpit ministrations, which were supplied by Dr. Austin Finley to the profit of the church.

She carries into the church at all times a wonderfully fine missionary spirit. She is regularly seen in our conventions and is chairman of the Disciples' Lake Geneva Summer Conference group. The church gave her credit for the fine spirit that was maintained in all departments of the work and this was publicly expressed by the officers of the church. She visited the sick, made all arrangements for funerals and weddings, prepared copy and edited the weekly church paper. It was not so much by the things she herself actually did, but what she inspired others to do that she presented to her husband on his return a better church than he left.

Another interesting case is that of Mrs. Pearl Schell Harmon, Lincoln, Nebraska. Her husband, Harvey H. Harmon, was in the service in France twelve months, nine months of that time right at the front as Divisional Secretary of the Y. M. C. A. and Assistant Chaplain of the famous Second Division. During this time her gracious personality directed much of the life and activities of the church. Lawrence Dry, assistant pastor, continued his work as leader of the church in a very successful way. Mrs. Harmon, because of her long acquaintance and intimate knowledge of the work, was most valuable in the church during those stressful days. She gave constant attention to the sick and the details of the work that fell to her as the minister's wife. No occasion, small or large, was complete without her presence and previous preparations necessary for its success. Her good cheer went beyond the lines of the church in her enthusiastic service. She was especially valuable in Red Cross work and the other community war activities.

Of her work her husband says, and in it speaks for all others of her class, "No one will ever be able to give just the credit that is due to the women who sent their companions to the front and stayed by the stuff through those most trying days. Such confidence and trust was enough to make a fellow go through anything. Notwithstanding that I was on the battle line, her letters were always strengthening and full of faith and confidence in my return."

Her optimistic personality is a tower of strength to the cause. This she maintained above the anxious thought for her husband, which every wife likewise shared, and the care of the four children. Her hospitality is known to every representative of our organized work. Who can forget Lincoln, the church and the Harmon home, having once received the gracious courtesy and hospitality that live in the heart of this preacher's wife? She herself comes of preaching stock in Pennsylvania. R. A. Schell of Topeka, Kansas, is her brother, and Charles E. Cobbey of Omaha, Nebraska, her nephew.

All honor and praise to all these noble women with all of their class who help maintain the work of the church in the regular program and during the emergency calls.

Mrs. H. H. Harmon

Mrs. E. W. Cole

Development Department

Christian Woman's Board of Missions

Easter Week of Prayer

CONSECRATION and service, mingled with joy and thanksgiving, should mark the Christian's Easter observance. For women the season is most significant. Only because of the Christ and His victory has woman found her emancipation.

All Woman's Missionary Societies and Young Woman's Missionary Circles everywhere should unite to make one glorious victory in the spirit and service of the Easter time.

The plans suggested for observance of this week are in keeping with the great Interchurch World Movement campaign. The four outstanding points being emphasized by the Interchurch World Movement are Spiritual Resources, Stewardship, Consecration of Life for Christian Service and Evangelism.

The women of the local missionary society should plan for prayer services for two afternoons during the week preceding Easter, preferably on Tuesday and Friday, using programs outlined if possible.

Other afternoons of that week should be spent in calling on the unchurched women of the local community. The local church will doubtless be holding evangelistic meetings at this time, and the women will be able to assist materially in winning people for Christ and the church, in cooperating with their pastor in this calling campaign. In churches where there is no pastor the Executive Committee of the Woman's Missionary Society should select a list of names of people who should be visited and brought into the work of the church. Such names should be given to women who are vitally interested in building up the church and who should go out two by two in His name. If all who make such calls would meet together for a brief season of prayer before going it would strengthen and prepare them for effective service. Prayer should permeate and dominate the whole campaign.

Easter Sunday should be the greatest day in the history of our Christian Churches. Boys and girls, young men and women, older men and women should take a definite stand for Christ. This is a time when people should be earnestly urged to come into the church and to become stewards. Stewardship implies ownership. God is the owner, man is the steward.

At the service on Friday afternoon, Thank Offering boxes and envelopes should be opened. Gifts of love and thanksgiving should be made "according as the Lord hath prospered you."

Programs

TUESDAY AFTERNOON

Song: "My Faith Looks Up to Thee."
Devotional Service: "If Millions Prayed."
Scripture Lesson: Acts 4:31, 32.
Leaflet, pages 3-10.
Prayer.
The Home Altar (10 minutes), "The God in Your Home."
Discussion.
Prayer.
Song: "Take Time to Be Holy."
Evangelism (10 minutes), "Each One Win One."
Discussion.
Prayer.
Song: "I Love to Tell the Story."
Benediction.

FRIDAY AFTERNOON

Song: "I Am Thine, O Lord."
Devotional Service: "If Millions Prayed."
Scripture Lesson, Acts 4:31, 32.
Leaflet, pages 10-16.
Prayer.
Stewardship of Life (10 minutes), "Thine Only Son."
Discussion.
Prayer.
Song: "I Gave My Life for Thee."
Stewardship of Money (10 minutes). "Thanksgiving Ann."
Discussion.
Prayer.
Song: "Savior, Thy Dying Love."
Benediction.

The following leaflets to be used in connection with these programs are now ready and can be secured from the Literature Department, College of Missions Building, Indianapolis, Indiana, price for the set of four, 10 cents:

"If Millions Prayed," a strong leaflet on prayer, by William E. Doughty.

"Thine Only Son," or the "Stewardship of Family Life," a leaflet on "Life Enlistment," by Edwin M. Poteat.

"Thanksgiving Ann," a leaflet on "Stewardship of Money."

"The God in Your Home," a leaflet on the "Home Altar," by Mrs. E. C. Cronk.

Articles for the presentation of the talk on Evangelism will be found in current issues of WORLD CALL and our weekly church papers.

Easter Love Gift envelopes and programs are now ready and will be sent free of charge upon request.

Special attention is called to Mrs. Caroline Atwater Mason's story, which has been running as a serial in WORLD CALL. Is now published in book form, "Conscripts of Conscience."

This timely book is a story plea for world missions, and is full of heart interest and appeal, especially for those making decisions as to life work.

As a plea in story form for volunteers for Medical Mission Work, a review of this book will be a happy addition to the monthly program of the Missionary Society or Circle.

The Interchurch World Movement

The tremendous importance of the Interchurch World Movement is becoming increasingly manifest. That we as a people undertake our proportionate share of the great program of the Protestant Church for the evangelization and uplift of the world is imperative. The Church of Christ, which is scattered among the churches is sweeping on. Widened horizons, deepened realizations of stewardship, together with increased spiritual life and power should be brought to every congregation of disciples in America.

At the Atlantic City Conference, held in January, it was decided to inaugurate the intensive field campaign for the first year of the Interchurch World Movement with a nation-wide series of Preachers' Conferences beginning in February; Laymen's Conferences in March; County Conventions in every county in America in March; special Evangelistic Campaigns in all great centers in March; Metropolitan Conferences in March, and Community Conferences and Mass Meetings in April, with the great financial campaign to be pressed in April and May.

The four lines to be constantly stressed and promoted in all Interchurch activities are Spiritual Resources, Life Enlistment, Stewardship, and Missionary Education. Doubtless the sweeping and intensive plans to be carried out will bring an immeasurable lift to Christian consciousness and conscience throughout the whole Church.

The Executive Committee of the United Christian Missionary Society has taken action for the fullest possible cooperation in the Interchurch World Movement. Since we have preached Christian Union from the beginning of the Restoration Movement we now have unique opportunity for united effort with all Christian people to press forward the message of the Living and Sufficient Christ to the dying nations of the world. In the Interchurch World Movement the Restoration Movement has nothing to lose of the things for which we have prayed and striven. We are asked to give up nothing of the great plea of the Church of Christ, but to intensify our efforts to bring the gospel to every living man. We enter with zeal into this great Movement for united prayer, united appeal for people to accept Christ, united call for consecration of life for Christian service, and united effort to bring all Christians into a realization of their stewardship under God and to secure adequate funds to advance the work of the kingdom throughout the earth.

Cooperation in Interchurch activities on the part of missionary organizations now auxiliary to the Christian Woman's Board of Missions will be promoted under the direction of its International Executive Committee through state and provincial, district, county and local organizations.

That fullest cooperation may be given in the Interchurch Movement, that the organized womanhood of our churches may assist pastors and leaders in carrying forward plans as adopted in the local church, and that the aims and plans for regular Christian Woman's Board of Missions activities may be correlated with the Interchurch Campaign, a general conference of field workers was held at St. Louis in January. At this conference plans were formulated and aims enlarged to make the woman's activities commensurate with the scope of the Interchurch Movement. All members of Missionary Societies, and all others in every official capacity are asked to join in this unparalleled movement with a new consecration to the work of Christ, and to undergird every effort with prayer.

It should be noted that the first year's

work in the Interchurch World Movement will complete the Five-Year Campaign of the Christian Woman's Board of Missions.

According to plans as adopted during the months of February, March and April, systematic effort will be made to bring information and inspiration to every local society and church in the brotherhood, also to enlist the interest and sympathetic assistance of all members of all local Missionary Societies. Cooperation along the following lines is asked:

1. A key woman to be responsible for looking after interests of the Interchurch World Movement in the local society will be appointed. Let such appointment be considered as a draft for imperative service in the Christian army. Such local representatives will receive the Interchurch Bulletin and other important communications, and will bring all necessary matters to the attention of the local Executive Committee and officers of the society.
2. All societies should plan for the reading of Interchurch World Movement literature on the part of their entire membership. The Literature Secretary of the local society should be responsible for securing such literature and seeing that it is circulated. (Literature provided from Headquarters.)
3. All communications from district, state, or regional, and international officers should receive most careful consideration. They should be read to the society when so requested.
4. Every society should see to it that the requested representation is provided for the county conference of the Interchurch World Movement. Every society and every church should be represented.
5. Plans for observance of Easter Week of Prayer are found in this issue of WORLD CALL. Most congregations will be engaged in the winning of unchurched people at the Easter season. Women of Missionary Societies will have unique opportunity for service in this great evangelistic movement. Prayer and work for the salvation of others are the dominant notes of Easter Week. Every society is asked to assist the whole movement through the most effective possible observance of Easter Week of Prayer.

FINANCIAL AIM AND PLANS

Recommended:

1. That the financial aim for funds from local missionary societies, auxiliary to the United Christian Missionary Society, be $1,000,000 for 1920-21, beginning July 1, 1920, ending June 30, 1921.
2. That the $1,000,000 aim be apportioned among states and provinces.
   (a) That state and provincial development funds, plus all other funds sent to the treasury of the United Christian Missionary Society be counted on this aim.
   (b) That all individual gifts be credited through the local auxiliary society when donors so desire.
   (c) That a campaign be pressed for charter Life Memberships in the United Christian Missionary Society at $1,000, which may be paid in five annual installments; for Sustaining Memberships at $100 a year, and for Annual Memberships at $25. That the larger gifts of $25,000 for Stewards, $10,000 for Fellows in Perpetuity, and $5,000 for Life Patrons also be sought.
3. That state and provincial executive committees release such officers as may be requested by the International Executive Committee to give full time for the next three months in promotion of Interchurch World Movement activities within the state or provinces, and that they make arrangements for other workers to carry the responsibilities of Extension Campaigns and other regular development work as may be necessary.
4. That in addition to the services of designated officers, the International Executive Committee provide additional workers in states and provinces as the interests of the campaign may demand.

Boy's and Girl's Department

This year Easter Sunday is to be the culmination of the great soul-saving campaign in which the churches of all communions will be engaged through the efforts of the Interchurch World Movement. In every possible way we desire to cooperate in this. No doubt in most of the churches the pastor will have special plans and a regular Easter program will not be desired. For this reason we are not in an especial way recommending such a program.

It is the plan to prepare an Easter program for the regular meeting on Easter Sunday, April 4. This will appear in the usual program department in the April number. On this day the boys and girls will bring their special Easter offering. It may be made a day full of meaning for the children. It is sincerely hoped that Easter Sunday will be a great decision day for our boys and girls, that many hundreds of them will give themselves to Christ.

For the churches that wish to put on a special program we can furnish a beautiful one prepared by Jessie Brown Pounds, called "In Old Jerusalem". This program calls for eight adults who do the reciting, a Junior choir and a group of small children. The general theme is, "What Think Ye of Christ?" The program is to be concluded with a talk by the pastor on that subject.

Temperance—A World Task

INSTEAD of lessening their activities the Temperance agencies of the United States are speeding up their forces. It is a mistake for many temperance advocates to feel that as national prohibition is now an accomplished fact there is nothing more to do. Strange as it may seem, exactly the reverse is true. The liquor men, defeated in the field of legislation, are continuing their efforts looking to the overthrow of the law by direct appeal to the voters of the country.

Two new organizations have been formed, one the "Organization Opposed to National Prohibition", and the other the "Organization Opposed to the Eighteenth Amendment." They will make a direct appeal to the voters not to support any candidate who is not opposed to national prohibition. It is their hope to return to Congress a group of men who will move in the direction of nullification. Not only this but there are millions of foreign people in this country who do not understand the reason for prohibition, and, while they have had their liquor taken away from them, must be dealt with as a part of the general problem of Americanization.

The backwash of the liquor business is still with us and the work of reform along the lines of respect for law, Sunday observance, gambling, social evil, and the Bible in the public schools must be promoted as a part of the general policy of toning up the nation. In addition to these we must turn our attention to temperance in other lands as a part of our general international program.

America is leading as a nation of ideals among the nations of the earth. It was this spirit of idealism and unselfish devotion to the principles of world welfare that enabled us to make the contribution that we did to the prosecution of the war. Moreover, America's missionary arm reaches around the globe. So it is in keeping with this world interest that we are to promote world temperance. Missionaries tell us that the liquor interests have obstructed and made very much more difficult their work in other countries. It is not only good business for our nation to promote international temperance, but it certainly is good business to protect our missionary activities by removing the chief obstacle to the missionary cause in many lands.

Here and there some overenthusiastic friend of temperance feels that the work is all done and that temperance agencies should close up their offices and go out of business. A mere glance at our own national, as well as the world situation, ought to convince one that this is the time for churches and all others interested in missions to do greater work than ever before. L. E. SELLERS.

Temperance Progress in Belgium

CARDINAL DESIRE MERCIER of Belgium, whose recent visit to our country was a national event, is a bitter foe of the liquor business. In the midst of the life and death struggle which his people were making during the war, Cardinal Mercier, in season and out of season, waged relentless warfare against the great enemy at home, Alcoholism. Here is a paragraph from one of his numerous addresses on the subject:

"You who hold the Christian faith look around you at those who suffer from the effects of alcoholism. Can we be insensible to the spectacle of this misery and pass by on the other side? No, indeed!

"I am discharging my duty as a Catholic, as a priest, as a Bishop, in coming to cooperate with you in the struggle against alcoholism."

In this connection it is interesting to note that some temperance progress is being made in Belgium. Recently her Parliament has passed a law prohibiting the sale of spirits in public houses, and even prohibiting the owner from keeping liquors for his own personal consumption. For the time being the sale of beer and wine will be permitted. The bill was strongly supported by the Liberals, and especially by the representatives of the working classes. One delegate described the Belgian people as having been "gangrened by alcohol". There is one public house in Belgium for every thirty-four inhabitants. The measure had been recommended by the Special Committee on Temperance, composed of scientific experts and headed by M. Vandervelde, who was Premier of Belgium at the time of the German invasion.

L. E. SELLERS.

Photograph of Our Mexican Orphans Returning from the United States

Our Orphan Family, Aguascalientes, Mexcio

MISS ELMA C. IRELAN, Aguascalientes, Mexico: "It is wonderful to be at home at last, though much is lacking in our arrangements yet. God has been good to us, and we are here with pastor and teachers. Counting our girls we now have about seventy-five enrolled in kindergarten and day school, and about thirty in night classes—English. We still have the prospect of receiving more pupils. Our classes opened the 7th of January. Did Mr. Cornelius tell you of the young man who was baptized on New Year's Day, and of his fine prospects? Maria Diaz, a cousin of Professor Juan Diaz, is one of our teachers here. She had become a Christian in Mr. Diaz's home. She has brought her mother and sisters from Zacatecas to live with her. The three sisters have made the good confession since coming. We have taken one little girl into the orphanage. She is about eight years old, and a bright child. She was an orphan in care of an aunt, who was also caring for the child's brother. All three were being taken to Torreon by a Christian family for which the aunt had worked. Strange to say Mrs. Cornelius, whose death occurred at San Antonio some months ago, had met this Christian family in Kansas City. The mother and boys had been baptized by Mr. Small of Hyde Park church. They knew Mr. Estill and Mrs. Latshaw. They seemed to be trusting God for ability to care for the poor family of which I have spoken, but they were very anxious to leave the little girl in school. We saw the child's need and took her into our home. Vicenta is a little taller than Marta. They make a very happy little pair. Already another case has presented itself—little sisters of eight and ten or nine and eleven. They have no parents and live with their grandmother, who is distressingly poor. Her own daughter she has to send to school sometimes without breakfast and dinner. Sometimes they have just parched corn to eat. These little granddaughters were not in school until the grandmother's sister sent for her to bring the children here. We are letting them come to day school until we can hear from you. Their great aunt will see that they are cared for until then. Her work is such that she cannot keep them all the time. They are cute-looking, big-eyed little folks. These children are from Zacatecas."

All who have visited Central Mexico will understand that appeals like these will come frequently. Shall we miss such opportunities to do good and to train future workers? It will cost $100 per year simply to provide food for these orphan children. Clothing will have to come in excess of this amount. To give them mother love and care will cost the best there is in our splendid missionaries. They willingly give of their very lives. Shall one not stand ready to supply material support? This home for orphan children is the only one in Mexico under Protestant care.

These All Died in the Faith

Mrs. Minnie Florence Boggess, January 1, 1920; Erskine, Alberta, Canada.

Mrs. Melissa Pierce, April 30, 1919; Mackinaw, Illinois. Age eighty years.

Mrs. Sue Hill, September 8, 1919; Mackinaw, Illinois. Age sixty-six years.

Mrs. Margaret Beckley, December 11, 1919; Mackinaw, Illinois. Age eighty-four years.

Mrs. Ida Dunham, January 3, 1920; Mackinaw, Illinois. Age sixty-two years.

Mrs. Kirby Foster, December 5, 1919; Jacksonville, Florida. A charter member of the Woman's Missionary Society.

Mrs. B. F. Bilbro, January 8, 1920; Mounds, Oklahoma.

Edmund Henry Rider, November 16, 1919; Cantril, Iowa. Age eighty-one years.

Mrs. Estella Loer, January 25, 1920; New Castle, Indiana. For three years president of the Woman's Missionary Society.

Mrs. Emily Settle Allen, October 30, 1919; Liberty, Missouri.

Mary and Martha

WE are familiar with the story of Mary and Martha who ministered to the Christ when He dwelt among men. The following is the story of a Mary and Martha, twin sisters, to whom He recently ministered through His church.

A good man, but poor, died last winter of influenza. He left a widow and a family of children without support. The mother in necessity took employment in a shoe factory at nine dollars per week. By close application and rigid economy she was able to keep her family of little ones together. However, as she toiled for the children God had given her she was consumed with anxiety over the one that was yet to come. She knew full well that she could not leave a young baby at home while she went back to the shoe factory to earn the support for herself and her little family. She reasoned that it would be better to turn the new-born babe over to the care and affection of some good childless woman, and to do it before she became attached to it, than to undertake the impossible, and perhaps lose them all by having her home broken up and all of her children scattered.

In her necessity she entered into a conspiracy with a childless neighbor woman to place the new-born babe upon her doorstep. The neighbor woman's husband had refused to let her take a child to raise. She reasoned, however, that if she found a homeless, helpless babe at her door she would overcome his objections. And so the plan was made. The babe came, not one but two, and both girls. They were deposited, according to agreement, upon the neighbor's step; but providence intervened.

The day before, the neighbor's wife being taken suddenly ill, had been taken to a hospital. The neighbor himself found the babies. He at once called the police and they took charge of them. It was the province of the court to determine what should be done with these little mites of humanity adrift in the world. Instead of sending them to some Roman Catholic institution as is so often done, they were sent to one of the homes of the National Benevolent Association. Here they remained for a few weeks. They were strong and healthy and so responded rapidly to the affectionate care they received. They became interesting, attractive. They were nameless, so the good Christian woman to whose care they were committed named them Mary and Martha, for she said "The Master is ministering to them as the sisters of old ministered to Him." They are today basking and growing into a promising childhood and womanhood in the affection of a Christian home of their own.

Progress Among the Churches

WHEN the size of the War Budget was determined and the amount of the Liberty Loan was decided upon, the United States Government had no precedents to follow and no standards to guide it. The officials charged with the duty of determining the amount of money needed did not inquire as to how much Americans had given or loaned on previous occasions that they might base their requests on past records. They first determined the probable cost of our participation in the war, announced the amount necessary to meet the bill and boldly asked the people for the money, though the amount well nigh staggered the imagination of the wildest dreamer.

The time has come for churches to make their missionary budgets in the same way, basing them upon needs and opportunities. Too long have we been bound by past records. Too often have unworthy standards been set before churches because their last year's offerings were small.

Many churches are shaking off the shackles of an unworthy past, and are honestly seeking to have a worthy part in meeting the expenses of "evangelizing the world in this generation." The H Street Church, Washington, D. C., has increased its offerings to foreign missions one hundred per cent this year. The Clearfield, Iowa, congregation, conscious that their old record was not sufficient to justify pride, raised their March Offering three hundred per cent over last year's gifts.

Imperial, California, a small congregation of thirty-six active members, studied the needs of the fields, pondered God's blessings to them, measured their ability and decided that they were able to support the work of a missionary in Africa. They have become a Joint Living Link in the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. Such a standard in some of our larger churches would make them responsible for whole stations in heathen lands.

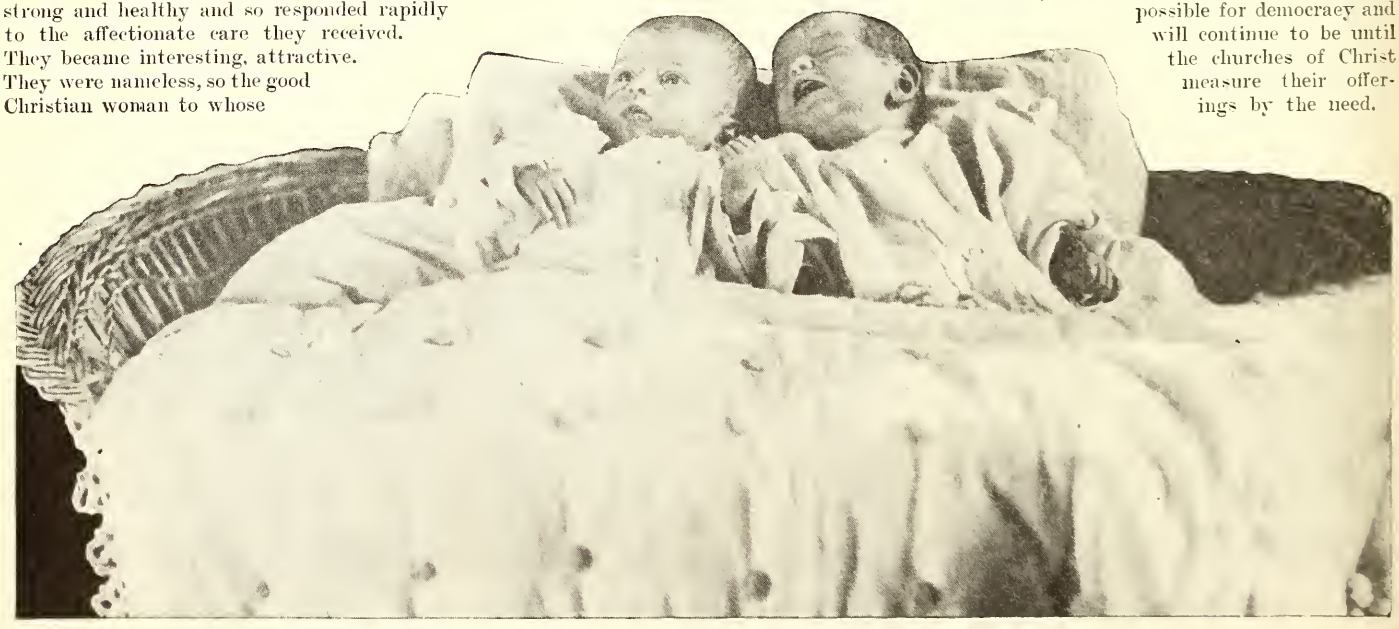
The church at Tullahoma, Tennessee, has its efficient pastor, W. R. Holder, who spent a term of service in Africa and returned because of ill health. The first fifty people canvassed for missions pledged $2,150, and there were one hundred more members to be visited. The first payment from their budget has already been made to the Foreign Society. It amounted to $63.30, a gain of four hundred per cent over their offering of last year and more is to follow.

The church at Harrison, Ohio, which is now without a preacher, has elders and deacons who function. Unsatisfied with old standards, they faced the world's need and increased their offering for foreign missions five hundred per cent.

W. C. Timmons of Glenwood, Iowa, challenged the church of that city to assume its just portion of responsibility for world evangelization. So, forgetting that which was behind, they made an offering which was a 1025 per cent gain over their best previous record.

Space would fail us to speak at length of New Union, Kentucky, a church of fifty members, whose budget for self is $1,000, and whose offerings for others amounts to $2,500; of Wabash, Indiana, whose offering of $200 this year is almost three times last year's report; of Loveland, Colorado; Christopher, Illinois; Washburn, Iowa, and a worthy host of others who have heard the call and seen the light and are determined to give in the future as "God hath prospered them" and as the world hath need, rather than as their report in last year's Year Book might suggest.

According to the need, we gave to make democracy secure. But the root conception of democracy is thoroughly religious; its foundation lies in the fact of the Fatherhood of God and its corollary that all men are His children. We cannot now make the whole world safe for democracy for more than half of it is ignorant of the fundamental fact of democracy. One half the world is yet impossible for democracy and will continue to be until the churches of Christ measure their offerings by the need.



Mary and Martha. "The Master Is Ministering to Them As the Sisters of Old Ministered to Him"

Life Work Recruits at La Porte, Indiana

A Life Enlistment Service

THERE was recently held a very interesting church service at La Porte, Indiana. A. L. Stamper is the minister. Life enlistment was part of the closing day of a two weeks' successful evangelistic effort. The preacher had spoken of it and prayed about it much. He was successful in creating a favorable atmosphere for the surrender of life. No personal appeal for decision had been made. Each came up to the great hour free of mind and soul before the plain, simple call that was made.

Some thirty young people responded, more boys than girls, when the call for definite Christian service was made in the last moments of the morning hour of worship. The janitor's boy led the way. A half dozen boys came before the girls started. The preacher's son, Allen, who has a brother in Transylvania, was in the group, to the joy of his father. In the group he stands at the opposite end from his father. One boy was followed by his father, a business man, who has been seeking opportunity to give his life in some special form of service. One girl of Bohemian family, with unusual talent, out of her faith, laid down her life as an offering to her Master. She had been compelled to quit high school to help make the way for her two small brothers and her mother. The church has put her back in school and by help given the home means to see her through. The minister says that they mean to guarantee the education of all in the group making sure that they go on in complete fulfillment of the covenant made. At the close a prayer of dedication was made by the visitor.

It was a great service. It went home to the heart of the church with a strange new sense of responsibility. One young man, a member of the school, but not a Christian, was so impressed with the service that he came at the close and wanted to be counted in. He was asked if he knew what it meant, to which he not only replied "Yes", but took his place before the camera to make a record of his decision. No great challenge for service had ever before been placed squarely before him. To such he responded with his life in the promise to serve. The act of these young people will start new currents of spiritual life in the church.

With some of the younger, it was a declaration of intention; with the older it was a serious decision; for all present it was an experience to be remembered for a lifetime.

Supplemental to what the minister did, superintendent King had the plan of appointing young people of the school to take assignment as missionaries to various lands and write back letters which were read before the school. This touched the imagination of the young. Many of the letters were thrilling in interest; they were all surprisingly true to the land and work of which they wrote.

When our preachers prepare and have such services and the churches stand back of the young people for their education, there will be a great increase in the number of servants of the King. There is nothing spectacular here. Just a great heart leading his young folk to life consecration. What sharp contrast to a well known church of which it was recently said that in fifty years not a single preacher or missionary has been sent out from its membership.

In the program of the Interchurch World Movement, Life Enlistment Day comes on February 29. Every church should have plans already under way to make this a very significant day in its history. The Interchurch surveys show that one hundred thousand new workers will be needed in the next five years. We must furnish our share and will, if in every church there is given the life call as it was in this service at La Porte.

The Pension System proposes to reinforce the life of all our ministers so as to relieve the anxiety and care that hinder them from their best work. Every preacher must be free to work with abandon. The assurance for himself and family as he faces the future is a great asset to him and the church. The Board of Ministerial Relief takes joy in the ministry of providing for all our leaders the reserves they need, and calls upon the churches to provide full assurance for every one of our workers. F. E. SMITH, *Secretary.*

Statistics of All Religious Faiths

"THE Year Book of the Churches" for 1920, the official volume issued annually by the Federal Council of the Churches of Christ in America, contains the usual annual statistics for all the leading denominations as furnished by their officials. In the case of some of the smaller bodies it was necessary to take the United States Census figures for 1916.

For 1919, in spite of disturbed social conditions due to reconstruction, the various religious bodies of the country report a total growth in membership of 2,861,182 over the census of 1916. There is also an increase of 3,519 ministers and of 6,347 church organizations. The total number of churches now stands at 233,834. There are 195,315 ministers, priests and rabbis with 44,788,036 members of these various organizations. The total Roman Catholic membership is reported as 17,549,324, which includes baptized members, both children and adults, while the Protestant figures are simply for the communicant members. The report of the Jews who hold membership in various synagogues is only 260,000. This is accounted for by the fact that membership in Jewish congregations is, in most cases, restricted to heads of families and these only are reported in the table. The two Mormon bodies report a membership of 494,388. The Greek Orthodox Church reports 119,871, while the Russian Orthodox Church has a membership of 99,681. Another Oriental body, the Syrian Orthodox Church, has 50,000 members in this country. The total Protestant church membership reported is 25,980,456.

The membership of the bodies making up the Federal Council has increased 816,922 over that of 1918. This is in part due to the admission of the Christian Reformed Church and the Churches of God in North America (General Eldership), but represents also a very considerable gain by many denominations reported last year. The total membership of the Federal Council bodies is given as 19,504,102 this year as compared with 18,687,180 reported a year ago.

The new figures show an increase of 5,013

in the number of Sunday schools reported, but a loss in the number of persons under formal religious instruction amounting to 596,534, the present number of Sunday school pupils being 21,291,987.

The expenditures of the churches have fallen off during the year $2,522,048, the total for 1919 being $326,287,951. Church leaders account for this chiefly through the decrease in local church building enterprises due to disturbed conditions and high prices. While no figures have been reported to show the increase for missions and other general benevolences, it is known that on account of the enormous sums raised by Methodists, Presbyterians and other bodies during the past year, these figures have far outstripped those of any previous year.

The membership of the larger Protestant bodies is as follows: Methodist Episcopal, North, 4,175,502; Southern Baptist Convention, 2,887,428; Methodist Episcopal, South, 2,152,974; Presbyterian in the U. S. A., 1,603,033; Northern Baptist Convention, 1,502,341; Disciples of Christ, 1,193,423; Protestant Episcopal, 1,065,825; Congregational Churches, 808,122; the newly-formed United Lutheran Church in America, 782,807 (the membership of the twenty Lutheran bodies in the United States totals 2,451,997); the four leading colored denominations, National Baptist Convention, African Methodist Episcopal, African Methodist Episcopal Zion and Colored Methodist Episcopal total 4,191,257.

EVERYTHING EXCEPT THE KINGDOM

BY THE DAY

10 cents per day for carfare

5 cents per day for 'phone call

2.7 cents per day for the Church

BY THE WEEK

$1.50 per week for room rent

.40 cents per week for ice cream and candy

.20 cents per week for moving pictures

.18.9 cents per week for the Church

BY THE MONTH

$8.00 per month for clothing

$3.00 per month for tobacco

$1.00 per month for the theatre

.81 cents per month for the Church

BY THE YEAR

Our annual expenditures for the essentials, or even the non-essentials of life, are so greatly out of proportion to our total giving for all church purposes, that the space on this page will not permit of a graph without destroying the scale of the above charts.

Interchurch World Movement of North America G D 139

For the Interchurch World Movement

TO ENCOURAGE every church to put WORLD CALL in every home at once, and thus get full information about the Interchurch World Movement, the subscription price will be kept down to one dollar a year until July 1. Then it will have to go to a dollar and a half.

The Magazine Committee feels that it is only fair to our present subscribers whose subscription expires before October 1, 1920, that they be allowed to renew at the old rate. No subscription, new or renewal, can be taken for more than one year at the dollar rate.

Ginling College

IT is gratifying to know that our Mission in China steadily grows in appreciation of Ginling College. We are glad to quote the following from a recent letter of Mr. Frank Garrett: "The Mission more and more recognizes the value of the work which Ginling College is doing, and the value it will be to our Mission to have a few of our best school girls take the full college course offered there. This will give us a type of leadership which will command respect in the most influential circles and will give us trained counsellors for the direction of the development of the work, as it relates to women and girls."

Our readers noted in the last issue of WORLD CALL that two of our Luchowfu graduates of last year are in Ginling College this year. Miss Minnie Vautrin, who has served a term in China under the Foreign Society, and has recently returned after furlough, is our representative on the faculty of Ginling College. She is acting as president of that institution during Mrs. Thurston's furlough.

We hear constantly that Ginling is full this year, and that the faculty has had to turn young women away. We have not our new equipment yet. It is hoped that in a few years we may be able to take care of all who come. One of the missionaries has written that there are about thirty freshmen in the college this year, and they have not a class room that will seat that many. She further says: "I have heard all my life about mission schools being crowded and having to turn away students, but when it's yourself that does the turning away, it makes a deeper impression. You go over and over a list of candidates, and you say perhaps this girl is a little weaker than the others in English and you'll turn her down, and you do. Then ten days later along come four or five letters from people who have heard that you turned the girl down. One is her teacher and she says she doesn't mind having another girl turned down but————is different. She is a perfectly splendid girl and such an earnest student that she is sure to make good. The second letter is from a dear friend of the college begging us to reconsider————. She knows the family and they are very conservative. It is only after months of pleading that they have given their consent, and it is now or never they say. The third letter is from one of our Alumnae and she knows ————. She also knows better than any one else what preparation is needed for college. She corroborates the before-mentioned letters and begs us to reconsider————. The fourth letter is from————herself and she tells us of her hopes and ambitions, of her eagerness to come, and how her father and

mother have at last given their consent. She'll work as no student has ever worked, but she must come. That is one example and there are various others. Every girl that is recommended is 'a jewel', 'the best we have', 'has a wonderful personality,' 'the first Christian in her family and represents an entirely untouched field', 'wants to come and examine Christianity', 'we are sending our best teacher. I don't know what we'll do without her'.

"But if they come, they must be taught. We wonder how many boats can bring how many teachers to us."

From such information as this it is evident that we who have undertaken responsibility for this new and growing college among China's millions of women must be faithful to our undertaking. Ginling must meet the need for which she was brought into existence.

Complete Cooperation in the Interchurch World Movement

A SERIES of representative meetings, January 20 to 23, gave earnest consideration to the needs, both of men and of money, revealed by the surveys of the Interchurch World Movement of North America, to the budgets necessary to meet these needs in all fields and departments and to the means by which workers and funds are to be secured.

First came joint and separate conferences of the Executive Committees of the United Christian Missionary and the Board of Education. Many other members of the latter and representatives of the International Convention and of the Temperance Board and Christian Unity Association also took part in this joint conference.

The following budgets were unanimously agreed upon as the smallest sums with which the responsibilities of the Disciples of Christ can be met. Indeed these figures are *less than the least*, concession being made to what some called common sense and others unbelief.

FINAL BUDGET UNITED CHRISTIAN MISSIONARY SOCIETY 1920-1921.

For Current Support of Work.

One Year Budget.

Foreign	$2,488,352.00
Home	2,064,965.00
Religious Education	197,331.00
Board of Ministerial Relief	223,912.00
National Benevolent Association	1,000,000.00
	$5,974,560.00
Temperance	25,440.00
Total	$6,000,000.00

Five Year Budget.

Foreign	$12,300,518.00
Home	12,163,628.00
Religious Education	1,163,901.00
Board of Ministerial Relief	1,799,428.00
National Benevolent Association	2,370,759.00
	$29,798,234.00
Temperance	201,766.00
Total	$30,000,000.00

Following the conferences three days were spent by those who had attended them and by state, district and national secretaries and field workers, men and women, in earnest consideration of everything involved in the Interchurch World Movement. The net results of prayer and deliberation were embodied in the reports of the Joint Committee on Promotion and the Committee on Findings. As revised and unanimously approved the former report follows in full and such parts of the latter as are not embodied in that and are of general interest.

REPORT OF THE JOINT COMMITTEE ON PROMOTION OF THE INTERCHURCH WORLD MOVEMENT FOR THE DISCIPLES OF CHRIST.

The four members of the Committee, two, Mrs. Anna R. Atwater and J. H. Mohorter, chosen by the United Christian Missionary Society, and two, H. O. Pritchard and J. C. Todd, by the Board of Education, feeling that an outstanding pastor on the Committee would add materially to its strength, chose George A. Campbell of the Union Avenue Church, St. Louis, as the fifth member.

Mr. Campbell was elected chairman, Mr. Mohorter secretary, and Mr. Todd treasurer.

1. The Committee voted to recommend that members of this conference declare that it is their purpose to the extent of their ability to promote the Interchurch World Movement campaign throughout our brotherhood, and to promote it as a united campaign in which the United Christian Missionary Society and the Board of Education are equally interested and for which they are equally responsible.

2. The Committee voted that it shall be the policy of this Committee to relate and utilize all available existing organizations now in use by our brotherhood.

3. The Committee voted that while it hopes to effect an organization that in the end will reach and serve permanently every church in our brotherhood, it recognizes the necessity of forming a temporary organization for immediate action, and that it will seek to enlist the services of our outstanding laymen and to secure the release of pastors and of organization officers for this temporary service.

4. The Committee voted that it will be its policy to utilize to the fullest extent the assistance of the organization, machinery, literature and such other aid as the Interchurch World Movement may be able and willing to render.

5. The Committee recommends that all organization, state and national, recognize that all of our educational and missionary agencies are passing through a process of expansion and reorganization, and that they adjust their work and their programs to the

Living, the Minister Gave His Life to the Church; Dying, He Left His Family to the Church Through the Board of Ministerial Relief.

Interchurch World Movement as rapidly as courses of action are revealed.

6. The Committee voted to select a place of business as headquarters for its campaign at as early a date as possible and at such a place as the convenience of the workers and the needs of the work may seem to require.

7. The Committee voted to recommend that the expense of the campaign be borne by the organizations participating, advancement of money to be made on the basis of budget askings, and final settlement to be made on the basis of receipts.

8. The Committee voted to recommend that in this campaign a single form of pledge be used with provision for designations, and that all undesignated funds shall be divided equally between the United Christian Missionary Society and the Board of Education.

9. The Committee recommends that in securing pledges we respect the principle of designation and that there shall be no leveling up.

10. The Committee recommends that in the drive to be put on April 21 to May 2, it be for funds in addition to the budget of $3,000,000 already provided for in the present budget and in existing subscriptions, and that adjustments of future budgets and campaigns and the date for opening and closing the fiscal year be referred to the International Convention.

11. The Committee voted to enlarge the Committee on Literature appointed by the United Christian Missionary Society so as to enable it to serve the interest of education as well as missions, and to continue that committee as the Committee on Literature for the Interchurch World Movement campaign.

12. The Committee voted to recommend that in this Interchurch World Movement campaign emphasis be placed upon the action taken by the International Convention recently held at Cincinnati recommending the following increase in minister's salaries: 25 per cent to those receiving salaries of $1,500 and under; 20 per cent to those receiving salaries from $1,500 to $2,000; 20 per cent to those receiving salaries from $2,000 to $3,000; 15 per cent to those receiving salaries above $3,000.

13. The Committee voted to recommend that David Teachout of Cleveland, Ohio, be secured as Executive Secretary of our Interchurch World Movement promotion campaign.

14. In view of the fact that details of organization have not been fully worked out either on the part of the Interchurch World Movement or on the part of our own promotional department, we recommend to all our field workers that they stand ready to respond to every call for assistance that may come directly from the Interchurch World Movement or from our own promotional department, and that they lend every possible assistance. To be more specific, we recommend:

(a) That the secretaries of State Missionary Societies take the responsibility for securing the attendance of all our preachers at the state conferences for preachers to be held February 16 to March 12 in every state and that they serve as the conveners of our own Disciple group, and that they handle the literature for the group.

(b) That all our field workers lend assistance, as they may be called upon to do so, in securing attendance at laymen's and women's meetings to be held in March.

(c) That they cooperate with national, state and local representatives of the Interchurch World Movement and with our own promotional department in securing a maximum attendance of our people at county and metropolitan conferences to be held in March and April.

(d) We recommend the fullest and heartiest cooperation with the Interchurch World Movement headquarters, our own promotional department, also with the local representatives of the Interchurch World Movement and with representatives of other communions in securing the largest possible attendance at community conferences and mass meetings and in all community efforts.

(e) That all our field workers encourage and assist to the extent of their ability the ministers of our churches in the most effective organization of the individual church for the accomplishment of all the objects of the Interchurch World Movement.

Parts of Report of Committee on Findings.

1. That money secured for education through the Interchurch Movement be handled in accordance with principles adopted at our last International Convention with respect to the educational budget; and that all money for the United Christian Missionary Society budget be sent to the treasurer of said Society with the understanding that certain agreed budgets be returned to the states for state work.

2. We recommend to the Promotional Committee that it organize a sub-committee, who shall seek to correlate all present financial campaigns with the Interchurch campaign.

3. We recommend to all State Secretaries

Mei Fan Swen

ONE of the twenty stories in *The Flag with Five Colors*, the new foreign missionary material for use in the Sunday schools, is about Mei Fan Swen, who may be seen with her mother in the above picture. If your school is not using this story material you are missing a great opportunity to have a simple, systematic study of missionary happenings in China, graded for all departments. Full supplies, *The Flag with Five Colors*, with map and picture sheet, 25 cents; *Stories of Chinese Children*, with five splendid enlarged pictures, 30 cents; *New Life Currents in China*, and *How to Use 'New Life Currents in China' in the Sunday School*, 55 cents; Twelve Missionary Lessons for Christian Endeavor Societies, 10 cents, will be sent for $1.00. Order at once.

JOINT COMMITTEE ON MISSIONARY EDUCATION

Box 884, Cincinnati, O., or College of Missions Building, Indianapolis, Indiana

that hearty cooperation be given to the Men and Millions Movement in the collection of outstanding pledges. The Committee feels we will be much better prepared to enter a new campaign if we first conserve fully the fruits of our first campaign.

4. We recommend that the Promotional Committee prepare a budget to cover expenses in the projected campaign of the Disciples to be conducted in connection with the forthcoming Interchurch World campaign April 21 to May 2, and present same to the Board of Education and the Executive Committee of the United Christian Missionary Society for their approval.

5. It is the profound conviction of this Committee that we have great reason for rejoicing in the increasing spirit of unity and harmony which grows from year to year as we pray, confer and labor together in our common task.

6. In view of the mighty efforts now being put forth to husband the spiritual resources of the church, we heartily endorse the "Each One Win One" campaign being directed by Jesse M. Bader and pledge our untiring efforts to promote the plans suggested. It seems providential and very significant that we are a united brotherhood in this the heart of our work for the Master and we rejoice in the same ideals which prevail throughout Protestantism in this regard.

7. We recommend that the churches cooperate fully in the preparation for and observance of Stewardship Sunday, February 22, using in the most effective way the stewardship literature and the enrollment cards and having one or more sermons on Stewardship.

8. We approve the Life Enlistment campaign which will bring into play every form of our organized work and local churches in securing the large number of missionaries needed for the home and foreign fields and in securing recruits for the ministry, especially emphasizing the Life Commitment Day, February 29.

9. We recommend that the items of stewardship, evangelism, and life recruits be given all necessary consideration and action by the Promotional Committee.

BUDGET OF BOARD OF EDUCATION OF DISCIPLES OF CHRIST FOR INTERCHURCH WORLD MOVEMENT

Senior Colleges

	First year	Five years
Atlantic Christian College	$130,000	$650,000
Bethany College	300,000	1,500,000
Butler College	700,000	3,750,000
Cotner College	200,000	1,000,000
Culver-Stockton College	150,000	800,000
Eureka College	160,000	1,000,000
Hiram College	300,000	1,500,000
Drake University	835,000	5,000,000
Lynchburg College	160,000	800,000
*Milligan College	150,000	500,000
Phillips University	400,000	2,000,000
Transylvania College and College of the Bible	600,000	2,575,000
Southeastern College	160,000	700,000
Spokane University	130,000	650,000
Texas Christian University	450,000	2,250,000
	$4,825,000	$24,675,000

Junior Colleges

	First year	Five years
Christian College	$140,000	$650,000
Hamilton College	100,000	150,000
Kentucky Female Orphans' School	35,000	175,000
Midland College	50,000	250,000
Missouri Christian College	80,000	400,000
William Woods College	90,000	450,000
	$495,000	$2,075,000

Schools Affiliated With Universities

	First year	Five years
Bible College of Missouri	$100,000	$500,000
California School of Christian Religion	250,000	1,000,000
Illinois Disciple Foundation	160,000	800,000
Indiana School of Religion	90,000	450,000
Drury Bible Chair	15,000	75,000
	$615,000	$2,825,000
†Disciples Divinity House	------	------
Board of Education	$40,000	$300,000
‡Association for Promotion of Christian Unity	25,000	125,000
	$65,000	$425,000
Grand Totals	$6,000,000	$30,000,000

*Milligan College has just withdrawn askings. The amounts assigned Milligan will be distributed to other colleges.

†Inasmuch as the Disciples Divinity House is assigned general territory, it is put in the budget for no definite amount, but it is understood that gifts may be designated to it by individuals or churches that so desire.

‡Separate board but submitting askings through Board of Education because there is no department in the Interchurch Movement under which it can be classified.

The New Jacksonville Home

IN the purchase of the new home for old people at Jacksonville, Florida, J. H. Mohorter has made a statesmanlike move in the benevolent work of our brotherhood. This is unquestionably the finest equipment for the purpose that we have ever yet acquired. It was my good fortune to go over the property on my return from the recent Florida Convention and I can testify to the fact that we have secured a genuine bargain from a real estate standpoint alone.

Its fine location in balmy Florida and its close proximity to the good churches in Jacksonville are assets of value. J. T. Boone and his great hearted people have already taken this enterprise under their loving protection and guardianship. It is going to be one of the most popular and serviceable homes that we have.

It is to be hoped that immediate steps can be taken looking toward its furnishing and equipment that it may soon be occupied by those whom we should all seek to honor. Generous financial assistance should be forthcoming from the very outset, to what I hope may be known as the Florida Mansion for the Aged.

ROBT. M. HOPKINS,
Bible School Secretary
American Christian Missionary Society.

R. A. MacLeod, Batang, Tibet: Average attendance at Sunday school, 221. There is a marked increase in the number of adult Tibetans in the Sunday school classes. There still continues to be an increase in interest and attendance at all the services. The Chinese Christians are being organized into a church. Elders and deacons have been selected. Next month we shall have a great ordination service.

ROBERT H. ORR, A. I. A.
Consulting Church Architect
1301 Van Nuys Bldg. Los Angeles, Cal.

RAZOR BLADES re-sharpened 3c each. An edge that satisfies. No checks accepted. Blade Shop, Room AR, Bible House, New York City, N.Y.

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A. B., B. S., and A. M. Degrees.
Strong ministerial course.
Exceptional preaching advantages.
J. H. WOOD, *President*
Canton, ∴ Missouri

Who Should Pay for World Call?
The subscribers, of course.
Yes, and beginning July 1 we are going to allow them to do so.
That means that the subscription rate will be advanced to $1.50.
Meanwhile new subscriptions and renewals on subscriptions expiring before October 1, 1920, will be accepted for just one year each at $1.00.
Send all subscriptions to
WORLD CALL
222 Downey Ave. Indianapolis, Ind.

Comparative Statement of Receipts for Four Months Ending January 31

American Christian Missionary Society
(Including Bible School Department)

	1919	1920	Gain
Churches	$11,609.37	$15,359.11	$3,749.74
Bible Schools	28,869.79	51,935.98	23,066.19
Christian Endeavor Societies	113.00	280.82	167.82
Individual Offerings	865.86	499.00	366.86*
Annuities	7,200.00	7,000.00	200.00*
Bequests	1,462.29	333.05	1,129.24*
Special Offerings	1,876.84	1,015.99	860.85*
Interest	5,506.62	8,172.90	2,666.28
Men and Millions Movement	2,903.29	41,214.84	38,311.55
Sale of Year Books, Literature and other books	590.33	941.49	351.16
Miscellaneous	3,860.43	4,293.88	433.45
Totals	$64,857.82	$131,047.06	$66,189.24

National Benevolent Association
(For Three Months Only)

Churches	$9,571.31	$14,548.00	$4,976.69
Schools	2,927.63	11,791.74	8,864.11
Societies	291.67	1,597.31	1,305.64
Individuals	9,445.09	36,708.05	27,262.96
Lodges and Welfare	326.00	1,013.32	687.32
Patients, Board, Admissions	6,483.10	7,727.45	1,244.35
Annuities	3,000.00	14,542.57	11,542.57
Trust Funds	580.00	2,391.69	1,811.69
Endowments	500.00	----------	500.00*
Bequests	8,860.70	400.00	8,460.70*
Interest Earned	2,708.20	5,246.75	2,538.55
Men and Millions Movement	11,310.86	2,292.52	9,018.34*
Miscellaneous, Rummage, etc.	1,064.16	1,848.09	783.93
	$57,068.72	$100,107.49	$43,038.77

Christian Woman's Board of Missions

Churches	$9,319.10	$21,673.72	$12,354.62
Missionary Societies, Circles, etc.	65,006.95	111,692.91	46,685.96
Children's Organizations	2,501.60	2,627.57	125.97
Individual Gifts	10,800.00	16,099.78	5,299.78
Men and Millions Movement	4,721.86	4,702.68	19.18*
Bequests	2,353.90	5,333.73	2,979.83
Interest	12,048.12	12,228.20	180.08
Literature Sales and Subscriptions	13,080.88	4,550.82	8,530.06*
Mission Fields and Institutions	5,621.52	5,574.87	46.65*
Sale of Property	----------	3,711.25	3,711.25
Miscellaneous	2,168.04	3,136.51	968.47
	$127,621.97	$191,332.04	$63,710.07

Foreign Christian Missionary Society

Number of Contributing Churches	435	679	244
Number Cont. Sunday Schools	128	158	30
Number Cont. C. E. Societies	241	219	22*
Number Cont. Individuals	201	255	54
Churches (General Fund)	$21,050.93	$30,483.79	$9,432.86
Churches (Special Fund)	600.03	1,090.00	489.97
Sunday Schools	2,509.78	3,565.31	1,055.53
Christian Endeavor Societies	2,139.31	3,430.43	1,291.12
Individuals (General Fund)	7,719.38	7,583.55	135.83*
Individuals (Special Fund)	4,277.92	14,249.50	9,971.58
Men and Millions Movement—			
(General Fund)	1,852.51	2,165.17	312.66
(Special Fund)	1,999.12	100.00	1,899.12*
Bequests	1,487.29	2,762.36	1,275.07
Miscellaneous (General Fund)	4,414.51	1,173.26	3,241.25*
Annuities	6,699.54	22,100.00	15,400.46
	$54,750.32	$88,703.37	$33,954.05
Gain in General Fund Receipts			$8,739.80
Gain in Special Fund Receipts			9,812.79
Gain in Annuity Fund Receipts			15,400.46

Bible School Department for January

	1919	1920	Gain
Number of Contributing Schools	326	323	3*
Offerings from Sunday Schools	$8,528.73	$13,477.23	$4,948.50
Offerings from Individuals	6.00	21.00	15.00
Near East Relief	840.27	955.99	115.72
Miscellaneous Receipts	949.59	839.08	110.51*
Total for Month	$10,324.59	$15,293.30	$4,968.71
Previous Receipts	24,604.41	42,330.47	17,726.06
	$34,929.00	$57,623.77	$22,694.77

Board of Church Extension

Churches	$8,012.06	$10,966.91	$2,954.85
Sunday Schools	139.50	307.01	167.51
Individuals	128.95	902.94	773.99
Annuities	4,420.00	15,000.00	10,580.00
Bequests	14,774.09	640.00	14,134.09*
Men and Millions Movement	7,189.35	1,418.72	5,770.63*
	$34,663.95	$29,235.58	$5,428.37*

Board of Ministerial Relief

Churches	$9,894.69	$15,111.77	$5,217.08
Bible Schools	2,199.76	11,047.94	8,848.18
Individuals and Men and Millions Movement	18,248.82	1,488.72	16,760.10*
Bequests	7,462.68	1,143.97	6,318.71*
Annuities	400.00	300.00	100.00*
Interest and Rent	2,146.21	1,548.90	597.31*
Miscellaneous	41.58	3,423.66	3,382.08
	$40,393.74	$34,064.96	$6,328.78*
Pension Fund October 1, 1919			$52,513.05
Dues Paid by Ministers			10,177.80
Balance in Pension Fund January 1, 1920			$62,690.85

Board of Education

Churches	$1,290.42	$4,927.26	$3,636.84
Colleges	1,000.00	1,150.00	150.00
Miscellaneous	146.78	763.80	617.02
	$2,437.20	$6,841.06	$4,403.86

Board of Temperance and Social Welfare

Churches	$565.49	$946.61	$381.12
Sunday Schools	----------	33.19	33.19
Individuals and Men and Millions Movement	90.27	2,842.66	2,752.39
Miscellaneous	64.65	755.16	690.51
	$720.41	$4,577.62	$3,857.21

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$959.56	$1,251.49	$291.93
Individuals	687.85	240.60	447.25*
Literature	41.85	12.75	29.10*
Miscellaneous	28.50	----------	28.50*
Interest	13.38	10.03	3.35*
	$1,731.14	$1,514.87	$216.27*

Grand Totals for All Boards

Churches	$72,872.96	$116,358.66	$43,485.70
Sunday Schools	36,646.46	78,681.17	42,034.71
Christian Endeavor Societies	2,252.31	3,711.25	1,458.94
Individuals and Men and Millions Movement	82,241.13	132,508.73	50,267.60
Bequests	36,400.95	10,613.11	25,787.84*
Annuities	22,219.54	58,942.57	36,723.03
Interest and Rent	22,422.53	27,206.78	4,784.25
Missionary Societies and Circles	65,006.95	111,692.91	46,685.96
Children's Organizations	2,501.60	2,627.57	125.97
Mission Fields and Institutions	5,621.52	5,574.87	46.65*
Subscriptions and Literature	13,713.06	5,505.06	8,208.00*
Miscellaneous	22,346.26	34,001.37	11,655.11
	$384,245.27	$587,424.05	$203,178.78

*Loss.

Notes and News

Theatrical performances are being used by the Turkish nationalist government to spread hatred and incite massacres of non-Moslem residents of Asia Minor, according to reports received by Near East Relief, 1 Madison Avenue, New York, the organization which has for its motive the saving of the lives of more than a million starving people in Turkey and neighboring countries. As fast as the British withdraw their troops the Mohammedan population is aroused against the Christian residents with massacres and destruction of property as a result.

Throughout the interior of Asia Minor government controlled theaters are presenting the Tragedy of Symrna, the Tragedy of Aidin and similar semi-religious productions calculated to spread the hatred of the Mohammedans against persons of other religions. A report from Angora says thousands of Armenians are following the British troops out of that region, traveling in caravans because the troops took all of the available railroad equipment and locomotives with them when they withdrew. Angora is one of the terminals of a branch of the Berlin-Bagdad railroad.

Self-government has been successfully established in many of the orphanages established by Near East Relief, 1 Madison Avenue, New York City, where that organization is caring for thousands of children whose parents have died during the deportations and massacres of Armenians and Syrians. In the orphanage at Jerusalem the judges are an apprentice in the carpenter shop, a boy of fourteen, and a blind girl. A native teacher presides over the court. With punishment administered by their own associates, little difficulty is found in having the orders of the court carried out, and it is seldom necessary for the director of the orphanage to intervene in settling disputes, for the court realizes that "with what judgment ye judge, ye shall be judged and with what measure ye mete it shall be measured to you again.

Not only death from starvation and exposure, but actual murder awaits hundreds of thousands of Armenians, according to Rev. Dr. Kunzler, a missionary who was in Turkey during the war and who has just returned to his home at Geneva, Switzerland. Since the allied troops have left the region he says the Turks have resumed their persecution of the people and robbery and slaughter faces all of them who attempt to return to their homes. Near East Relief, 1 Madison Avenue, New York, is speeding food, clothing and industrial supplies to these people to prevent, as far as American benevolence can, the extermination of this long-martyred Christian people.

Mr. and Mrs. T. C. Perry write of their joy in reaching Porto Rico, and meeting the new friends there. They picked them out from the crowd at the dock as soon as they were near enough to distinguish Americans from Porto Ricans. When Miss Mills held up a WORLD CALL, they had that as the final mark of identification. They are very appreciative of the splendid work being done by Mr. and Mrs. Carpenter among the people of the rural districts as well as in Bayamon, and of Miss Mills' fine work among the women and young people. They enjoyed very much the confer-

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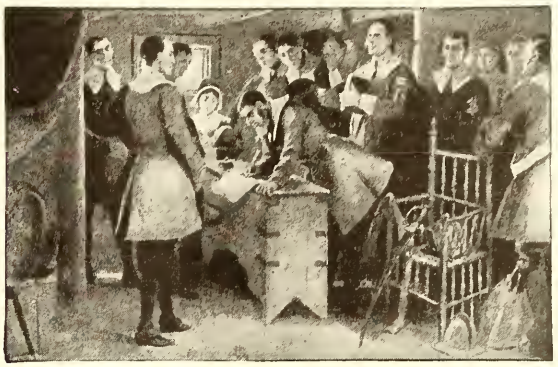

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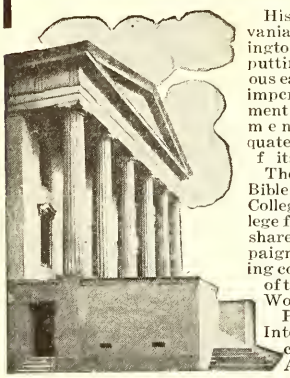
College of Bible and Hamilton College to Share Results of Campaign



Entrance to Main Building

Historic Transylvania College, Lexington, Kentucky, is putting on a vigorous campaign for the imperative enlargement of its equipment and for adequate compensation of its faculty.

The College of the Bible and Hamilton College (Junior College for Women) will share in the campaign, which is being conducted as part of the Inter-Church World Movement.

Previous to the Inter-Church financial drive in April, Transylvania and its friends will conduct a campaign of education among the 130,000 members of the Kentucky Disciple Church, and the former students and the alumni, in order to inform them concerning the urgent needs of these institutions.

Hon. Champ Clark, a product of Transylvania

A reasonable increase of the salaries of the faculty is absolutely necessary. They must have enough for a decent living, which they have not had since the doubling of living expenses. One of the first needs is a fire-proof building to house its library of rare old scientific works and other books of priceless value, the loss of which would be a real calamity.

Funds are also needed for additional endowment, to pay off indebtedness, to provide new buildings and repairs to old ones, and for an adequate athletic field with stadium, in order to maintain its rank and the progressive policies maintained since its founding, 1798.

James Lane Allen, noted author, graduate of Transylvania

The approved askings for these needs are $2,454,953 for the five-year period, $588,124 for 1920.

Among the noted men who have been connected with this institution are the two whose cuts appear, and Henry Clay, Jefferson Davis, Albert Sidney Johnson, Major General Duncan, Senator Mark Smith, Dr. Virgil Gibney, and John Fox, Jr. Dr. Richard H. Collins, the historian of Kentucky, characterizes its graduates as "statesmen, jurists, orators, surgeons and divines among the greatest in the world's history—men of mark in all the professions and callings of life."

In order to secure the addresses of all former students, it is hoped that those seeing this will at once send their present address to the Registrar; this will also insure their receiving full information regarding the campaign.

Requests for information regarding the campaign should be addressed to

TRANSYLVANIA CAMPAIGN COMMITTEE
First and City National Bank Building
LEXINGTON KENTUCKY

ence of the Evangelical Union of Porto Rico, which was held in Bayamon soon after their arrival. It enabled them to meet workers from all over the Island at the very beginning of their work, and to get in touch with the people and problems of Porto Rico.

In the article, "The Healing of China," by Dr. G. L. Hagman, which appeared in the January issue of WORLD CALL, the statement regarding Miss Nina DuPee is incorrect. She has finished her work in language study at Nanking and has been in the hospital at Nantungchow for some time.

The American Christian Missionary Society has secured the services of Jesse M. Bader, minister of the Jackson Avenue Christian Church, Kansas City, Missouri, to lead the Easter Campaign for Decision Day in our Bible schools. Mr. Bader has already entered upon this work for which he is well qualified because of his successful use of the campaign in his own church.

While Dr. Ada McNeil Gordon was in the hills with her children during the summer she wrote of her joy in being back in India among the people she loves and longs to help. It hurts her that she is not able to do more for them, she says. She wrote: "I am getting something of a practice up here. At present there are eight eye cases that come twice a day for drops, a case of pneumonia, and a few others. Four of the children who come for their eyes are hill children, one a girl wife; all are sweet and attractive. One day when the little girl came alone I brought her in and played the Edison, which dear Mrs. Gates of Coleman, Texas, gave us. She had never heard one before and was so delighted that she brought a neighbor boy, then her little brother, and then a sister-in-law, to hear it. Every day now they come and want to hear the music. I am wondering if I may not be able to start a little Sunday school with that as the primary attraction. There is a live W. C. T. U. here. Miss Campbell, the national secretary, is in Naini now spending a month. She is an American U. P. missionary, loaned for the work, and doing fine work, I think. She has been able to organize a society among the educated Indian men.

"There is only an Indian woman doctor for the big zenana mission hospital in Jhansi since the doctor went on furlough. There will be plenty of medical work there when we go down."

The Canadian students of Spokane University have organized a Canadian Club with sixteen charter members. The purpose of the organization is to foster the natural interest of the members in Canadian affairs and to interest prospective students from the Canadian Northwest in Spokane University. Charles W. Simpson is president of the club. Young people in Canada interested in Spokane University would do well to write the corresponding secretary, Merald J. Simpson, Box 231A, Opportunity, Washington.

Of the many Christmas gifts received by the several institutions of the National Benevolent Association perhaps none of them represented more to the giver and the receiver than the gift of $5 from Ruth Musgrove, missionary at Lotumbe, Africa. This gift was for the Valparaiso Christian Hospital in grateful recognition of its beautiful ministry, especially to the students of Valparaiso University.

Mr. and Mrs. Chas. Reign Scoville have a warm spot in their hearts for the children. They always remember them at Christmas and Thanksgiving. This year just before Christmas a letter was received from Mrs. Scoville from Oklahoma saying, "Here's our check for $25 for a Christmas treat for the kiddies." It is needless to say that Scoville stock went up when the children learned to whom they were indebted for some of the good things they were enjoying.

The same mail that brought the Scoville special gift brought a letter from Mrs. Dr. Thompson of Union City, Indiana, in which she said: "I am the widow of a preacher. I am 87 years old. I have a small pension. I am conserving every penny. I have saved $5. I am sending it to you and I will trust you to place it. I want it to be spent for the children that are needy." Thus it is that youth and old age, strength and weakness, unite under the inspiration of the Christ in their effort to bring joy and gladness to the lives of the homeless and loveless.

No friend of the Association is more constant than Mrs. A. J. Craig of Charleston, Illinois. Her sympathy and support has not failed in 20 years. Her Christmas message this year brought with it a gift of $100, designated for the special benefit of "the dear old people in the Home for the Aged at Jacksonville, Illinois."

We are just in receipt of a letter accompanied by a check for $100 from Mrs. Rose S. Rains. This is another evidence of the breadth of the sympathy of Brother Rains, who so recently left us. He heard the cry of distress in pagan lands and gave the strength of his great life to their relief. However, the mighty chorus of their grief and misery did not shut out from his heart the cry of need in the homeland. We are using this gift of our departed brother to furnish in his good name a room in our newly acquired Home for the Aged in Florida.

The annuity department of the National Benevolent Association is enjoying a high degree of popularity these days. It has issued six bonds within the last thirty days totaling $8,250. This patronage is worthily bestowed; the bonds are absolutely safe; the interest rate is good; the payments are always on time, and the cause is a Christlike ministry to the poor.

The Union Avenue Bible school of St. Louis is strong for the children under the care of the National Benevolent Association. It always holds a great Christmas celebration and makes a great Christmas offering. Its offering was never greater than it was this year. The children of the school had a great time; the children of the home a greater.

The home in Cleveland, Ohio, is insistently crying out for a new, modern building. Little wonder they cry, for they are almost daily turning widows of our own church and their children from their doors for the lack of room. The Cleveland home must have a building. The children cannot wait, and we dare not refuse to answer their cry of need.

It is a source of great satisfaction to know that the dear old people who find asylum in the homes provided for them by Christian love are comfortable and happy. Mrs. M. J. Near writes from the home at East Aurora, saying, "Our Superintendent gets up through the night to attend to the furnace that we may be kept warm. We had a beautiful communion service last Sunday, conducted by our Mr. Burriss. We old people who cannot go out to attend church do appreciate this thoughtfulness for us. Mr. Burriss has built a fruit room since he came that will accommodate nearly one thousand cans, and the shelves are pretty well filled.

After proceeding as far as Hongkong, China, on their way to Tibet, Dr. and Mrs. D. P. Caldwell have returned to America and will not give themselves to missionary work in that far-off land. It became apparent that they were not suitable persons for this great work. This is a keen disappointment to all those who are interested in this distant mission station.

Dr. Caldwell plans to reimburse the Foreign Society for all that has been expended so that eventually there will be no financial loss. In the meantime an earnest effort is being made to secure other workers who will go to reinforce the thin line that is holding out in the face of many difficulties.

Last year the Protestant churches of the United States expended $250,000 for current expenses and for benevolence. This was a tithe of twenty-seven cents per day. An individual offering of two cents and seven mills per day is scarcely worthy of being considered an offering. If the entire Protestant church reached the average of the Northern Baptist Convention, three cents and three mills per day, there would be $48,000,000 above the $250,000,00 given last year for advance work. If the Methodist per capita standard of three cents and four mills was reached by all of Protestantism the margin would be $56,000,000. If all the Protestant churches could be lifted to the standard of the Presbyterian church, five cents and six mills per day, there would be a margin of $259,000,000. If the Protestant membership would give as the Seventh Day Adventists give, eleven cents and six mills per day, last year's giving would be maintained and there would remain for the new work $812,000,000. The tithe of $1.37 a day, or thirteen cents and seven mills from each member of the Protestant churches would maintain all church work as in the last year and provide *one billion dollars* for new work. Who will say that the Protestants of the United States are not able to give thirteen cents and seven mills a day for the work of the Kingdom?

A visitor to the Orient writes as follows: "In years past I have wondered at the enthusiasm of missionaries over their work. I think I know a little better now how to explain it. It seems to me to lie in the challenge of a well nigh impossible task. The difficulty of making Chinese into Christians and of making China Christian has swept over me, time and again as I have gone here and there. The peculiar cast of the Chinese mind; the grasping after gain; the inbred compulsion of custom; the solidarity of the family; the corruption of official life from top to bottom; the degradation of puerile superstition; the lack of uprightness in their religious life, the filth and nastiness crying to be cleaned up—these and other features of life to be seen on every side, all would seem to militate against the Christian program. But here they are, the missionaries, ably seconded by a magnificent group of Chinese leaders, all with their faces to the light and all optimistic. The contrast is most striking."

South America is vitally concerned in the prohibition situation in this country. Grave dangers are ahead for her if our liquor men carry out their announced plans. South America knows by sad experience what it is to be exploited and robbed by greedy outsiders. Her leaders are thoroughly aroused on this point. Though 85 per cent, descendants of the downtrodden, cruelly-treated race of Indians, are living in hopeless ignorance and despair. The governing class is as intelligent and wide awake as any people on the earth. They are alert, realizing that now King Alcohol has been routed from the Northland, and that they must in self-protection espouse the cause of prohibition, or else be overwhelmed by the alcoholic tidal wave from these parts.

A few Christian women in Diarbekir are now able to partially support themselves by working as street cleaners, carrying mortar and dirt for builders and other similar occupations, according to Miss R. B. North, a Near East Relief worker, who has just returned from that city. These women earn 65 cents a day, Miss North asserts, and this is sufficient to purchase a little food for themselves and their families.

An appeal for one thousand cows to restock the farms of the refugees in the District of Rhodapolis has been received by Near East Relief. The appeal comes from the Bishop of the Greek Catholic church at Rhodapolis. The basis of maintenance of life of these people before the war was the cultivation of their fields and the raising of cattle. During the war they were driven from their homes, their cattle taken from them and their farms destroyed. The district comprises fifty-six villages and has a population of about 22,000.

Property belonging to the Christian people of Syria has not been returned to them and will not be until such restitution is forced upon the Turks and Kurds, according to Miss R. B. North, who has just returned to the United States. Miss North was in Turkey during the war and was stationed at Diarbekir and Mardin where Near East Relief now has industrial homes for women and orphanages.

Of the Christmas observance in Deming, New Mexico, W. J. Reasoner writes: "December was a good month. There was an addition by statement, or a confession, or a baptism, as the minimum visible result of each service in which the pastor participated, the totals for three Lord's days bringing eight baptisms and two other additions. Sunday, December 21, the church united with the Bible school in a 'White Gifts for the King' service. The church was beautifully decorated, a fine white cross in the lighted baptistery, rear center, being the central feature. A pleasing program was rendered during which the classes laid gifts at the foot of the cross—food and raiment for the needy, flowers for the shut-ins and absent, and gifts of over

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$25 in money, including the men's part, seventeen of whom marched down the aisles and each pinned a one dollar bill to a white ribbon held by two little girls—their gift to the aged ministers, their widows and orphans.

"About two hundred persons attended this service and much credit is due the general superintendent, A. C. Elliott, and primary superintendent, Mrs. R. E. Stevenson, and their loyal helpers. The climax of the service came when four teen-age boys accepted the gospel invitation, and they, with three girls who had previously made the Good Confession, were baptized. A Christmas tree with the usual good time followed on Wednesday night. Early in December the minister was called for another year at an increased salary and with a month's vacation for early summer."

Since the beginning of the new Missionary Year, the Board of Church Extension has helped complete buildings at the following places: Leslie, Arkansas, George Darsie Memorial Fund, $400; Antlers, Oklahoma, Fletcher Cowherd Memorial Fund, $400; Washington, D. C. 12th Street Colored Church, for purchase of lot (under auspices of C. W. B. M.) General Fund, $15,000; North Little Rock, Arkansas; Frankfort, Kentucky, Church Fund, $2,000; Goldsboro, North Carolina, Annuity Fund, $5,000; Broken Arrow, Oklahoma; Independence Boulevard, Kansas City, Missouri, Church Fund, $1,300; Aubrey, Texas, Annuity Fund, $3,000; Arlington, Texas, Annuity Fund, $4,400; Haype, Kansas, Annuity Fund, $2,500; Disciples Missionary Union, advanced account of loan for purchase of lot, Ridgewood Heights Church, Brooklyn, New York, General Fund, $5,500; Miami, Oklahoma, Shuler Fund, $1,000; Fort Worth, Texas, East Annie Street Colored Church, Gill Fund, $1,000; Marion, Indiana, Annuity Fund, $5,000; Hickman, Kentucky, Annuity Fund, $5,000. According to the amounts named this is a total of $53,500 loaned since October 1.

The Board of Church Extension has received during the months of December and January, as annuities, $2,000 from a friend in Tennessee, $1,100 from a friend in California, $2,900 from a friend in Des Moines, $1,500 from a friend in Missouri, $200 from Canon City, Colorado; $5,000 from a friend in Virginia, $200 from Prince Edward Island, $200 from Indiana and $100 from Ohio.

On January 6 the Board of Church Extension established the Sol Van Meter Name Fund, which will amount to $5,000. Mr. Van Meter sent $500 and the fund will at once go to work in erecting buildings. He says, "'Sol Van Meter' is the name by which I am called here at Lexington and at old Bethany and elsewhere." Mr. Van Meter has been planning for this gift for many years. What a fine spirit for Christian people to have! If we would plan through our lifetime for gifts to advance the Kingdom we would not need an Interchurch Movement to get money. Let others go and do likewise.

The Memorial Christian Church at Palo Alto, California, has a $10,000 building on which the congregation requests a loan of $3,500 from Church Extension fund, with which to discharge the indebtedness on their building. The pastor, Charles F. Hutslar, speaks of the relief it will be to that church if the Board will handle the debt. It is somewhat like borrowing money from your own household when a church borrows from the Board of Church Extension. In January a church in Knoxville, Tennessee, and one in Oklahoma asked loans from the Church Extension fund to save their property from being sold by mortgage foreclosure. This will explain one reason why a Church Extension fund is needed.

Palo Alto is the seat of Stanford University, and a most important situation. Our church building has modern equipment.

The Macedonia Christian Church at Fallis, Oklahoma, must be saved from sale by mortgage foreclosure. It is an $800 property and the man who holds the mortgage has served notice that he will sell the property for the debt. It is not much that this little church needs to save the Lord's house, only $200, but the amount must be forthcoming. Our Church Extension Board will practice Church *Retention* here and save this building.

Dr. C. C. Drummond, Harda, India: New patients for the month, 974; in-patients, 14; treatments, 2,426; operations, 21; visits to homes, 181. The most important event of the month was the visit of Secretary Wilson to our station. He remained with us one week and seemed very much interested in the work. His visit was a great pleasure, and an encouragement as well. While with us he baptized eight persons.

O. J. Grainger, Jubbulpore, India: Our work is going on very well. I have just finished translating and putting through the press, the second year Primary Course in graded Sunday school lessons and am making preparations to get out an edition of the hymn book which I got out three years ago. The first edition of five thousand copies is exhausted. The work in the Bible College is the best I have known. All the men are in fine spirit. They are working hard. They are anxious to learn and are developing a passion for the work.

Mrs. Esther MacLeod, Batang, Tibet: Studied as usual about two hours a day. I have been reading Old Testament Stories in the standard Tibetan, and studying the colloquial besides. I have used every opportunity for conversation with the Tibetans and find this more interesting all the time.

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Cloyd Goodnight, Pres
Bethany, West Va

Sow Money—Raise Men

¶ We are alarmed over the shortage of soldiers in Christ's army — Ministers, Missionaries, Teachers. We know that Christianity faces its greatest crisis of modern times. Our backs are to the wall for lack of man power. If the Church holds its present lines, not to speak of being triumphant, it must have speedily a host of trained recruits. It will take 100,000 new ministers and missionaries during the next five years to carry forward the work already developed.

¶ We also know that an army cannot be produced without having training camps. Our Government spent millions on officers' training camps preliminary to raising an army. It spent other millions in actually training and equipping the officers for the new army of the republic. **It sowed money and raised men.**

¶ But, do we know that the call for missionary and ministerial recruits is useless, even foolhardy, unless the schools where they are to be trained are adequately equipped and manned? The colleges and schools fostered by the Church are the training camps for turning out the leaders of God's conquering hosts. They will not be trained elsewhere. Millions must be put into these colleges if they are to perform this paramount service. They actually face extinction otherwise.

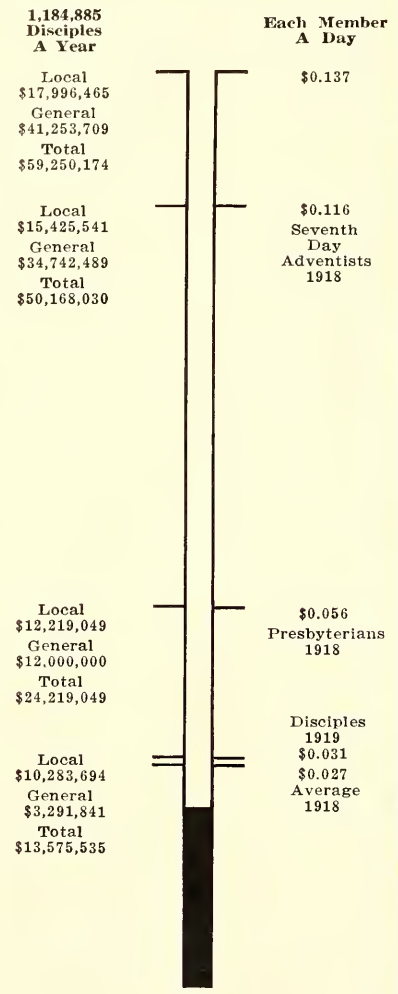
Sow Money—Raise Men

BOARD OF EDUCATION **DISCIPLES OF CHRIST**

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

Disciples of Christ on the Same Scale

What Each Step Would Mean



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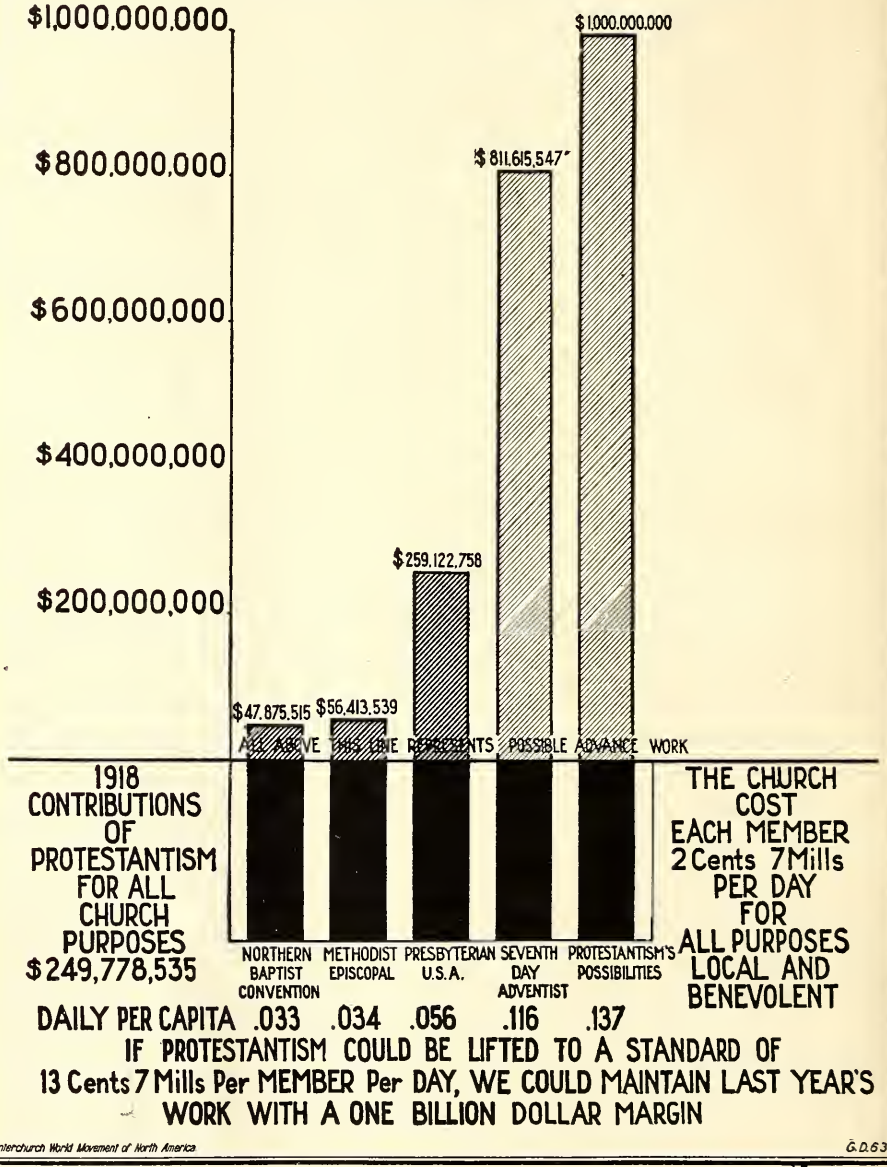

IT IS only by comparison with our low standards of the past that the preliminary budget of $1,320,214,551 for missions, benevolence and education from the majority of American Protestants seems a "staggering" amount to be raised in five years. A slight advance by all American Protestants over the scale on which the Seventh Day Adventists were giving in 1918 would produce the entire five-year Interchurch budget in one year!

As to the Disciples of Christ the case is equally clear. It is a shame to admit that complete enlistment of our membership is impossible. All ought to give as certainly as all have been baptized. But even the first year we ought to reach the scale attained by the Presbyterians two years earlier — about half that of the Seventh Day Adventists that year.

This would enable us to reach the $12,000,000 goal for 1920, and at the same time increase local church support nearly 25 per cent!

WORLD CALL

APRIL, 1920

10 CENTS

INTERCHURCH
World Movement

Circulation Department

DO you know that the subscription price for WORLD CALL will be increased to $1.50 on July 1, 1920? Do you know that new subscriptions, for one year, will be accepted at the dollar rate until July 1? Do you know that any one having an expiration date not later than September, 1920, may renew his subscription for one year at the dollar rate, *if such renewal reaches* WORLD CALL *office before July 1, 1920?*

Your expiration date is on your magazine. Will you please take a look at it, and if you are entitled to renew at the dollar rate, and wish to take advantage of this opportunity, do it now and thus help to lessen the rush of work in the Circulation Department as July 1 draws near?

Please give your expiration notice prompt attention. Return card and subscription price to WORLD CALL and notify your local magazine chairman that you have sent in your renewal. By so doing you will save WORLD CALL time and money and will save your chairman time and help him to keep his records straight.

We appreciate the work being done by the magazine chairmen in churches and missionary societies. We do not mean to conflict with your plans when we ask regular subscribers to send renewals to the office. When a notice is sent out, there is no time to lose, if renewal is to reach the office in time to prevent the name coming off list. In large churches and societies, it is impossible to see all subscribers and get all renewals collected and sent in together within the short time. For that reason, we ask subscribers to remit to us and report to you. We trust this cooperation will be a help and not a hindrance.

If you will notify WORLD CALL directly when you fail to receive your magazine, you need be without your copy no longer than it takes a card to reach the office and a magazine to reach you. If your name is on WORLD CALL mailing list you are entitled to the magazine without extra cost.

Please remember we are interested in your new address; also your old one. In sending change of address give us both the new and the old.

Please send literature orders to the Literature Department of the Boards. It delays your order to have it come through WORLD CALL office.

Some weeks ago the secretary of the Federation of Woman's Missionary Societies in Lincoln, Nebraska, sent in fourteen subscriptions for WORLD CALL, to be entered as follows: One for the Commercial Club, two for hotels, one for Peoples' City Mission, one for high school library, one for penitentiary library, four for engine houses, two for editors of papers, two for rest rooms of department stores. This is a fine example of putting the magazine where it will do good.

All subscriptions and remittances for same should be addressed to WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana.

Our Cover Picture

THE cover page of this issue presents the likeness of Grandma Jasper, a resident of the National Benevolent Association home for the aged at Jacksonville, Illinois. She will soon be 95 years old. Because of the beautiful ministry of the church her lengthening years have been among the happiest in her whole life.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

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National Organizations of Disciples of Christ

By Men and Millions Movement, 222 West Fourth Street, Cincinnati, Ohio

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60

Our Fellow Citizens
OF THE
BRITISH EMPIRE.

The War, in shaking the very foundations of ordered civilization has driven all thoughtful men to examine the bases of national and international life. It has become clear to-day, both through the arbitrament of war and through the tests of rebuilding a life of peace, that neither education, science, diplomacy nor commercial prosperity when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them.

Even the hope that lies before the world of a life of peace protected and developed by a League of Nations, is itself dependent on something deeper and more fundamental still. The co-operation which the League of Nations explicitly exists to foster will become operative in so far as the consenting peoples have the spirit of goodwill. And the spirit of goodwill among men rests on spiritual forces; the hope of a "brotherhood of humanity" reposes on the deeper spiritual fact of the "Fatherhood of God." In the recognition of the fact of that Fatherhood and of the Divine purpose for the world which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. That recognition cannot be imposed by Government. It can only come as an act of free consent on the part of individual men everywhere.

Responsible as we are in our separate spheres for a share in the guidance of the British Empire as it faces the problems of the future, we believe that in the acceptance of those spiritual principles lies the sure basis of world peace. We would therefore commend to our fellow-citizens the necessity that men of goodwill who are everywhere reviewing their personal responsibilities in relation to the reconstruction of civilization should consider also the eternal validity and truth of those spiritual forces which are in fact the one hope for a permanent foundation for world peace.

R. L. Borden
Canada

W. Lloyd George
United Kingdom of Great Britain & Ireland

W. M. Hughes
Australia

Louis Botha
South Africa

R. A. Squires
per Ellis
Newfoundland

W. F. Massey
New Zealand

TO INFORM THOSE WHO ARE INTERESTED; TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

APRIL 1920

And They Came

FROM one of the Transfiguration Mountains of the war a great English preacher, on a visit to the United States, thrilled us with a sermon on, "They beckoned to their partners in the other boat that they should come and help them. And they came." Not otherwise could the great war have been won. And not in a thousand years will our children quit telling the thousand stories of its partnership in heroism.

Now it is the Church of Christ that has in hand the task that is as vital to humanity as was the forlorn hope of the allies in the spring of 1917.

There were some Christians in Illinois or Grandma Jasper, of our front cover and the Jacksonville Home, ninety-four years old and happy, would have died long ago. A hundred other aged members of Churches of Christ, left by the storm and stress of life without home or support, are waiting for admission, and dying while they wait.

Somewhere there must have been some Christians, or Paul, of the back cover and the withered legs, would not be smiling as he pleads for the 200,000 babies left homeless every year in the United States.

This is a Christian nation and all the Grandma Jaspers and all the Pauls must have Christian homes—and will—because we are facing the facts and calling on our partners to help.

And how many partners we have for such a task, especially when it is a unit of the twelve-million-dollar budget of the brotherhood, for the whole round of missions, benevolence and education, which is itself a part of the great Interchurch budget of $174,947,211. payable this year.

1. *Our Own Better Selves*, "we" being those who gave last year $441,438.34 to the National Benevolent Association. The total looks respectable, but most of us really did not try. Mr. Stockton gave $100,000. Several took out annuity bonds that totaled $37,302.50. A few who died remembered God's little ones with $22,818.38. All the rest of us gave $281,317.46, as churches, Sunday schools and individuals.

Take us church by church in the Year Book: Members 485, offering $10; members 178, offering $1.54 (no coin small enough to give every member a share in that!); members 1,140, offering $19.35; members 1,000, offering $21. Even where $150 stands opposite 1,100 members and $60 over against 300, remembering that it is a whole year's record, no one would believe that many of us were exceeding fifteen per cent of our incomes! Let us really give now like we bought Liberty Bonds. Then on May 2 the report can be made, "And they came."

2. *Our Fellow Members.* One thing that has reconciled us to doing so little was the fact that most of the members of our congregation were doing nothing. We felt quite generous in comparison. They will help when they know the need, which we will show them. They are not going to give just for the exercise of giving. But when they see tragic needs that cannot be met without them, the completed record will disclose, "And they came."

3. *Five Thousand Other Churches and Sunday Schools* that gave nothing last year. Some of them had no preacher, maybe have none now. Some thought their own local church support was all they could undertake. Many thought they would give at a more convenient season, which never came. The rest never thought at all. But all are capable of thinking and helping, if they know the facts. And we are organizing to present the facts to the last least member of the last least church. So, when the campaign is ended the tireless workers can say, "And they came."

4. *The Other Boat.* For every church member in America there is at least one other person who would rather die than see the Church fail. He has not been helping much toward its success. He never supposed his help was needed. Maybe he is not concerned about any particular church. But when all the churches together signal him that his help is really needed, he will come. The war has thrown him into a new world with distances reduced or destroyed, so he may even help in Foreign Missions, but Hospitals and Homes for the Orphan and the Aged are manifest and nearby necessities. All he needs is a chance to help here.

But let us be sure that we ask our partners of the other boat for enough. In the past we sometimes asked some of them to pay fifty cents for a supper that might be worth a dollar or a dime. We must now ask outright for real money and for so much more than they happen to have in their pockets that they will need to make their payments in weekly or monthly installments throughout a whole year, just like we do. They will come as reinforcements, not as substitutes.

And more, we must lay this work of God so heavily upon the hearts of these unchurched friends of God that they will give themselves, like certain citizens of Macedonia whom Paul canvassed. With thousands, here as there, the giving of themselves will be first, as the Win One Campaign precedes the call for money. All will gladly swell the Easter offering of the Bible schools for the orphan and the aged.

When the great opportunity for adequate investment in the Kingdom of God comes April 25 to May 2, then those who still remain in the other boat—outside the church—may be led to make such investments in the work of God, that a month or a year later they will give themselves also. "For where the treasure is there will the heart be also."

The adequate pressing of this twofold campaign, evangelistic and financial, will be crowned with twofold joy; and the refrain of the victory song will be, "And they came!"

Thirty-Three Years of Christlike Ministry

The National Benevolent Association of the Christian Church

THE National Benevolent Association is an agency through which the Christian churches and individual disciples of Christ are cooperating in their efforts to exemplify "pure and undefiled religion" by visiting "the fatherless and the widow in their affliction."

The direction of the Association's work has always been in the hands of members of our churches. Its Central Executive Board is made up of well-known disciples of Christ representing all parts of the country. Many of these men and women have been on the Board since its organization. A few have died and others have dropped out, but the organization remains unchanged. It is the organization that has been appealing to our churches and Bible schools for more than twenty years for an Easter offering. It is the organization that for thirty-three years has responded to the appeals of our churches and ministers to care for the widow, the orphan and the aged.

A Servant of the Brotherhood

The National Benevolent Association has always sought to be the servant of the churches and of the individual members of these churches who are interested in maintaining and enlarging the work of Christian benevolence. It assumes that the people who give their money to this work are as much interested in the work as those who are chosen to direct it. It seeks, therefore, to receive instruction and guidance from those whom it seeks to serve. It feels under obligation to keep the people thoroughly informed about every phase of its work. It always seeks to make a full and complete report to the annual convention and through the press to the whole brotherhood. It has always welcomed the closest scrutiny of its work. The splendid achievements already attained, are the result of the confidence the public has reposed in the Association, and the respect and appreciation in which the Association holds this confidence. The Association's motto is "To minister as the servant of all."

"Experience Makes Perfect"

Perhaps no one thing has contributed more largely to the success of the work of the National Benevolent Association than the very few changes that have taken place in its board of managers. The Association has been at work for thirty-three years. Many of the persons now on the board of managers were on when the Association was organized. The knowledge acquired through experience has made many of these persons expert in the work under their care. Through all these years, these men and women have given time and talent without reserve and without cost. Their interest has grown with the years. The oldest members on the board are today the most faithful in attendance upon its meetings and the most painstaking and thoughtful in the consideration of the business of the Association. Many of them, it is true, have grown gray in its service, but they have grown rich in their value to the cause of Christian benevolence.

The Association an Economist

Much of that which is given to relieve the necessities of the suffering is lost because it is given on the impulse, rather than as the result of an intelligent appreciation of their needs. An interesting story is told of how a generous-hearted gentleman in the city of Cambridge, Massachusetts, one day seeing a gray-headed old man standing on the street with his hat in his hand, hastily dropped a half-dollar in the hat and hurried away, congratulating himself on having helped an aged, indigent brother. The holder of that hat was none other than Oliver Wendell Holmes who had just uncovered his head to cool his heated brow. A great deal of the benevolent work that is carried on by individual enterprise is scarcely more to the point than this Massachusetts citizen's contribution.

The Association has sought by council and cooperation, as far as possible, to economize the benevolent resources of our people. It has sought to locate institutions not with reference to personal impulse or desire, but with reference to the convenience and needs of the churches. It has sought to avoid the grouping of institutions in one community to the neglect of other communities. It has sought to avoid the paralleling of work. It has sought to avoid the overlapping of appeals, and to prevent wreckage and loss resulting from unwisely and hastily located institutions and insecure investments. It has sought as a faithful steward to invest the entrusted talent wisely that the Master may have His own when He comes.

The Association Secures Permanency in Benevolent Work

No work commanding the attention and sympathies of the Church of Christ is so susceptible to error or so easily abused as that of providing for the unfortunate. It is easy for some person with a little money and a generous heart to start a home for the widow and the orphan or some other class of needy persons. The "real rub" comes in furnishing the necessary support for such an institution throughout the years. When an eleemosynary institution depends upon some individual or upon some local board of managers, it flourishes while the interested person lives or the local people succeed in working together in harmony, but when its friend dies, moves away, or grows weary, or discord creeps in, then the institution has an uncertain existence, with a fine chance of failure.

With a national organization directing a work of this kind, permanency is guaranteed. When a new institution is established it is by the united approval and cooperation of the constituency represented by the national organization. Individuals may come and individuals may go, but the work goes on, because it is the work of a great body of people, and is as strong as their united sympathy and support. The service rendered our great brotherhood in rescuing and saving to permanent service institutions in distress and bankruptcy, the the result of ill-advised private enterprise, is as marked as its achievements in establishing new institutions.

What the Association Is Doing

It is ministering to the indigent sick, especially among our own brethren, in the name of the Great Physician. It is providing temporary assistance to widowed mothers and their children. It is giving permanent care and love to orphan and other unfortunate children. It is placing these children in carefully selected family homes. It has placed about 5,000. It is providing comfortable Christian homes for aged, indigent brethren in Christ. It is seeking to lead every disciple of Christ into the fullest, sweetest fellowship with the Master in His compassion upon the poor that they may know the joy of His "Come, ye blessed."

He Found Them Slaves; He Made Them Companions

At a well by the side of the road The Master stopped to rest. It was summer and the way was hot.

And there he uttered one of the most precious messages of His whole ministry. To a great congregation? No. To a group of ten or twenty men? No. To an audience of one—a woman.

The house of two women—Mary and Martha—was His favorite retreat.

Almost His last words from the Cross were for a woman's comfort; and to a woman he revealed Himself on that first Easter morning.

Women in the ancient world had been sometimes slaves; seldom better than servants.

But He gave them the proud title of Companion. All their splendid progress had its beginning in the reverence that He showed the women who were His friends.

Down through the ages, His Church has been the custodian of His reverence for women. Today more than ever before it gives them their chance for self-expression—a great lever with which to work.

The Evangelical Churches of America have united in a great cooperative work under the name of the Interchurch World Movement.

Its object is to encourage church cooperation and to make the teachings of Jesus Christ the paramount influence in the social, political and economic life of the modern world.

For the first time in their history the churches have the full facts, based on scientific surveys of the mission fields, and of America, county by county. Your pastor can tell you about these surveys.

Without the help of the women of America such a gigantic program would be impossible; with their help—and that includes your help—it cannot fail.

You who owe so much to the Master of the Church, help the Church to serve that Master better.

And when your church calls upon you, give—and give from your heart as well as your pocketbook.

Of Presidential Stock and Habit

By E. B. BAGBY

WILLIAM PALMER CLARKSON'S great-great-grandmother and my great-great-grandmother were sisters, but the subject of this sketch has always been to me more like a brother than a fourth cousin. When his grandfather, Benjamin Turner, was thrown from a spirited horse and killed, the two orphaned girls, Lucy and Luly, found a refuge, one in the home of my grandfather, Temple Walker, and the other with my great uncle, Volney Walker. The Virginians of those days were not bothered by the high cost of living, and the fifty dollars a year paid by the Turner estate for the board and keep of each of these orphans was considered more than enough. My grandfather had sixteen children of his own and one more did not make any difference. As I have gone through the chambers of Mt. Elba and Haybattle I have wondered where they put the folks to sleep.

William Palmer Clarkson

But the young ladies were not concerned about limited sleeping quarters as long as there were ample horse-racks. Every morning horses were saddled and tied to the racks for the day's work or pleasure, but more often pleasure than work. In the evening the horses were taken to the stables and horses from other plantations were tied to the racks. Then some day instead of horses with saddles there stood at the gate horses and a carriage, and this equipage drove away to the long road amid a shower of rice and a hail of old shoes. So, in the course of time George Palmer Stacy bore away Lucy Turner to be his bride, and James L. Clarkson took Luly to make for him a home.

In this home a boy grew up and often heard the story of the kindness of "Uncle Volney" and "Uncle Temple" to "Mother" and "Auntie"; a kindness the boy was destined to pass on to hundreds of other orphan children. These were the days of reconstruction following the Civil War and this whole section of Virginia was orphaned. After General Lee's surrender his men returned home to find the slaves set free, the fences down, and their lands gone to waste. Three times the armies had passed over the farm of James Clarkson. Finding himself waging a losing battle on the poor soil he determined to move to the West. Great was our distress when the family departed for Adel, Iowa. By this time Palmer was ready for school. Upon his entrance into the schoolroom at Adel he was astonished to see sitting with the white children several colored boys, sons of the only Negro family in town; and still more astonished when on his way home he was accosted by those Negro boys who said, "We heard that your father and grandfather owned slaves and we are going to beat you." Which they proceeded to do. Palmer had heard of visiting the iniquities of the fathers upon the children to the third and fourth generation, and thought that while it might be a proper warning for iniquitous fathers it was hard on the innocent children. Possibly the punishment was not wasted. Many years of our brother's life have been devoted to ameliorating the condition of the unfortunates caught under the penalty of this law.

James Clarkson found the black, loamy soil of Iowa much more productive than the thin, worn-out lands of Virginia, and a measure of prosperity came to the family. But the prosperity was not sufficient to sunder old home ties. Sooner might the Jews by the rivers of Babylon forget Zion than these exiles forget Virginia and the dear ones of King and Queen county. So every few summers the Clarksons came back to the Old Dominion. Their arrival was a red-letter day in the community, especially to the boy cousins. No boys ever had a better time than that quintet—"Charlie and Ben Stacy, Ned and Dick Bagby, and Billy Clarkson." Billy (Palmer) cannot now return to Virginia so often, but every year he keeps tryst with his sainted mother's only sister at the National Convention of Disciples of Christ.

The editor wishes me to give instances to show how Mr. Clarkson's goodness was rooted in his early years; but for the life of me I cannot remember that this Elder of the Union Avenue Christian Church ever manifested any marks of early piety. The night we raided the apple orchard I am sure he offered no protest, nor did he fail in disposing of his share of the spoils. And when we found that the fruit was good to the taste and greatly to be desired for a future feast, we tightened our blouses and tied strings around our breeches' legs and tucked in all the apples we could hold, and ran. When my brother Richard stumped his toe and fell, and was so full of apples internally and externally that he could not get up and cried for help, I do not recall that Palmer Clarkson, either then or when telling the story afterwards, suppressed any laughter or showed any prickings of conscience over the incident. The assertion is

made that the country boy will generally outstrip the city boy in the race of life; and the reason given is that the country boy is oftener thrown upon his own resources and learns to develop initiative. In the experiences of those vacations we had plenty of opportunity for initiative.

ONE day my father said, "The house is full of company and there is no flour. You boys hitch up the oxen and go to the Walkerton mill, and if you cannot get the flour today, spend the night at Locust Grove with your Cousin, Melville Walker." Night found us at Locust Grove entertained by a bevy of pretty girls and enjoying a good old Virginia supper. Palmer Clarkson can tell to this day what we had for supper that night and the number of biscuits and plates of stewed apples one member of the party ate; though I protest that the count has grown with the years of telling. When the miller told us next morning that the wheat was not yet ground we were glad of another opportunity for a swim in the mill-pond. We drove the oxen into the deep shade by the big mill wheel, from which the current flowing deep and strong served as a barrier for the oxen on one side, and we built a fence on the other side and hied away to the pond.

On our return we discovered that our barrier of water had departed with the stopping of the mill and the falling of the tide, and that the oxen had disappeared in the wide river marshes. After a long search the oxen were found, but without the yoke. Without the yoke we could not hitch the oxen, and without the oxen we could not draw the cart, and without the cart we could not haul the flour, and so we could not get home that night. Our cousins, the Temple boys, happened along and invited us to spend the night with them. This we were glad to do, and Edward Temple, who is now Protestant Episcopal Bishop of Texas, and his brother William cut down a pine tree and fashioned for us a yoke. We reached home late the next day and our parents were glad to see us, and our cousins were glad to see the flour.

"The house is full and there is no flour." I wonder how often these words have been heard by the President of the National Benevolent Association as he has looked over the mail of the thirteen institutions under his care. And the response of the churches to these appeals must have seemed at times as slow as the pace of the oxen along the sandy Virginia roads.

In our litter of cousins Palmer was not the biggest, but we learned that in an emergency it was safe to trust his judgment. When there was any work to be done around the yard or on the farm Palmer was always the first to offer his services and the last to quit the job. My father was devoted to him and was always pleased to have Palmer as partner in our games or as his companion in the long rides over the countryside. All the Virginia relatives rejoice in the successes and honors which have crowned his later years.

Our rejoicing is multiplied by our recollection of his devotion to his mother. He was the firstborn and she was a very young mother and inexperienced in any sort of work or care. The new home in Iowa was a lonely place for her, with her husband necessarily away much of the time. So she depended more and more upon Palmer both for companionship and for help about the house. And he had a chance to really know not only the wealth of his mother's affection but also her superior intelligence and especially the strength and beauty of her Christian character. Sometimes when he was working in the field with his father, Mr. Clarkson would be startled by his shrill shout of "Marm!" "What's the matter, Palmer?" "Didn't you hear Mother call me?" And nothing could hold him when she called.

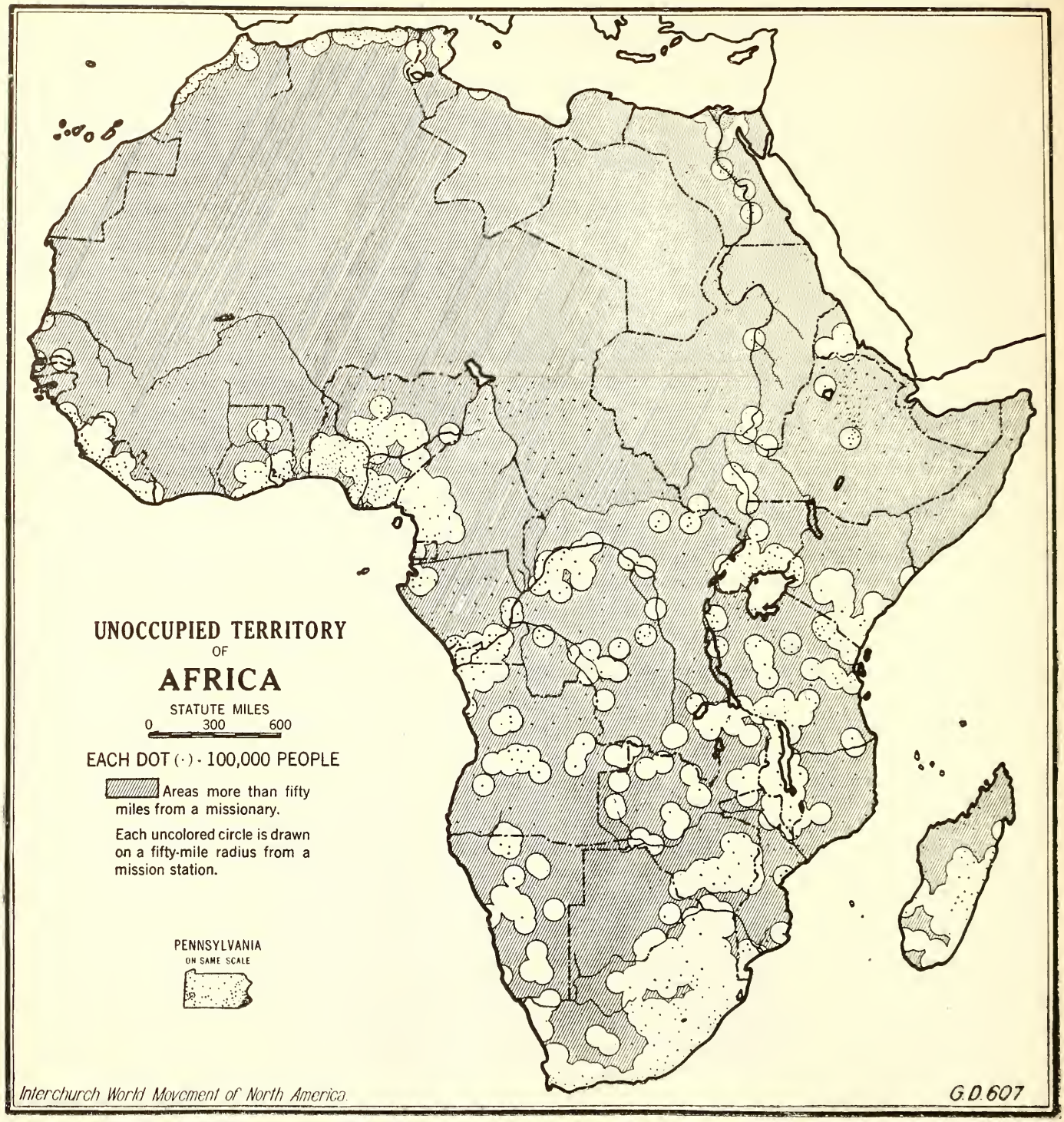
In addition to heading the National Benevolent Association for the past nine years and, as chairman of the committee, seeing the financing of a great $210,000 church building through from inception to completion, he has served actively all the while as a director of the Christian Board of Publication and for several years as a member of the Executive Committee of the Missouri Sunday School Association. He is now also a member of the Executive Committee of the United Christian Missionary Society.

He began business as a lawyer, after graduating from Washington University in St. Louis, the family having moved to that city when Palmer was sixteen. For twelve years he practiced his profession and then went into the Pioneer Cooperage Company of St. Louis and Chicago, of which he is now vice-president. He is a director of the Merchants-Laclede National Bank, a member of the executive committee of the chamber of commerce and, for the second term, president of the St. Louis Manufacturers' Association.

William Palmer Clarkson has been president of a great many things. I do not know whether he was born to presidential greatness, or achieved presidential greatness, or had presidential greatness thrust upon him. Mr. Clarkson is a descendant of William Harrison, a member of the family which has given to our country two presidents—William Henry and Benjamin Harrison. Our brother's immediate forebears were members of the Smyrna Church, organized in 1832, when the split occurred in the Bruington Baptist Church, after the controversy between Robert B. Semple and Andrew Broaddus, and Alexander Campbell and Dr. John DeVal.

THESE early members of Smyrna Church were as near saintlhood as it is possible for people to be and escape translation. The community in which they lived had the highest moral standards I have ever known. For many years King and Queen county had the largest percentages of church members and the smallest percentage of crime of any county in the best State in the Union. I had cousins born and reared there who never saw a drunken man and never heard an oath until they were grown and had moved to Washington and Baltimore. If W. Palmer Clarkson should ever depart from the straight and narrow way and miss at last the happy gate it will not be because he did not have the proper start in life. So far it must be said that not only he but his children also, in the church and in the beautiful home nearby, run true to type. The children are John Turner, a junior in Cornell University, Marie Louise, a student at Ely Court, Greenwich, Connecticut, and Palmer L., still in the St. Louis high school. Their mother was Marie, daughter of the late General John W. Turner, and Blanche Soulard, of one of the old French families of St. Louis.

Frequently his friends and business associates have wondered that he should give so much of his time and income to the church and its various enterprises. All the more they have heaped honors and responsibilities upon him and never found him wanting. But they know that on his calendar, church appointments and religious board meetings are the primary dates, and that other engagements are arranged with reference to these. They marvel that a man of his position should do without an automobile. He offers no explanation, makes no apology, and above all, his happy face and cheery laugh give no suggestion of painful self-denial. He is always having a good time. No sportsman goes after game with keener interest than he gives to solving problems of benevolence and unfolding the Bible to the young men of his Sunday school class. He offers no explanation. But in his heart of hearts I wonder if there is not, again and again, a reverent whispered thought, "Don't you hear Mother calling me?"



Sunday School at Lotumbe, Congo Belge. It Can Be Duplicated in a Thousand Villages

Budget of the Disciples of Christ in the Interchurch World Movement for the Year 1920

By STEPHEN J. COREY

PRINCIPLES involved in making the budgets for the Interchurch Campaign.

(a) The basis for the budgets considered for all the communions in the Interchurch World Movement is a careful, world-wide survey of the needs in the various fields of effort. Heretofore financial campaigns have been largely based on the most immediate needs and what was thought to be possible in the way of the amount of money which could be secured. Now, for the first time, it has been proposed that a real survey of world needs be made, with a careful measure of what is needed to do the task before us, both at home and abroad, and then the calling upon the churches for support which will meet this great need.

(b) With the above thought in mind the first step taken has been to work out a budget which will enable the communion to realize as much as possible of its responsibility in world work in a five-year period.

(c) Finally the plan has been to make a budget which will be the first unit in the five-year plan and to shape this first year so that it will be an adequate and fair financial part of the five-year plan and campaign.

II. How the budget for the Disciples of Christ has been formed.

(a) It was realized at the time of our National Convention that the current expense budgets for our various organizations which the National Convention passed upon were entirely inadequate. They were made on the basis of a small percentage of increase over the giving of last year and with the thought that, since the surveys which the Interchurch World Movement was making were approaching completion, there should be opportunity for the making of a new and adequate budget. With this in mind the convention passed a resolution authorizing the enlarging of the United Budget Committee by the addition of a commission from the Executive Committee of the convention, which should take up the question of the Interchurch World Movement Budget for the Disciples of Christ just as soon as facts were sufficiently in hand and make an additional budget for 1920-21, which would be adequate and just for the Disciples of Christ.

(b) The following steps have been taken in the careful preparation of this budget: Secretaries representing our various interests, both educational and missionary, were in attendance at the Interchurch Survey Conferences held in the East early in December. Following these meetings our home and foreign missionary groups and college groups got together, through their various budget committees, and carefully worked over the possible annual and five-year askings for these various interests. Then came the all-Board Conference at Atlantic City, in which there was a general study of the plans and budget askings for all the communions of America. Following this representatives of the interests included in the United Christian Missionary Society met and carefully went over and correlated the items making up the budget of the United Society. At the same time the Board of Education had a similar meeting with regard to the Joint College Budget. After these budgets were carefully worked out in groups there was a meeting of representatives from all our Boards to make a tentative all-Disciple budget. Following this the commission appointed by the General Convention met with the United Budget Committee to discuss and study these entire askings. Then after this committee had recommended the revised budget a conference was held in St. Louis of the Executive Committees of all of our Societies, together with the Board of Education, the state secretaries and all field workers of the Disciples of Christ, at which the proposed annual and five-year budget for the Disciples through the Interchurch was carefully studied and approved. Thus every step possible has been taken to make the conclusions democratic and as inclusive as possible as to the number of people studying the budgets.

III. Facts for consideration.

(a) The churches face an absolutely new and appalling situation through the whole world. Never has the world been so unsteady, confused, distressed and despairing. Never has there been such a realization of the failure of every other agency aside from Christianity to bring either peace or happiness. Never has there been such readiness to listen to any solution for the world's problems, nor such a heartache and hunger for salvation from the wreck and confusion of modern day life.

(b) We are facing the fact that the war came to its conclusion without Protestant Christianity having done anything unitedly to face its task for the reconstruction and salvation of the world.

(c) Immediately following the close of the war a great spirit of awakening became evident among the Protestant forces of the world. This awakening became evident in a new sense of the need of absolutely unique and unthought-of forward movements, especially among the Christian bodies of America. This became evident in the great Centenary Movement of the Methodist Church North and South, the Five-Year Forward Movement of the Northern Baptists, the great campaign of the Southern Baptists, the New Era Movement of the Presbyterians, and other similar forward-looking campaigns of practically all of the religious bodies of America.

(d) In connection with these forward movements which had been preceded by the Men and Millions Movement of the Disciples of Christ, it quickly dawned on religious leaders everywhere that somehow there must be a united forward movement which would link up in a promotional and inspirational way all of Protestant Christianity in America. The result of this conviction has been the Interchurch World Movement.

(e) From the beginning of this great forward movement it has been realized by all that old ideals of work and stewardship are absolutely unthinkable in this hour of need and crisis.

IV. The Budget.

After careful study of the needs of all of our work it has been thought that an aim should be recommended for the five-year period of $60,000,000 for the Disciples of Christ—$30,000,000 of this to be for the United Christian Missionary Society and its work and $30,000,000 for education. This aim will be recommended to the next national convention for its consideration and approval.

For the one-year period, 1920-21, the budget recommended is $12,000,000, consisting of $6,000,000 for the United Christian Missionary Society and $6,000,000 for Education. It is understood that a budget of $25,000 for the Temperance Board

shall be included in the askings of the United Christian Missionary Society and a budget of $25,000 for the Association for the Production of Christian Unity in the askings of the Board of Education and colleges.

The following is a brief statement concerning the proposed budget for the first year:

(a) The budget of the United Christian Missionary Society. Two principles have prevailed in the making of this budget—

(1) A careful study of the surveys made by the missionaries on our various fields as to the absolute immediate and critical needs in missionaries and equipment for the undertaking of the task at our doors.

(2) The principle of keeping the askings entirely within the expenditure needed for the probable number of missionaries who can be secured to go out and the possibilities of the erection of needed buildings and equipment within a one-year period.

The items for the Budget of the United Christian Missionary Society are as follows:

Foreign Missions:		
China and Tibet	$740,023	
India	359,872	
Japan	288,107	
Latin America	409,000	
Philippines	176,500	
Africa	179,850	
Promotion	200,000	
College of Missions (with $135,000 in Home Budget)	135,000	$2,488,352
Home Missions including State Missions and Church Extension (Items in May Issue)		2,064,965
Religious Education (including Sunday School, Christian Endeavor and Religious Education)		197,331
Ministerial Relief and Pensions		223,912
Benevolences (Including buildings in Cleveland, Atlanta, Jacksonville, Florida, etc.)		1,000,000
Total		$5,974,560
Temperance Board		25,440
Total		$6,000,000

(b) The Budget for the Board of Education.

Several considerations have been involved in the making of the proposed budget for our educational work. A scientific survey of our educational situation based on a minimum standard for efficiency among American colleges. This standard has been based on a very careful study on the part of a strong committee through a period of years. The norm or basis for consideration has been that which is absolutely essential for making the college of minimum efficiency. No such careful study of the educational situation at large, and among our people in particular, has ever been made before. The survey for our own institutions has been most conservative in its deductions. The high school work which any of our colleges may be carrying on has not been counted in the needs for equipment or enlargement of staff; the item of attendance has been based on a minimum in this period just following the war, all the funds of the colleges have been deducted from any consideration of needs, whether these funds were interest-bearing or not; the payment of no debts has been considered and there has been no allowance made for growth in the student body. After a careful survey the first deduction showed that our colleges absolutely needed $55,000,000 for a five-year period in order to make them of minimum efficiency. After restudy this was conservatively reduced to $43,000,000, and then after feeling the need of a further reduction the Board of Education has reduced the five-year suggested askings to $30,000,000. The final suggested budget for the first year is one-fifth of the $30,000,000 or $6,000,000.

For the Board of Education, our colleges and work in connection with state universities	$5,975,000
Commission on Christian Unity	25,000
Total	$6,000,000
Total proposed budget for one year	$12,000,000

V. Points of Emphasis.

The budget askings for the United Society and the Board of Education include the regular income for the support of this work as well.

The campaigns already started for many of our colleges include ideals for these institutions which approach closely to the $6,000,000 goal set for this year.

The proposed budget for the United Christian Missionary Society is a little more than twice the regular income for this last year.

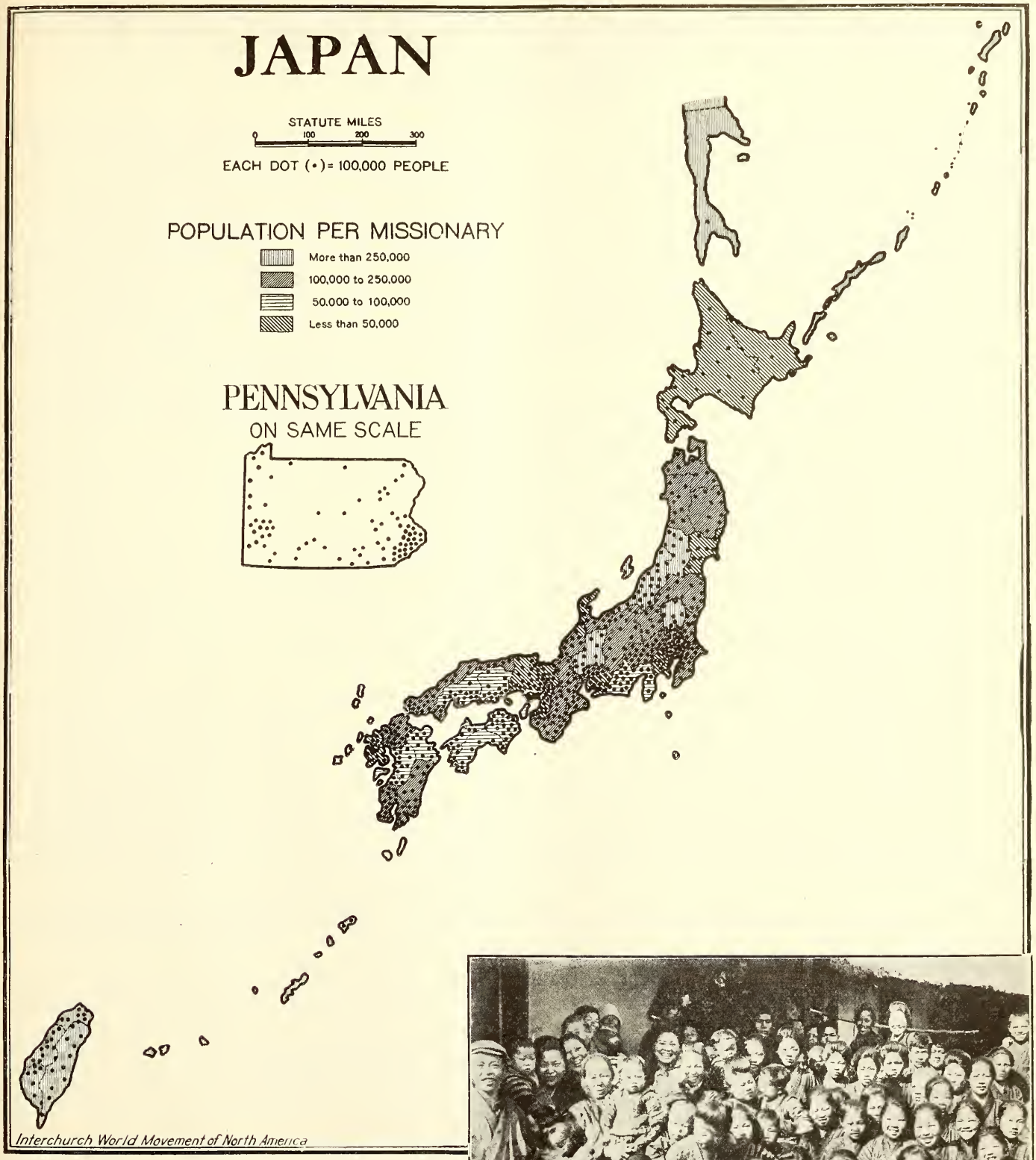
The proposed askings for the five-year campaign for our missionary interests are but a little more than double our regular income already established for this work, if included over a five-year period.

The proposed budget of $60,000,000 for the Disciples of Christ and the $12,000,000 budget for this first year are conservative in comparison with the plans and budgets of the other Protestant communions of America. The cost of carrying on missionary and educational work has almost doubled during the last five years, so that the proposed new budgets do not mean a great advance forward movement.

The most critical situation which the Disciples of Christ face is that of leadership for our churches and work. Only as our colleges are made efficient in their work can we hope for trained leaders for our churches at home and abroad.

Prayer

I shall never be on Thy mount in prayer until I have a mountain view—Thy view. I must be able to look on every side, to consider how my wish will affect the wish of another. Give me this all-round view, O Lord; set my feet in this large room. Sometimes a voice says to me, "Pray Christ to press on: your interest is in the house of Jairus." Let me look back before doing so, and see whether there be not a suppliant in the rear, someone whose prayer is, "Let Christ linger on the way." Ever let there be present to my mind the multitude that are pressing on Thee. Let me remember the many souls that are touching Thee with wishes varied, conflicting. Let me remember that my gain may be my brother's loss. Let me pause solemnly, with uncovered head, before the temple of prayer. Let me stand in the cross-way where the temple is approached from many sides. So shall my wish be golden, so shall I ask what shall be pleasing to Thee. GEORGE MATHESON.



THE more populous Japan of tomorrow is eagerly accessible today to Christian missionaries. If we meet the need we shall have as friendly a neighbor across the Pacific as we have across the Great Lakes. Only Christ in the heart can make such neighbors.

Disciples of Christ and the Interchurch World Movement

Questions and Answers

WHAT is the Interchurch World Movement?

A cooperation of the evangelical forces of the United States for three specific purposes:

(1) To discover the immediate needs of all fields and all departments of Christian service.

(2) To make known to the constituency of the cooperating churches the ascertained facts of the present world situation.

(3) To secure a sufficient volume of prayer, Bible study, evangelism, stewardship, life-enlistment and cash contributions, to meet the world's need of Christ.

2. How did it come?

From a general realization that the permanent peace of the world, and indeed, the very existence of civilization, depends upon united and aggressive action by the Church of Christ. The Movement expresses the inarticulate longing of millions of souls for unity in the hour of the world's supreme need. A striking appraisal of the situation is found in the appeal of the Premiers of all the units of the British Empire to their fellow citizens. See page 2.

3. Is it an attempt to unite or to federate churches or church bodies?

No. The Movement seeks simply to utilize the unity that now exists for the supreme ends which all recognize. It is a Movement of cooperation.

4. Does it attempt to limit or interfere with the work of any church or body?

No. In it they together discover the task but each individual church is free to meet the need in its own way.

5. Does participation in the Interchurch World Movement mean the endorsement or approval of denominationalism?

No. It shows a disposition to practice cooperation, as far as possible without compromise, and it affords an opportunity to demonstrate that our plea for unity is "That they may all believe."

6. Will cooperation in the Interchurch World Movement hinder or retard our work?

No. It will rather enable us to take advantage of a favorable tide of universal public sentiment for the immediate enlargement of the work of Christ throughout the world.

7. What action, if any, has been taken by Disciples of Christ regarding participation in the Interchurch World Movement?

(1) The International Convention at Cincinnati, in October, 1919, voted that all our national organizations should participate as far as possible without compromise.

(2) Pursuant to the action of the Cincinnati Convention our nine national boards voted to cooperate in the Interchurch World Movement and organized for effective participation through the Joint Promotional Committee of the United Christian Missionary Society and the Board of Education.

(3) Several special campaigns in behalf of state educational and missionary interests have voted to participate.

(4) An All-Field Workers' Conference representing all of our National organizations, and most of the state societies and colleges, held at St. Louis, January 22 and 23, 1920, after thorough consideration recommended the plans for cooperation in the Movement which are now being followed.

8. What part, if any, have Disciples of Christ had in organizing the Interchurch World Movement and in directing its activities?

(1) They have been ably and amply represented from the first, both on the Executive Committee and on the General Committee. A. E. Cory and David W. Teachout are members of the former and Mrs. Anna R. Atwater, F. W. Burnham, Stephen J. Corey, Mrs. Ida W. Harrison, W. Palmer Clarkson, S. G. Inman, R. A. Long, I. N. McCash, R. H. Miller, James H. Mohorter, G. W. Muckley, H. O. Pritchard, C. M. Rodefer, F. E. Smith, W. R. Warren, Herbert L. Willett, on the latter.

(2) Ninety-five representatives from seventeen states sat in the Atlantic City Survey Conference which gave final statement to the principles of the Movement and definite shape to its policies.

(3) A. E. Cory has had entire charge of the field work of the Movement.

(4) Three of the five teams that conducted the state conferences for preachers were led by our men and we were represented on all of them.

(5) J. H. Mohorter, secretary of our Promotional Committee, is a member of the Cabinet of the director of the financial campaign, 45 W. 18th St., New York City.

(6) Many of our men and women have served in office and field.

9. How will participation in the Interchurch World Movement benefit us?

It will give us the opportunity we have craved for more than a century to place the merits of the Restoration Movement before the religious world in the most favorable light, and

It will give us the supreme satisfaction of knowing that, in this hour of dire need in the world's life, we joined our efforts with those of others in a sincere attempt to bring the relief that only Christ can give.

10. Is the $12,000,000 Budget of the Disciples of Christ for 1920 additional to the $3,000,000 Budget announced last fall?

No, it includes that.

11. Can anyone give to certain interests without helping others?

Yes, the right of designation is fully protected and there will be no leveling up process.

12. What is to be done with the money that goes to the Interchurch World Movement?

It will be distributed to the participating boards in proportion to the amounts they shall have received directly.

13. What is to be done to increase salaries of preachers?

The necessity of increased salaries for ministers is being demonstrated to every person who can be reached either by public addresses or by printed matter and advertisement.

14. How can we do it on such short notice?

By proceeding at once to organize and prepare the entire body of members and adherents any church can make a success of the enrollment of Stewards and Intercessors, the Win One Campaign for church membership and the financial campaign April 25 to May 2. It has to be done: there is no one else to do it: this is all the time we have!

Our Underpaid College Teachers

By H. O. PRITCHARD

WE are indebted to Mr. Royal Meeker, Commissioner of Labor Statistics, United States Department of Labor, for a special report on the topic of living costs. Much of the information presented by Mr. Meeker deals with the living costs of a family of five. These figures include only the necessities for health and decency and leave no margin for the books, travel, and tools necessary to a successful teacher. These figures are based on costs in the District of Columbia, which in many items are below those in other sections.

To maintain a family of five at an average level of health and decency, according to Mr. Meeker, requires an annual salary of $2,262.47. Commissioner Meeker says, "Inasmuch as the rent in the Washington, D. C., budget represents the amounts paid for small houses—six rooms—in the cheaper sections of the city, this moderate figure would hardly be considered a comfortable minimum level for university professors who are obliged to maintain a social standing above that required of the government clerk."

According to the Department of Labor, retail prices increased from December, 1914, to June, 1919, 74.47 per cent. Since that time they have jumped up to 87 per cent. We all agree that these are conservative figures. The Department of Labor demonstrates that in June, 1914, $836 would purchase as much as $1,459 in June, 1919. Thus a teacher's salary of $1,400 will now purchase much less than $900 did four years ago, and we are assured that a salary of $1,400 is far below the living wage for a family of five. Our teachers' salaries have been increased only a fractional part of the increased cost of living. Their salaries should be raised at once at least fifty per cent.

THE tax-supported institutions and large universities are meeting the present crisis by drastic action. The president of the University of Colorado was so alarmed at the flood of resignations from his faculty that he raised all salaries 35 per cent. With the Governor's consent he is running the university in debt for the full amount of the raise until the next meeting of the legislature. Montana University is doing the same. At Ohio State, President Thompson recently resigned, giving the following reason for so doing: That the faculty thought he was not trying to raise salaries, whereas he had tried and failed; that 95 per cent of his faculty were anxious to resign; that among the long list of resignations of the past two years there were fifty men whom he especially desired to keep; that he found it intolerable to remain the head of an institution whose morale had disappeared and whose confidence he had lost. His resignation was declined and the necessary remedy adopted. At Oberlin, the president recommended a 10 per cent increase but the faculty demanded 50 per cent and secured it. Northwestern granted a 20 per cent raise last September with a promise of a further increase of 25 per cent which shall be retroactive. Chicago has made an increase of 25 per cent with a promise of further increase next year. At the University of Nebraska, eleven teachers from one department have resigned since last September. Two weeks ago two undergraduate assistants resigned. One was getting $25 per month from the university as a fellowship. He accepted a position in the commercial world paying $7,200 a year. The other was getting $500 a year. He now receives in his new position $3,000 with a bonus of $2,000. A professor of the same department who is on leave is drawing $9,000 elsewhere. California, Leland Stanford, Iowa, Kansas, and Missouri Universities have all greatly increased salaries.

WHAT shall we say of our church colleges and the Godly teachers in them? Their salaries have not been increased on an average of 20 per cent since the war began five years ago. At that time, their salaries were entirely inadequate. With the increased costs they find it impossible in many instances to stay longer at their posts. They are being offered large increases to go from our own colleges to state universities and other institutions of learning. The other day one of our best teachers who is getting only $1,600, with a family to support, was offered $2,500 to come to a state school. Another who receives $1,800 was offered $5,000 by a business corporation. The president of one of our colleges who is receiving $2,000 has been offered $6,000 to become the pastor of one of our churches. Many of our colleges are losing some of their most valuable teachers in the middle of this college year. We must awake to the situation. No such crisis has occurred in our colleges since our first college was organized. Our colleges actually face extinction unless money is forthcoming.

The budget proposed for the Disciples of Christ as their share of the Interchurch World Movement for this year is $12,000,000 and of this amount one-half, or $6,000,000, is for the endowment and maintenance of our colleges. The total tentative budget for our colleges over the period of the next five years is $30,000,000. These figures are not wild guesses—they are based on actual needs and even that large amount is not sufficient to raise our institutions to the standard of efficiency laid down by the Association of American Colleges, based on their present enrollment. It will take twice that amount to bring them where they ought to be. Our people have the money. It is not a question of having—it is a question of giving.

WITH the return of peace, the world turns to problems of construction and reconstruction greater and more difficult than the intricate problems of war. To the inherent difficulties of the problems of reconstruction are added the disturbing factors of social unrest and industrial and economic instability. All these complications but add emphasis to the fundamental need in this strategic hour, for men and women of broad training and thorough grounding in the underlying principles of American democracy and true religion. Educated Christian men and women are the world's greatest need today.

But if this be our need, we must have the prerequisites which certainly include an adequate and efficient teaching fraternity. Our Christian leaders of today were trained by the teachers of yesterday. It is not an overstatement of fact to declare that we stand in danger, just now, of having no teachers for the leaders of tomorrow. Our teachers, and especially those in church colleges, are being forced from their posts of duty by an entirely inadequate compensation, while those who do remain are suffering actual privations. This condition, if allowed to continue, will not only imperil America's educational structure but will leave the church leaderless a generation hence. This condition must be remedied at once by paying a living wage to these faithful servants of the church and the state if we are to remove the nation's greatest peril.

The New Field of the Disciples of Christ in Mexico

By EDWIN T. CORNELIUS

THE Psalmist says, "I will lift up mine eyes unto the hills: From whence cometh my help? My help cometh from Jehovah," and one cannot look in any direction in this new field of ours without being reminded of these beautiful words written about the native land of our Master. I doubt whether there is even one place in all of this beautiful district of Central Mexico where one is entirely out of sight of the mountains or foot-hills of the great central range that runs down through the republic. In every direction great majestic hills rise in the midst of immense prickly pear cactus and giant yucca palm trees. Here and there are fertile watered valleys, in which amazingly abundant crops of corn, wheat, beans, chili and scores of other kinds of food stuffs are raised. On every side one can see primitive water wheels lifting water from shallow wells in order to irrigate the fertile fields. Every wheel is being turned by one or two patient burros and the water being directed by a peon dressed picturesquely in cotton shirt and trousers and the immense sombrero of the central districts of the republic. He is either barefoot or wearing a kind of sandal called "guarachas." The towns and cities are almost a reproduction of the villages and cities of the Holy Land, with many modern advantages such as electric lights, water supplies, and in the larger towns either mule cars or electric railways.

The Heart of Mexico

This new territory for which we have accepted such definite responsibility is situated in almost the exact geographical center of the Republic of Mexico. A line drawn through the center in either direction would touch the district at some point. It could hardly be said to be the center of population since the City of Mexico lies to the southeast, and because of its great population shifts the center of population in that direction. We may say, almost as accurately, that we are in almost the center of the natural resources of the country, since every state in which we are to work contains immense resources of minerals and many splendid agricultural sections. Gold, silver, copper and other important minerals abound to a very marked degree, and some of the mines in San Luis Potosi and Zacatecas have produced fabulous quantities of gold and silver. Some of the largest smelters in the world are located in this district, and mines as yet entirely undeveloped are dotted over almost every part of the territory. Every hill, every mountain, is exceedingly rich in mineral resources, and every valley produces abundantly the necessities of life. I doubt whether there is a richer district than this in all the world, so far as resources are concerned.

There are about 50,000 square miles of territory in our field with a population of a little more than one million. Most of this population is grouped in villages and towns of more or less importance, since only an insignificant number of people are to be found living on farms or in isolation. This, of course, makes them much more accessible since in many of the communities, means of communication are very slow. However, the important towns and cities are connected by railroad, the territory being traversed from north to south by the two most important trunk lines of railroad in the republic, the old National lines and the old Central lines, the former the main line from the frontier at Laredo to Mexico City, and the latter from El Paso to Mexico City. In addition there is a branch line connecting the cities of San Luis Potosi and Aguascalientes, and various shorter branch lines connecting the trunk lines with mining and smelter centers. Direct train service from St. Louis, Missouri, to Mexico City is announced for the first of March, 1920, really being a resumption of the service of former years. After that date it will be possible to ride in a pullman, without change, from St. Louis to San Luis Potosi, the most important city in our territory. This makes the territory peculiarly accessible and important.

The States of Our New Field

The territory comprises the western half of the state of San Luis Potosi, the entire states of Aguascalientes and Zacatecas, and two small districts in the state of Jalisco. About one-half of this field lies north and the other half south of the Tropic of Cancer. While this is true, there is scarcely a single part of it in which the climate has even a suggestion of the tropics. Because of the high altitudes, the climate is quite temperate during almost all seasons of the year. The altitude varies from about 6,000 feet above the sea level at the city of San Luis Potosi, to 7,300 feet at the city of Zacatecas, and to approximately 9,000 feet at the mines of Catorce in northern San Luis Potosi. The climate is not so variable as that of most of the parts of the United States, there usually being pleasant days and cool nights, although some of the sections become rather cold in the middle of winter. Snow seldom falls except on the very highest regions, and because of the mildness of the weather, fruits and vegetables are abundant during most of the year.

THE state of San Luis Potosi has an entire population of about 600,000 and an area of 65,586 square kilometers, and something more than one-half the population, and approximately one-half the territory are to be found in the part we have received as our responsibility. The Sierra Madre mountains are the most prominent features of the country and their slopes are covered with immensely rich mines. The district of Catorce is renowned for its inexhaustible wealth of minerals. Some of the mines of the state have been operated for centuries, and still produce immense quantities of ore. Gold, silver, copper and lead are found in abundance at Salinas, and at Penon Blanco, a place a few miles away, there are valuable salt deposits, from which the greater part of the salt used in the republic is secured. The deposits are said to be from 70 to 80 per cent chloride of sodium. In the valleys where there is irrigation, the soil produces abundantly.

The state of Zacatecas has a population of 462,190 and an area of 63,386 square kilometers, and is one of the richest in minerals of the interior Mexican states. It is on the Great Central Plateau, one of the most mountainous regions of the republic. Agriculture has little importance in the state, but it is believed that the region around the capital city, Zacatecas, is one of the richest mineral belts in the entire world. The Sierra of Zacatecas has produced fabulous wealth in gold and silver, and smaller quantities of mercury, iron, copper, zinc, lead, coal, bismuth and salt. Recently the silver mines have begun to take on renewed activity, on account of the high price of the metal, and it is believed that the mining and smelting business will soon reach its former importance.

Aguascalientes is one of the smallest Mexican states, with a population of 10,500 and an area of 7,644 square kilometers. The climate is temperate, one of the most pleasant on the

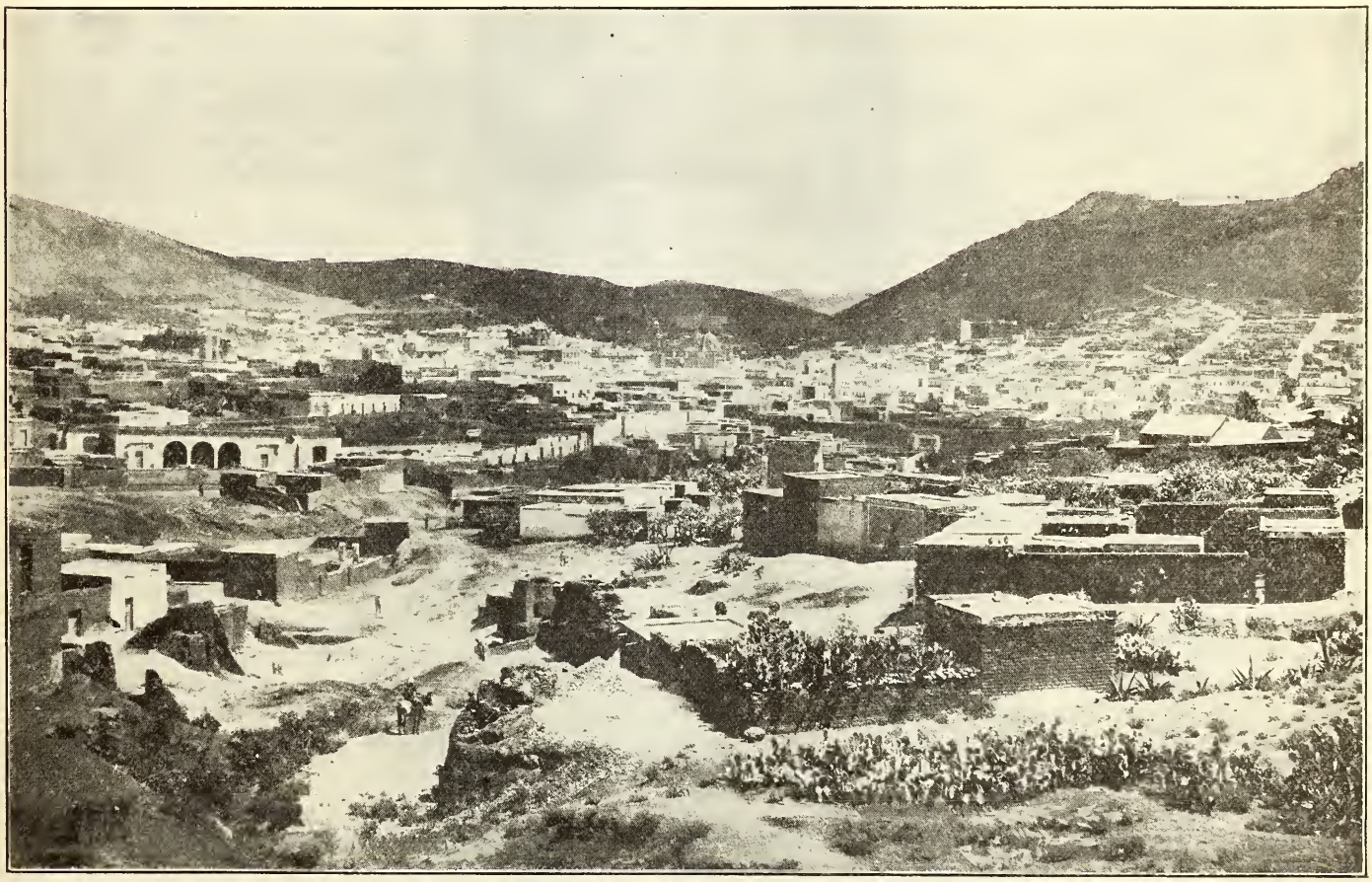
American continent. It is fertile, and is noted for its fine water and many springs. An almost infinite variety of foods and fruits are grown in the state, and there are also many mines of wealth, as well as one of the very largest smelters of the American Smelting and Refining Company, which is located a few kilometers from the city of Aguascalientes. The small districts of Jalisco that are in our fields are much similar to the surrounding territory of Zacatecas and Aguascalientes.

The population of these districts is perhaps more stable than the population of the frontier states, although at the present time there is quite a large immigration to the United States on account of the good wages that are being offered by ranchmen, railroad companies, and other interests.

Like the Athenians, "Very Religious"

They are extremely religious, and in many communities, especially the isolated ones, are fanatically so. One of the most fanatical places in the republic is to be found in a small community in one of our districts of the state of Jalisco. There are two annual fiestas there, in honor of the Virgin of San Juan de los Lagos, and they are just now, the first of February, closing one of these fiestas. In making a trip to Mexico City a few days ago, I found the train crowded with hundreds of pilgrims. From the train could be seen crowds of people, walking, riding burros, or in some primitive means of transportation, on their way, having to carry provisions and bedding for their stay in the village. Many, especially women, will walk on their bare knees for miles before reaching the little town, and everywhere are seen penitents striving to win the favor of the Virgin. Whenever these people, illiterate for the most part, really have a chance to hear the gospel, they become faithful followers of the Christ. Education has been very poor in all of these sections, although there have been some excellent institutions in different places. The State Normal of Zacatecas has been one of the best in the republic, and the Christian schools that have fallen to our heritage, and which we are now conducting with splendid interest, have done much to awaken these people to the need for true education, and almost every day people come to us with the desire that their children shall have the advantage of the best training that can be secured. We cannot but wonder whether any commercial organization would turn away customers, rather than enlarge its equipment and staff to satisfy their wants. Why should not the Church of Christ be just as enterprising?

The missionaries commissioned to work down here, are facing the task with hope, and with confidence that as the great body of the Disciples of Christ recognize the leadership of the blessed Master, they will hear the call of this rich field, rich in material resources, as yet little developed, but especially rich, abundant in life, almost entirely undeveloped. There are some small scattered groups of evangelical Christian people, and they form the nucleus of the large work we hope by the leadership of Christ to do. The mission is suffering greatly because of the shortage of workers, both missionaries and native workers. May we not pray the Lord of the harvest to send forth laborers into His harvest? "Whence cometh our help? Our help cometh from Jehovah."



—Photograph by C. B. Waite, Mexico City

The Capital City of Zacatecas Mining Center and Seat of Normal School

Note the Cactus in the Foreground, the Man on Horseback at the Left, the Flat Roofs of the Houses and the Mountains Round About the City. Zacatecas Has About 33,000 Population.

Wanderland—Wonderland

Rosebud

ISN'T that a pretty name for a little girl? That is not her real name, but we will call her Rosebud because it fits her so well. She is the happiest child you ever saw, and promises to grow to be a very beautiful woman.

Three years ago a mother died, leaving her three little girls, ages three, five, and seven, in the care of the crippled father. Since he was not able to care for them, he brought them to one of the homes of the National Benevolent Association. He did not kiss them when he went away. The children did not know the meaning of kindness and were dirty, timid, and afraid. They did not know what a bathtub was, and were very much afraid each time they were placed in one.

The littlest one of these girls was Rosebud, although no one thought of calling her that when she came. She could not walk nor talk, and had never run about in the house and in the yard peering into every corner as babies do. She did not even know how happy one can be over a Christmas present. In fact, during her three short years she had known nothing but want and pain.

The kind woman in charge of the home feared that infantile paralysis had caused the baby's condition, so she took her to three baby specialists. Each one said after a careful examination, "A pure case of starvation. She can't walk because she has no strength. Feed her." And feed her they did, every three or four hours. Five weeks later Rosebud took her first steps. At the end of two months she was going up and down stairs alone, although still far from strong. But after six months of this tender care and careful feeding she was able to run and play as well as the other children.

Rosebud was very fond of music, and everyone was surprised to note how fast she would learn a tune. She would often ask someone to play the "Bictrola" and then would be able to hum or sing what she had just heard.

One day some people came to the home and saw how strong and healthy Rosebud had become. They decided at once that they wanted to adopt her, so now she is very happy in her new home.

Rosebud's sisters have also been very happy. The five-year-old has also grown into a sturdy, rosy little girl, with even more talent for singing than the baby possessed. She has also been adopted and is quite happy in her new home. Her foster parents have made every provision for her future care and training, including a college education.

The oldest sister, now nine years of age, is still in the Association's home. She has grown and changed so much that no one would recognize her as the half-starved little girl who came to the home over two years ago.

The National Benevolent Association is helping hundreds of babies to become just as strong and happy as Rosebud and her sisters.

Little Journeys in the Land of Tomorrow

By DR. PAUL H. STEVENSON

(The first installment of this interesting narrative appeared in February World Call*)*

II.

IF I were asked to state the one essential qualification of a successful missionary in China I would probably pass by godliness, spirituality, education, common sense, health and many other seemingly important attributes of character and place the crown on the lowly head of "patience." Not having learned the lesson of patiently waiting, many a man has returned home suffering from nervous prostration, and many another has filled a premature grave upon the stone of which might be inscribed the words, "Here lies the man who tried to hustle the East." My plans for this particular day included making over half the journey to Luchowfu, but I soon learned that Providence had other plans for me and had enrolled me in the hard school of experience for instruction in this very important matter of patience.

I arose shortly before daylight with all the zest of a small boy who had slept with his clothes on in order to get up early enough to see the circus come into town and unload. My ardor was only partly dampened by the rain outside, so, in spite of the advice of my host to wait over a day or two, I made my way down to the boat landing to hire a boat. There my ardor was completely dampened, in fact it might be said that it was soaked. In the face of a moderately strong west wind that was blowing, not a boatman could be found willing to start across the lake. I next pinned my faith to a horse that had been sent from Luchowfu for me to use in case I should strike adverse winds and couldn't get across the lake. Like the pig that wouldn't jump over the sty, I found that the horseman refused to travel until the sun had come out and dried up the roads. Chair bearers were equally obdurate even though it had stopped raining and was rapidly clearing up. All I had to do was to wait, and yet waiting seemed to be the hardest thing that I had ever been called upon to do in all my life. My patience was poured in the crucible and found to be pretty poor stuff. The calm indifference of the boatmen as they speculated upon a change in the wind in three or four days, the evident satisfaction of the chair coolies as they viewed the prospect of several days of lounging and drinking, the unsympathetic consolation of my host as he talked of a four or five days' wait in China with as little concern as if he were speaking of a four or five minutes' wait for a Broadway street car, all contributed to an almost complete annihilation of my nervous energy. I became convinced that Job had never spent a day on the banks of old Chow Lake, merely waiting for the wind to change from west to east.

The afternoon found me sufficiently humble to look around, and I discovered many things of interest in this beautiful little city. Our own mission had at one time picked this place for a station and there still remain some of the evidences of valuable pioneer work done by Mr. and Mrs. Titus. Now, after many years of hard work, another group of missionaries are just beginning to enter into the reward of a harvest. A beautiful new hospital, and a church building just in the process of construction, stand today as tangible results of their labors.

The next morning, as the west wind was still blowing, we finally persuaded the horseman to travel and decided to start out overland. The first day's journey would be over the mountains, which meant good roads for one day at least. About seven o'clock we were off. Four of us—a coolie carrying my bedding and other baggage, his majesty the horseman, the horse, and myself.

Piercing the Flesh Is a Favorite Device Among Chinese Beggars for Arousing Sympathy

This was my first experience with one of these small Chinese horses. The qualifying adjective "Chinese" before the word horse denotes certain marked characteristics of gait, speed, habits, and temperament that clearly differentiate him from all the other species of horse on earth. These horses are used in China almost exclusively for carrying rice and, apart from the long trains of twenty or thirty in a row walking slowly across the country carrying their loads of grain, they are seldom seen. In China also any distinction between horses, mules, and donkeys, is practically lost, especially in the type of pack animal used in this part of the country. This one that I was on, for instance, was a sort of "three in one" animal, with a tail like a horse, ears like a donkey, and a temperament like a mule. Taken out of that old familiar train of donkeys and put on the road alone, he was lost in a be-

wilderment that caused him to frequently pause and reflect. Walking alone, his whole world was chaotic and the lifetime habit of following another animal almost totally incapacitated him for traveling by himself. Considerable time had elapsed and the distance that we had traveled could best be calculated in yards, when the psychology of the situation dawned upon me. Although I was at a loss to know how to supply a complete line of donkeys or even to imitate one, yet I realized that something would have to be done if I were to catch up with my bedding in time to sleep on it that night. So I dismounted and did the best I could to supply the defect by walking ahead myself. The result was magical. With his nose almost boring into the small of my back, that pony followed with a constancy and faithfulness that was really pathetic. My own shadow could have done no better. Every alteration in my speed, from a slow walk to a run was faithfully duplicated by my friend behind me. The method had its advantages; we were at least getting on. Shortly before noon we caught up with the coolie and the horseman and, because I strongly suspected the latter gentleman of playing a trick on me, I insisted upon him playing the part of pacemaker for my steed at such times as I chose to ride.

The trip of that day over those beautiful hills will never be forgotten. The latter part of the morning found us entering the gap toward which we had been traveling for several hours. Something of the spirit of the mountains seemed to catch me as I climbed higher and higher. Within every man there exists somewhere a primitive chord, beyond the reach of ordinary stimuli, but never failing to vibrate when touched by the solemn grandeur of the treasures of Nature.

ANY elevation of ground, from the smallest knoll to the highest mountain peak, is assured of a respectful reverence in the superstitious hearts of the Chinese people. The spirits of the air, especially the "feng shuei," or spirit of the wind and the water, can more easily be approached and influenced from elevated places and the people are very careful that these high places are not defamed by anything displeasing to the spirits. Not only would a foreigner be absolutely prohibited from building upon such an elevation, but if a foreign building should happen to be built near to a sacred knoll the building would either be carefully restricted as to height or the knoll would be built still higher to maintain its influence over the spirits that control the destinies of the neighborhood.

High hills and mountains are therefore favorite sites for temples, and these hills through which I was riding were dotted with temples and shrines. Most of these temples speak of the glory of a day gone by. All are in a state of decay, and many are merely piles of ruins. Columns and arches now but heaps of sand, statues fallen from their pedestals, tablets with their inscriptions mouldering away, all are the retreating footsteps of false gods. Even time itself could not make them true, nor etch their truths within the hearts of men, and now they are fast fading into fable. Disappointed with the old, turning from the gods of wood and stone, this country is calling loudly and persistently for the Living God, whose temples are not made by hand and whose word shall not pass away.

ONE of the most interesting features of this part of my journey were the old stone roads that wind up, around and across these hills. Built long ago by pious emperors, their stones have for hundreds of years been worn smoother and smoother by the footsteps of pilgrims to these temples. No ordinary stone roads are these. Great blocks of stone, some of them fifteen feet long by four or five feet wide stretch on and on as far as the eye can see. Stone bridges that have seen the passing of centuries still remain intact, sometimes far removed from the fickle stream that has sought and found a new bed. Although built primarily to lead to the temples, these roads have also served as the main highways of travel. The people have come to depend upon them greatly and they are probably destined to remain a very poor substitute for railroads for many years yet to come. Gathered to these roads—strung along them like beads on a string—are small clusters of mud houses more or less at regular intervals. Throughout the afternoon while making the descent into the valley my eye was continually following the well-marked road ahead of me—the string of beads—until it became frayed out and lost to view in the plain below. Somewhere out in that great expanse of level country lay Luchowfu, the end of my journey. During the descent I had plenty of time to study the scene which spread out before me. This indeed was real China. All that I had ever read or heard about the appearance of this country came to my mind as I looked upon it with my own eyes. Thickly scattered villages, countless graves, small fields, intense cultivation, canals and quaint boats, wayside shrines—all lay before me. The most striking feature of the landscape was the great number and the perfect regularity of the small fields, each very distinctly outlined by the narrow green ridge which separated it from its neighbor. The whole picture was dominated by these small squares and suddenly it dawned upon me that I was in reality looking upon an enormous chess board.

In the Orient Men and Women Are Still Employed as Beasts of Burden. Note the Tiny Feet of the Woman

An enormous chess board indeed—and across this board the great European nations have for the past one hundred and fifty years played their game of chess, using the Chinese people as the pawns. Back and forth they have

moved, now and then with arms, but more often with secret treaty, each move capturing some new concession from the helpless "old man of the East," each play ending in some addition to the ever enlarging "sphere of interest." The beginning of the great war found England, the master chess player of world diplomacy, the economic ruler of all Central China; Germany, having more recently entered the game, making winning moves toward dominating the rich coast provinces in the north; France playing a losing game in the south, and Russia, thoroughly beaten since her last great war, trying hard to get out of the game in the northern border provinces. Immediately after the beginning of the war, however, the relative positions changed. A new player, emerging from several years of quiet and studious observation, suddenly jumped into the game and began to play with such dashing quickness and precision that even England is showing very visible signs of worry. The Japanese style of play seems to differ somewhat from the old methods, and is not considered to be absolutely in accord with the standards of honor, the honor that is said to exist among thieves. With clever moves and quick, Japan has not only already taken possession of all the former German interests in Shantung, but is also showing a complete disregard for treaties and other "scraps of paper" concerning England's priority of rights in Central China. Politically, Japan is already the master of China, but she is striving by fair means or foul for what to her is the more important mastery, namely, the economic control of China's vast resources. In reality Japan is but a dwarf endeavoring to stand on the shoulders of the giant China. From this vantage point she will be able to maintain a semblance of a great nation. Once the giant decides to rid himself of the burden, however, and raises his head and straightens his back, the dwarf will probably fall to the earth and assume his true position among the nations of the world.

Soon we reached the bottom of the slope and the level plain. My mind dismissed international chess playing, dwarfs, giants and the like, and centered all its attention upon something more immediate. The object that succeeded in occupying all my attention was mud, just plain mud. Mud! Mud! Mud! Black mud, yellow mud, red mud, a veritable sea of mud with mud houses here and there as islands and mud-colored water buffaloes as ships of state. Even the muddy road was entirely out of sight and the actual problems of travel, or should I not say of navigation, were considerable. Although the setting did not lend itself to much musing of the spirit or contemplation of sublime and lofty things, still my mind was far from idle. Each muddy moment was filled with sixty seconds of exhaustive research into the various properties of mud. Its physical composition, consistency, viscosity, temperature, as well as its color, odor, taste, and stickability were all studied in detail. Having come from Missouri, I had egotistically supposed that there was very little about mud that I did not already know, but the experiences of that day humbled me, and from that time forward I have harbored a respectful reverence for that wonderful thing called "mud." Never again will I scoff at the mud walls and bricks of the Chinese houses. Verily they are built with a most wonderful substance, and, if the samples that I carried away on my clothes can be considered as at all typical, the Chinese have selected their building material with some idea of permanency in mind.

The Chinese have no speed limits. But even if they had, we probably would not have broken any that afternoon and evening. About dark it started to rain again and we decided that we would stop at the next group of houses and try to find a sleeping place rather than try to push on to our intended stopping place. It was nearly eight o'clock when we reached a bunch of buildings large enough to afford the possibility of a place to sleep. After some searching and questioning, we were directed to a small deserted temple somewhat removed from the rest of the buildings, and with many a flourish and flounder we waded to its door.

Dr. Paul H. Stevenson

The arrangement of this temple was typical of all the Chinese temples, and, upon entering the main doorway, we found ourselves in the large front court. Along either side of the court were the customary broken down stalls, formerly used to exhibit the various stages of the Chinese conception of Hell. Because of my deep suspicions regarding the horseman's actions earlier in the day, I took special pleasure in consigning him to this part of the temple for the night. The coolie and myself stepped into a room about fifteen by twenty, containing the rotting remains of some wooden idols. Upon the floor of this room, I could dimly make out many long rolls of variously colored cloth mixed up more or less at random with the straw. These rolls were practically all of a size, about five or six feet long, and so close together that it was all but impossible to walk about. It was only after my coolie began to kick a couple of these rolls rather vigorously and I saw them begin to squirm, that I realized that each roll contained a sleeping Chinese. Closer inspection revealed the top of a head here and there, but not a face could I see. The Chinese do not care for these new electrically heated sleeping bags that we read about now days, but they have for a long time used hot air heated sleeping bags, the hot air being supplied by their breath, which is carefully collected and kept inside the bag all night.

After considerable kicking, actual on the part of my coolie and figurative on the part of those kicked, a space large enough to spread my bedding was finally made. There I

undid my roll of bedding, slightly damp in spite of the oil cloth that had been around it, and prepared to make my bed for the night. While in the process, I noticed that my nearest neighbor had become thoroughly awake and upon noticing that I was a "foreign teacher" had raised himself to a sitting posture. The usual polite questions about name, age, occupation, and destination asked and answered, he became very solicitous about me and insisted upon sharing his bedding with me. In answer to this proposal I assured him that I was entirely unworthy and that he was altogether too polite, and besides I asserted that I had plenty of bedding of my own. Immediately upon rolling up in my bedding, however, I felt him stealthily put his sheep skin coat over me and press it firmly around my head. I was quite at a loss to know just what appropriate response this action called for. While lying quite still and pondering the subject, something small detached itself from the fur of my newly acquired cover and beginning in the region of my ear began to travel across my face and down toward my neck. At first I thought that the fur of the garment was playing me a trick and I merely shifted it a bit. A sharp, stinging, unmistakable bite on my neck, however, quickly cleared my mind of any doubts as to the proper thing to do in regard to the garment. I decided that as a matter of principle, I simply could not afford to be outdone in such a vital thing as courtesy, so, after a quick and decisive execution of him that had assailed me, I returned the garment with such insistence that the owner finally accepted it.

The next morning we awoke to find it still raining. However, there being no prospects of finding any food in our present abode, we started out as soon as it was light enough to travel. Almost immediately upon leaving our little group of buildings, we found a row of eighteen heavily loaded wheelbarrows all stuck in the mud. Our friends with whom we had spent the night were the men who had been navigating these wheelbarrows through the sea of mud until they could go no farther. All through the morning we pressed on, and, as was true of the afternoon before, we had plenty of time and opportunity to continue our researches along the line of mud.

Shortly before noon we arrived in a good sized village and decided to stop and eat. We found a very clean looking eating place about half way along the long narrow street and went in. This house was also the home of a flourishing family of pigs as well as the usual dog or two and several chickens. In the midst of these friends, we sat down and made out our order for dinner from the array of salt duck, duck's gizzards, pig's livers, kidneys, duodenums, ileums, and other customary anatomical fragments hanging around the room on rafters and pegs. After making a tasty selection, we sat in pleasant anticipation and watched the cook prepare our meal. The cook was evidently not in a very amiable mood this day and gave several exhibitions of his authority over the pigs and dogs that were wont to run around and between his legs. Several times during the preparation of our meal he reached out and struck a particularly obstreperous as well as dirty hog with the meat cleaver or butcher knife, and, after repeated blows would have driven the culprit out of range, the instrument of torture would revert to its humble office of chopping our food. Fortunately I had already discovered several months previously that the so-called "germ theory" that doctors in western lands spend so much time talking about and their patients spend so much time worrying about, does not operate in China. Therefore I was not unduly alarmed at this questionable though admirably versatile use of the culinary implements, and when the food was finally set before us I took up the bamboo chop sticks and ate with zeal. At the time of this writing, several weeks later, I am still living and enjoying perfect health.

The country ahead of us, partly because it had received less rain and partly because it was higher, afforded better roads and we were able to travel much faster. Village after village we passed. The road, on account of the increasing travel, became wider and firmer. We found ourselves at times joining quite a procession of travelers and I knew that we were drawing near to Luchowfu. Now we would pass a large coffin being carried by a dozen or more men, and then again we would find ourselves traveling in the wake of a brilliantly red bridal chair. Coming from the city we would meet long lines of men carrying on their long poles the empty cases that had gone to the city in the morning full of bean curd. Again we would meet simple peasant families, returning with their baskets full of town purchases, prominent always the bundles of incense. Upon either side of the road was to be seen ancestral worship at the graves. Hundreds of people offering food, burning paper money and incense for the spirits of the departed. At certain of the wayside shrines the travelers would stop, kneel, bow three times to the ground, and rise and light their pipes from the burning incense and pass on. Almost without exception the people were very friendly to me and the afternoon passed swiftly and pleasantly.

About four o'clock in the afternoon of the fifth day out of Nanking I caught my first glimpse of the gates of the city of Luchowfu. A little later the city wall itself became visible above the level plain, and my pony quickened his pace. With quickening pulse I soon made out the roof of the hospital and near by the roofs of three foreign homes, all of them just inside the city wall and near the south gate of the city. Here was garrisoned a brave little band of volunteers, holding one of the outposts of God's Kingdom. For a long time they had been hoping and praying for reinforcements, and I was coming. Would I be worthy to take my place among them? Would I be able to be an answer to their call? As I entered the city I prayed God that through His power it might be so.

What Constitutes Overchurching?

THE definition of what constitutes overchurching, or overlapping, is difficult to give. The elements of a right definition appear to be three:

1. The ratio of the churches to the population. In most cases of thickly settled communities one church to every one thousand of the population is deemed sufficient.

2. The ratio of the churches to the preferences of the people. Convictions must be taken into account, and yet there is a point at which opinions must yield to the social principle of concession and cooperation for the sake of the social good.

3. A community destined to have a large increase of population may, at a given moment, have more churches than the population at that moment warrants.

Plan your career with an international horizon. Do not hastily conclude that you should stay where you are, or follow now a course determined upon five years ago. Be a patriot but not a narrow nationalist: the new idealism has taught us that humanity is greater than nationality. Think in world terms, decide on the basis of world welfare, and be not daunted if duty calls you to a distant goal.—*From "Somewhere in All the World," by President Charles T. Paul.*

Are the Disciples Christians?

NINETEEN hundred years ago those of Antioch were called Christians because they were. Eighteen centuries later a few earnest souls in America undertook to restore the church of Antioch (and Jerusalem) in unity, purity and liberty; in teaching, ordinance and life. The number, wealth and influence of these modern Disciples of Christ has grown amazingly. Can our impartial neighbors say as much for our Christian character?

Profession and Performance

The Apostle Paul referred to the church members of his day as "saints," and that is one of the terms our pioneers of blessed memory sought to restore. But we have generally refrained from using it. Because of its restriction and diversion by the Roman Catholics? Possibly. But is it not chiefly because we know we are not true to the New Testament type? Instead of being separated from the world and devoted to God's service, "transformed by the renewing of our minds," are we not carefully "conformed to this world"?

The saints at Jerusalem were distinguished for the "gladness and singleness of heart" of their daily life. Is it commonly remarked by our neighbors that we radiate happiness?

Even after the days of the apostles the constant testimony of their neighbors was, "Behold how these Christians love one another!" In a fine measure it was so fifty and seventy-five years ago of many a rural Antioch, Mt. Olive and Oak Grove. Does the condition prevail today outside a few missions?

Of the Macedonians Paul said, "Beyond their power they gave of their own accord," and to the Corinthians, "I know your readiness, of which I glory to them of Macedonia." Considering Paul's standard of giving would he not count our efforts to bring a few of our people up to tithing as scarcely a kindergarten start toward Philippi or Corinth, much less Jerusalem, where "not one of them said that aught of the things which he possessed was his own"?

We hold the right view of the Lord's day, but do we excel in its reverent observance? In theory we have restored the weekly observance of the Lord's supper, but do not the majority of our members practice only quarterly, annual or occasional communion? We insist upon New Testament baptism in requiring previous confession of faith in Christ and complete immersion of the person in water, but can we show an unusual percentage "rising to walk in newness of life"? We plead justly and eloquently for Christian union and magnify the Savior's intercessory prayer, but are we celebrated for a brotherly spirit toward our fellow Christians whom we exhort to unite?

An Amazing Opportunity

In all reason the confident expectation of Thomas Campbell that there would be a general and prompt acceptance of the scriptural basis of union should have been realized. We can no longer ascribe the failure to prejudice or misrepresentation. Even an ordinary century would have overcome these. But the past hundred years have been extraordinarily hard upon bigotry and misconception; and what their attrition had not destroyed the war has obliterated or broken past repair.

Today the doors are open, as surely as the prison gates at Philippi stood ajar after the earthquake. Will we enter? Can we refuse? Only once in a thousand years is mankind reduced to such a fluid state. The mold into which it is run today will determine its character for centuries to come.

Many who see the bigness of the hour are crying for a mighty leader, a superman. Some confidently expect the immediate bodily return of the Christ.

It is the presence of Christ that must prevail. But the body of that presence is the Church which He purchased with His blood. It is not by one mighty leader—Luther, Wesley, Campbell—but by millions of ordinary folk, filled and transformed by Christ's spirit in extraordinary power, that the new age can be saved, with joy to the world and glory to God.

The motto of Napoleon was, "The tools to him that can use them." That is the watchword of this new age. If the Disciples of Christ had been such Christians as they should, actually establishing model churches of Christ and living the life of Christ in their several communities, ours would have been the pre-eminent privilege of reuniting the church and leading in the world's redemption. Now it is a question whether we shall bear our proportionate part or even a considerable share. God's hour has struck and will not wait.

Revolution by Redemption

This is not an opportunity for distinction, but a call to humiliation and service; thanksgiving to God that He has spared our unprofitable lives and complete consecration to doing His will henceforth. This is as revolutionary as anything proposed by the I. W. W. and Bolsheviki; only it is revolution by redemption instead of destruction. But it must be marked by as passionate earnestness and self-sacrifice as fires their misguided souls.

The demon that possesses the world today—the world in the Church as well as that outside—"cometh not out except by prayer and fasting"; prayer that is blood-letting in its earnestness, fasting that is not formal, but due to giving, like the widow of Jerusalem, "even all our living." Missionaries and preachers and other rare saints here and there are already throwing capital as well as income into the conflict of the hour.

Week by week the surveys of the Interchurch World Movement are making new revelations of the need of men and money, of prayer and consecration, in American townships and foreign kingdoms. But why wait for these figures? The daily papers reek with the records of selfish strife, and side by side with them present mercantile advertisements that index prodigal spending as regardless of impending doom as was the dancing of Pompeii and Herculaneum. And are not Disciples of Christ full participants in this orgy of extravagance?

As John Wesley saved England from a revolution that would have more than matched that of France, by living as well as preaching personal religion and practical holiness, so must millions of men and women today save America and China, England and Japan, France and Africa, South America and India, Mexico and Russia. None but actual Christians can do it.

Are the Disciples of Christ Christians? Are we even disciples of Christ and so in a hopeful way of becoming Christians? Not our words but our lives must tell.

A glorious affirmative is coming! The two thousand who made pledges of from five hundred to one million dollars each in the Men and Millions Movement were not different from the rest of us. This was demonstrated in the War Emergency Drive. The Peace Emergency is so much greater in its requirements that our whole strength must be called out to meet it. Yea, since our strength is not sufficient, but God's is, we will go "beyond our power," like the saints of Philippi.

"To Him That Hath"

LEFT at the age of twelve by the death of his father to assist his mother in bringing up his younger brothers and sisters, James H. Mohorter fulfilled his first trust so well that other tasks came to him in rapid succession.

Along with them he pursued his education until he graduated from Hiram College and entered fully upon his life work as a minister of the gospel.

The notable success of his work in Cleveland caused him to be drafted for the more difficult Boston field. When success was just in hand after six years of grueling labor there he was compelled to go to Colorado in the vain hope of saving his wife from tuberculosis. In spite of her affliction and death the church at Pueblo prospered under his hand.

With four orphan children of his own the Executive Committee of the National Benevolent Association at St. Louis rightly felt that he would bring heart as well as head and hand to the leadership of that enterprise of mercy.

James H. Mohorter

Here there have been fourteen years of steady progress. Having been faithful with eight institutions five more have been added to those dependent upon the National Benevolent Association for maintenance and direction. Having done well in the care of 376 orphans and aged the number was increased to 536, with other hundreds waiting to be admitted. Having administered wisely and justly annual receipts of $91,794.76 the brotherhood last year entrusted him with $445,699.22. Having proved a faithful steward of $282,321.60 worth of property the value of the Association's holdings was increased to $931,369.91. Having done so well apart, the National Benevolent Association and Mr. Mohorter were taken into the Men and Millions Movement and allotted $200,000 of its capital fund. Once in the Movement the disciplined power and impartial devotion which he brought to every duty assigned him soon made him a team leader.

The same law has operated in his home also and he has had the joy of seeing three of his children graduated from his Alma Mater and start well on lives of usefulness in the Kingdom of God. But "lest he be exalted overmuch," twice more his heart has been broken: first by the death of Miriam, just as she was going to Hiram College, and then by the going of the children's second mother, who never recovered from the loss of Miriam.

His own sorrows have but redoubled the energy with which he has sought to enlist all the people of God in assuaging the sorrows of others. The Interchurch World Movement he recognized as inspired of God to the same great end. So he was more than ready to have his growing work linked up with it to be multiplied by it.

In the organization of the part which the Disciples of Christ are to take in the Interchurch Movement Mr. Mohorter was named with Mrs. Atwater to represent the United Christian Missionary Society (of which the National Benevolent Association is a unit) on the Promotional Committee. When that committee, completed by the Education Board's appointment of H. O. Pritchard and J. C. Todd and the joint election of C. H. Winders, looked for a secretary, its other members could see no one but James H. Mohorter, fountain of enthusiasm, dynamo of energy, genius of organization. So, in spite of his own vigorous protests of modesty and his Board's earnest pleas of crucial tasks just started, the divine law had to operate again.

Then Mr. Lyman L. Pierce, director of the entire financial campaign of the churches cooperating in the Interchurch World Movement, said, "If Mr. Mohorter is to lead the Disciples of Christ in this great enterprise, I want him to come to New York and be a member of my cabinet while he directs the campaign from this center." This is especially noteworthy when it is known that Mr. Pierce had previously planned to name an outside financial expert to serve the Disciples of Christ.

All possible emphasis should be added to the statement of fact that James H. Mohorter is a man of God. He was so dedicated from his infancy. As a young man overwhelming conviction of God's will caused him to leave the church of his fathers and take fellowship with the Disciples of Christ. Only God's call could have made him a minister and only the conscious and clear sense of God's direction has been allowed to govern and control each choice and change of his life.

Tender-hearted even to hair-trigger sensitiveness, he is yet hard-headed and sure-footed. He had to be sure that the Interchurch Movement was of God and that the Disciples of Christ, the National Benevolent Association, the Union Avenue Christian Church and he, J. H. Mohorter, were duty bound to bear full part in it, before he would commit himself to it. Being in, he is in altogether. The curse that visits the lukewarm will never fall upon his head.

Yet no sense of personal or institutional loyalty will ever cause him for a moment to surrender his own judgment or

stifle his conscience. He had to see every figure of that great $12,000,000 budget for 1920 justified by bleeding necessity before he consented to its inclusion though he had not dreamed of being campaign director or even a member of the Promotional Committee. The dollar that goes out to serve God must be ordained with the same care that is given to choosing and consecrating a missionary of the cross.

Brethren, those who know J. H. Mohorter best, and God, who knows him better than we can, know that having been faithful in all these things, through all these years, he can be relied upon to do God's will in humanity's service this year of grace 1920, and to the full measure of all we would give to God!

A Paramount Essential

ONE of our strongest missionaries, who is in a very distant and difficult land, recently wrote as follows in a personal letter to one of the Board secretaries:

"There are a great many forces, both of head and heart, needed in mission work. Among these there is one force which is indispensable—a passionate love for the person of Christ. If I were on a mission board I would ask the candidate one question at least: 'Do you love the Lord Jesus Christ Himself with a passion?' The one who can honestly answer that question in the affirmative has the power which every missionary needs. A passionate love for Christ is that which constrains and sustains the missionary in his work. In school we talk about sin and holiness as if they existed in the 'clear blue' apart from human life; but when we get to work, sinners and saints are the realities with which we have to deal. We can consider sin as a term without much feeling; but when face to face with the man who stole our only cow or the man who killed his own wife, a tremendous feeling grips us. The missionary finds when he begins his work that it is not with sin he has to deal, but with a real, live sinner. It is not sin he hates, but the sinner—the man who stole the cow, and the man who killed his own wife. He will find that he is only deceiving himself when he says that he hates sin, but loves the sinner. He cannot deceive the natives. They can tell at a glance who it is that loves them. Under such circumstances the missionary must have a strong feeling that will suppress that feeling of hate before it gets a start. A passionate devotion to the person of Christ is just the feeling that is needed under such conditions. A deep love for Christ fills the missionary's life with a loveliness which is similar to the beauty and attractiveness of Christ Himself. Pray for us, my friend, that we may keep close to Christ, and love Him supremely."

—Photograph by Frank R. Bill, Cleveland, Ohio

This Group from the Cleveland Christian Orphanage Shows the Splendid Results of the Work of the National Benevolent Association. It Is Indeed a Privilege to Share in This Beautiful Ministry

United Churches of Christ in America

By H. C. ARMSTRONG

[Christian Union is coming as certainly as Prohibition has arrived. As many factors are now working toward the one end as there were contributing to the other. The Disciples of Christ are here what the Prohibition Party and the Woman's Christian Temperance Union were there; with this difference, that our chief objective is the evangelization of the world and the unity of God's people is sought as a necessary means to that end. The plan proposed at Philadelphia deserves careful consideration and is especially hopeful in its frank avowal of organic union as the end toward which a step is proposed. Of course none need take that step who are not convinced both that Christian Union is desirable and that this plan will contribute toward its realization.—Editors of World Call.]

THE union of the evangelical churches of the United States is now a definite and practical possibility. At least such is the deep conviction of those who attended the Council on the Organic Union of the Evangelical Churches held at Philadelphia, February 3-6. After more than a year of earnest labor the Ad Interim Committee appointed for the purpose presented a plan of union which was heartily endorsed and adopted by the Council and which will go now to the conventions, assemblies and conferences of all the evangelical churches for consideration and ratification. The Council was attended by about one hundred and twenty-five delegates from nineteen or twenty religious bodies. The bodies represented are the Armenian, Christian, Christian Union, Congregational, Disciples of Christ, Evangelical Synod, Friends, Methodist Primitive, Methodist Episcopal, Moravian, Presbyterian, Protestant Episcopal, Reformed Episcopal, Reformed Church, United Brethren, United Presbyterian, Welsh Presbyterian, and some others. The delegates of the Disciples of Christ present were C. M. Chilton, W. F. Rothenburger, George A. Miller, B. A. Abbott, E. B. Bagby, F. W. Burnham, J. H. Goldner, Finis S. Idleman, B. H. Linville, B. H. Melton, H. D. C. Maclachlan, Dr. J. C. Lumpkin, C. C. Morrison, R. E. Elmore, T. E. Winter, H. L. Willett, I. S. Chenoweth, F. J. Longdon, Jr., Peter Ainslie and H. C. Armstrong.

The plan of union as finally adopted is as follows:

PREAMBLE—

Whereas, We desire to share, as a common heritage, the faith of the Christian Church, which has, from time to time, found expression in great historic statements; and

Whereas, We all share belief in God our Father; in Jesus Christ, His only Son, our Savior; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is to be proclaimed and the Kingdom of God is to be realized on earth; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

Whereas, Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations, for whose exercise due freedom must always be afforded in forms of worship and in modes of operation:

PLAN:

Now, we the churches hereto assenting, as hereinafter provided in Article VI, do hereby agree to associate ourselves in a visible body to be known as the "United Churches of Christ in America," for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent churches the functions delegated to it by this instrument, or by subsequent action of the constituent churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. Autonomy in Purely Denominational Affairs.

In the interest of the freedom of each and of the cooperation of all, each constituent church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship:

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have cooperated wholeheartedly, in such visible body, in the holy activities of the work of the Church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. The Council (How Constituted).

The United Churches of Christ in America shall act through a Council and through such Executive and Judicial Commissions, or Administrative Boards, working *ad interim*, as such Council may from time to time appoint and ordain.

The Council shall convene as provided for in Article VI and every second year thereafter. It may also be convened at any time in such manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent church shall be entitled to representation therein by an equal number of ministers and laymembers.

The basis of representation shall be: two ministers and two laymembers for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two laymembers for each additional one hundred thousand or major fraction thereof.

III. The Council (Its Working).

The Council shall adopt and promulgate its own by-laws and rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionments of the same among the constituent churches through their supreme governing or advisory bodies.

IV. Relation of Council and Constituent Churches.

The supreme governing or advisory bodies of the constituent churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular board, or other ecclesiastical corporation; but, except as limited by this Plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

The Council shall give full faith and credit to the authenticated acts and records of the several governing or advisory bodies of the constituent churches.

V. Specific Functions of the Council.

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of cooperation which they have already achieved in their work at home and abroad:

(a) The Council shall harmonize and unify the work of the United Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular churches in over-churched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(c) If and when any two or more constituent churches, by their supreme governing or advisory bodies, submit to the Council for its arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

(d) The Council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the

powers delegated to it by the constituent churches in the fields of Evangelism, Social Service, Religious Education, and the like.

VI. The assent of each constituent church to this Plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof to the chairman of the Ad Interim Committee, which shall have power upon a two-thirds vote to convene the Council as soon as the assent of at least six denominations shall have been so certified.

VII. Amendment.

This plan of organic union shall be subject to amendment only by the constituent churches, but the Council may overture to such bodies any amendment which shall have originated in said Council and shall have been adopted by a three-fourths vote.

This is the first definite step toward union yet taken by the churches of this country. By the limitations and intent of the plan itself it is only a first step. It is not presented as the end and achievement of union, but as a beginning, recognizing that perfect unity can come only as the result of "those forces of vital spiritual life which alone give meaning to our effort." Moreover the plan most earnestly recognizes that "no mechanical uniformity must be sought, nor any form of organization which ignores or retards the free movement of the Spirit of God in the hearts of His servants." Every effort has been made to effect a plan "so broad and flexible as to make place for all evangelical churches of the land, whatever their outlook of tradition, temperament or taste, whatever their relationships, racially or historically."

The union proposed by the plan is federal rather than organic in that what is proposed for the present is the agreement of the churches to work together in cooperation in furthering the redemption work of Christ in the world. On the other hand the union proposed is organic rather than federal in that the goal set up is definitely that of vital and effectual organic union and in that the plan provides for the principle of growth and development toward that perfect goal. The plan, although it is but a first step toward union, is undoubtedly a step in the right direction. It will be received with great interest by the churches of the country. Of one thing there is no longer room for doubt, namely, "the tides running" in the heart of the Church are for union. The day of division is beginning to draw to its close. Sooner or later the Church of Christ will be one. Blessed are they who have the faith and vision to give heart and hand to help hasten the day.

Driving Out the Preacher

By F. E. SMITH

FEW people understand the tragedy that is taking place in the ministry. Though the full effects are not yet apparent, the stubborn results will present themselves before a decade has passed. The many vacant pulpits, the great number of men, including many of the best we have, quitting the ministry, the anxiety and depression found so frequently among those who are loyal to the Church, the small number of young men responding to the divine call, all combine to give cause for serious thought.

The trouble lies in the attitude toward the support of the ministry. So often it is not thoughtful and kindly. Numbers of our good men, true to God, the gospel, their own conscience and humankind are seriously handicapped because of an ungenerous, sometimes quibbling attitude on the part of the men of the church. More than we think are compelled to supplement their salary by some other form of income. This is not avarice, but the unwillingness to forsake the gospel message. If they are to live at all they must seek additional resources elsewhere.

Many a good man, we know from personal acquaintance, is drawing on the savings of earlier years. Others without accumulations are being forced into debt and it is only a question of time when the break will come. Little provision can be made for the higher education of children. The future holds little hope of relief from the distress under the present system of support. Little provision can be made for sickness, accident or old age.

It is not an individual church affair. The congregation which has no preacher and has had none for months feels the full force of the situation. The church that has a preacher may not now understand. It is a common cause. Every church must acknowledge her obligation to the ministry as a whole, as well as the relation to their own minister. Anything less than gracious, generous support is an attack on the whole ministry. The whole cause is at stake, every church has a part and must understand its responsibility. The Interchurch World Movement surveys show that more preachers are receiving less than $1,000 than are paid over that amount. Living expenses have increased eighty-two per cent, while salaries of ministers have increased only twenty per cent in the last twenty years. At the same time the government figures for the amount necessary to sustain the average family is much beyond this sum. One of our well-known ministers recently said that of his seminary class of 1916 only himself remains in the pulpit and only one other is engaged in any form of definite Christian service. A recent news item carried the information that in a city of the central states three ministers, one of them from our own church, had within the month resigned and gone into business. One leader speaking of the situation said, "In our state six of the best preachers we have ever had are now in business." There are sections where the cause is all but demoralized by preachers going into business, and the effect business is having upon those who are still in the pulpit.

The committee on promotion for our part of the Interchurch Campaign had recommended to them by the All Field Workers' Conference, recently held in St. Louis, that we put in as a vigorous part of the campaign the realization of the recommendation of the Cincinnati Convention regarding the increase of ministers' salaries.

If only this is completely accomplished our part in the Interchurch campaign will be a glorious success. The increase indicated is twenty-five per cent for all salaries below $1,500, graduating to ten per cent for all above $3,000. A considerable number of the churches have already acted upon this recommendation. Every church that has preaching of any kind should seriously consider and take action. Those without preachers might find one if they came up to this standard of support. If all of our churches were to do this it would set forward the cause more than any other one act.

A Quest for Souls

By JESSE M. BADER

ONE of the imperative needs of this tremendous hour is for the Church to launch out in a quest for souls. There is no more worthy or important pursuit in which Christians can engage. How often this Christ commanded duty is overlooked and utterly disregarded. Look out across the life of our world today and you will see men and women who are totally absorbed in seeking the secondary and tangible things of life. They are possessed with a spirit of quest for something, but in these modern times that something seldom concerns itself with the quest for the souls of men for whom Christ died.

Many are possessed with a quest for gold and all it represents. They are willing to give up home and health, time and eternity, if only they may fill their coffers with gold and gain. Many others are obsessed with a quest for power and position. No hardships are thought too great if only they may seize a scepter and occupy a throne. Still many others display this consuming zeal in an effort to secure the pleasures of the world, but when they are realized, disappointment comes. Such quests do not satisfy when once the treasure is possessed.

The quest that is transcendent and of highest value is that one that concerns itself with soul saving. Nothing in the universe is so valuable to our Heavenly Father as a human soul. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." If the universe were cast into a single jewel, it would not be as valuable to God as a single human soul. We sing, "For He is so precious to me," and how true we have found that fact, but it is also true, "For we are so precious to Him." Nothing in the universe is so precious and valuable to the man himself as his own soul. "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" It is the most priceless possession of man, yet his attitude toward it is too often one of neglect. Thousands are guilty of neglect not only of their own souls, but of the souls of those about them. If we are not careful we are in danger of losing our sense of values. Our ears are so often filled with the talk on the values of the things of this world, such as houses and lands, money, stocks and bonds, that we are likely to forget the value of the soul in the sight of God. God has a blood investment in every soul. A lad made a little boat and proudly took it out to the lake and watched it ride the shore waves. Suddenly a gust of wind carried it beyond his reach and depth. With a heavy heart he went home and related his loss to his kind father. A few days afterward a boy found the little boat, which had been washed ashore. He sold it to the town merchant. The lad who had lost the boat chanced to be passing down the street with his father when his eyes fell on his boat in a merchant's show window. No amount of talking could convince the merchant that the boat really belonged to the lad. Finally the father paid the price asked and handed the boat to his son. As he held the boat tightly he said, "Little boat, you are twice mine, I made you and I bought you." God made us in His own image and bought us with the precious blood of Christ. If there had been but one soul on earth two thousand years ago, Jesus would have been willing to come, live and die just the same as he did.

The matron of the household has lost a silver piece. She does not sit down to bemoan her loss. She does not try to convince herself that somehow, somewhere the missing coin will come to light. She does not coddle the pieces in her purse, happy that so many remain. She prepares a light, takes her broom and sweeps the house diligently. In the light of this parable let us learn the value of a single soul. A solitary coin was worth the most careful search the woman could make. A single soul is worth the quest, the labors and sacrifices of a lifetime.

Jesus gave a beautiful shepherd story to teach us His mission and to give us another conception of soul values. What a hazardous quest the anxious shepherd was willing to make for one lost sheep.

> "But none of the ransomed ever knew
> How deep were the waters crossed;
> Nor how dark was the night the Lord passed through
> Ere He found His sheep that was lost;
> Out in the desert He heard its cry—
> Sick and helpless and ready to die."

A boy is lost. No one goes on a quest for him. He takes not only his portion of goods, but also his soul into the far country. His dire distress brings him to himself, he arises and returns to his father's house. In these great days of soul winning when so many thousands about us are not saved who are out in the far country, we need the compelling passion for souls that will send us out to "seek and save that which is lost."

IT was this quest that sent out the devoted Wesley on a tireless ministry of soul saving. It was this passion that sent Whitefield up and down the land and across the sea, a flaming torch for Christ. This quest consumed Rowland Hill. His friends called him a mad man. His defence was something like this: "While I passed along yonder road I saw a gravel pit cave in and bury three men alive. I hastened to the rescue and shouted for help until they heard me almost a mile away. Nobody called me a madman then. But when I see destruction about to fall on sinners and entomb them in an eternal mass of woe, and cry aloud, if perchance they may behold their danger and escape, they say I am beside myself; perhaps I am, but, oh, that all God's children might thus be fired with desire to save their fellows." It was this quest for souls that drove Robert McAll from his beautiful home in England to the Paris slums. He was a cultured man; fond of art and letters, but he put these aside and lived midst the moral destitution of the French capital that he might guide wretched souls to the cross. In his prayerful quest he won hundreds to Christ. Matthew Henry said, "I would think it greater happiness to win one soul to Christ than to gain mountains of gold and silver for myself." Doddridge in his thought of this quest for souls cried out, "I long for the conversion of souls more sensibly than anything besides. Methinks I could not only labor, but die for it with delight." David Brainerd, after years spent in the service of Christ, wrote, "I cared not where or how I lived or what hardships I went through, if only I could win souls for Christ. While I was asleep I dreamed of these things, when I waked my first thought was of this great work." Hear the cry of John Knox out from the passion of a yearning soul, "Give me Scotland or I die." Time would fail to speak of Edwards, Finney, Spurgeon.

Moody and a host of others whose deeds were mighty because they were fired with this quest for souls.

The evangelism of the present must be the evangelism of the first century, or it is not true to Christ and His word. Bounded on one side by Pentecost, the other boundary is today, and in between there must be included the work of the apostles, the church fathers, all martyrs and heroes of other days, the pastors whose quiet, earnest and ofttimes unheralded work has meant the permanent growth of the church, the consecrated evangelist has labored and toiled, preached and prayed that the unsearchable riches of Christ might be accepted by the multitude.

During the sixteenth, seventeenth and eighteenth centuries, as well as in certain parts of the nineteenth century, there were important revival awakenings, when whole nations were moved by the power of the gospel. These revivals differed widely in character, in method and in the condition from which they sprang; some had political and religious elements whose causes were complex and remote; and yet the study of them reveals the fact that each of these great religious awakenings came in connection with the preaching of a neglected Scripture truth which was precisely adapted to the needs of the time. Since therefore it is true that each revival has had its distinct characteristics we can expect that this twentieth century revival shall emphasize the need that is peculiar to our time. Many believe that we are in the dawn and in the beginning of a great religious awakening. It has been over a year now since the war closed. This gigantic struggle brought a certain crisis into the life of all Protestantism. Following the war we can expect a great religious awakening for America. It is simply a question whether or not the church at this time expects a revival, wants a revival, and is willing to be used that God may bring about an awakening. There is no question about the need for a revival. Fully one-half of America does not belong to any church, Catholic or Protestant. The preachers and evangelists cannot do this tremendous task alone. In this revival of the twentieth century the emphasis must be placed upon personal evangelism, when every follower of Christ shall seek another; when those won, win others; and when those saved, will save others. The day of the evangelist is not gone. He has never been more needed than now. The calls for his services are everywhere. He will not work less, but others should work more in this quest for souls.

The emphasis should be placed on Each One Won winning at least one other by Easter Sunday. The motto should be "every Christian an evangelist." Everyone, whether in pulpit or pew, is under a sacred obligation to enter upon this quest. In this sacred quest and glorious search by individuals for individuals none of us will have to travel far. The unconverted are in our own home and none but God knows the tremendous obligations that are upon us all as we think of those bound to us by the sacred ties of blood relationship. What joy will come this happy Easter time if the Andrews will find their brothers and bring them to Christ. There is the postman that delivers the mail to the door each day. Is

Winter Scene in the Park at Akita, Japan

he a Christian? There is the clerk in the store who sells us our goods. Is she a Christian? Then there is the banker, to whom we entrust our money, but has he the greater riches which we have to give in trust to him? There is the person who lives next door, our trusted friends and acquaintances, have we spoken to them definitely about Christ? The writer was in one of our Bible colleges a few days ago. He asked the janitor who had cared for the building for ten years, if any ministerial student or professor had ever talked with him about his personal obligations to Christ and the church. His answer was, "Only one young man in all these ten years has ever asked me about my soul." A lack of personal interest in the welfare of the unsaved is one of the terrible charges that can be made against the church today. Many denominations and communions are losing rather than gaining in membership. We try to find excuse for this apathy but in vain. As Christians many of us are guilty of an unconcern from one day to another for the unsaved. The call to the church is "*repent.*" The prayer of us all should be, "Wilt Thou revive us again that Thy people may rejoice in Thee?"

Two leaders among us were soliciting a wealthy man for a gift to the Men and Millions Movement. After giving his gift the man gave this word that should be a rebuke to us all, "Why is it that you only come to me when you want money; have you no interest in my soul?" In the coming Interchurch World Movement drive for money, when the workers go out into "no man's land" for gifts, dare we go to a man and ask for his money until we have first gone to him concerning his soul?

The Disciples of Christ along with many other Protestant communions and denominations are in a special soul winning campaign to reach the last individual possible for Christ and the Church. Our own brotherhood is now in the culminating time of their quest for one hundred thousand souls in a special six weeks' "Each One Win One" campaign. Sunday, April 4, will undoubtedly be the greatest Easter our people have ever known. More people will be won to Christ on that date than any other single day in all our history. The Bible schools and churches will attempt at reach the last unconverted person possible before the close of this special evangelistic effort. A day of joy it will be; joyful because of the new life in nature; joyful because of the message of an empty tomb; joyful because of the new life that comes into thousands of hearts through faith and obedience to Christ.

Glorious quest this, the search for souls. It is a most worth while effort on the part of the church. It is the paramount duty of every Christian to interest himself in the welfare of everyone about him. In doing this work and in making this quest the Christian feels he is not going on a search for a Holy Grail, but is making the search for a lost soul for whom Christ died.

Kansas City, Missouri.

Will They Write It in the Platform?

By L. E. SELLERS

CONSIDERABLE discussion is being provoked over the question as to whether the Democratic and Republican parties will insert a prohibition enforcement plank in their platform this year. Many politicians, including Mr. Bryan, will insist that such shall be done.

A little piece of history bearing on this point is of interest. On May 1, 1872, at Cincinnati, the Liberal Republican party used these words in Plank 2 of their platform and nominated Greeley for President:

"2. We pledge ourselves to maintain the Union of these states, emancipation and enfranchisement, and to oppose any reopening of the questions settled by the thirteenth, fourteenth and fifteenth amendments of the constitution."

On July 9, 1872, at Baltimore, the Democratic convention endorsed all of the Liberal Republican platform and Greeley for President.

On June 5, 1872, at Philadelphia, the Republican convention in Plank 2 of their platform said: "The recent amendments to the National Constitution should be cordially sustained because they are right, not merely tolerated because they are law, and should be carried out according to their spirit by appropriate legislation, the enforcement of which can safely be entrusted only to the party that secured those amendments."

We venture to say that a multitude of voters are awaiting just such action in regard to prohibition. In fact, candidates for office from President down will be asked to indicate their attitude on the enforcement of the prohibition amendment.

Already the liquor men are mailing out millions of blanks for the signature of voters pledging themselves not to support any candidate who is favorable to the prohibition law. Here is a possible issue for the coming campaign. Some one has said that there is as yet no issue, and the Republican National Committee has offered prizes for the best suggestion along this line. In the absence of something worth while and definite we suggest that the dominant parties get busy and declare themselves as for the strict enforcement of the prohibition law.

Good citizens of whatever party should speak out at once and serve notice on their party leaders that they will bolt any platform or ticket that is silent on law enforcement, or ignores the bootlegger, moonshiner and profiteer. This we ought to do not only for our own national security, but also because prohibition will be approved abroad only in case we make it something more than a paper agreement here at home. World prohibition is on trial. The final verdict depends upon America. What will the old parties do?

To say the least it is vitally important that the temperance forces without respect to party shall return to Congress this fall members who stand uncompromisingly for the laws already enacted. There must be no backward step—America is not headed that way.

A United Forward Movement

THE church has never been without some outstanding leaders who have been calling it into action but their attempts to awaken the church to its full sense of responsibility have been limited to their personal magnetic touch or to their own denomination. Now for the first time in the history of the modern church the day is at hand when the entire Christian body is entering into a united forward movement, not confining its efforts to the conquest of the world abroad but also engaged in building a more permanent religious structure at the home base.

"The Last President"

By W. R. WARREN

THE Western Reserve, which is the Cleveland district of Ohio, was a sort of expansion unit for New England. Hither at an early day came some of the staunchest and most enterprising sons and daughters of the East. Among their honored names were Robison and Young. In the course of time one of the Robison line married one of the Young line. The couple made their home on a modest and goodly farm just west of Bedford by the side of the road to Cleveland.

To them were born two sons and three daughters. When the oldest was ten and the youngest a babe of one year, the father, Decker D. Robison, fell a victim of tuberculosis. The mother went on bravely with the management of the farm and the rearing of the children, all to the glory of God and relying upon His strength.

MRS. ANNA R. ATWATER
President of the Christian Woman's Board of Missions, Vice-President of the United Christian Missionary Society

Eight years after their father's death the children lost their mother. Henry was eighteen, Edward sixteen, Minnie fourteen, Anna twelve and the sturdy little baby sister nine. Of course the whole community was stirred with sympathy for the fatherless, motherless family. The Bedford Church was broken-hearted with a sense of a calamity fallen upon one of its most beloved households.

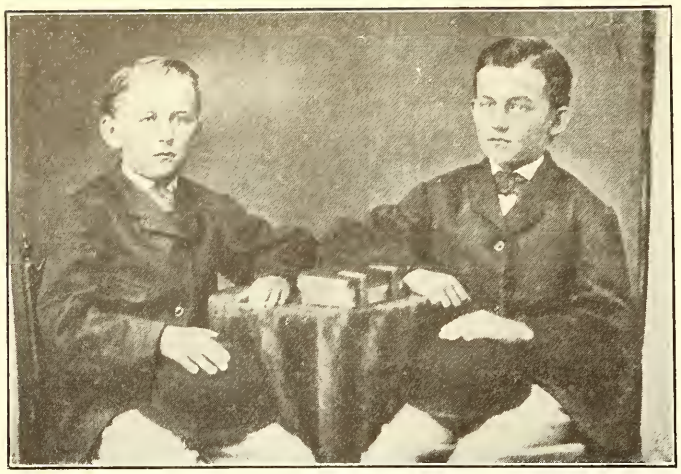
Nearby was Dr. J. P. Robison, a stalwart brother of the father. After the funeral he mastered his emotions and modulated his great bass voice as well as he could and said to the oldest of the five orphans, "Henry, the girls will have to have a mother. They must come and make their home with us. Mother will take good care of them. You and Ed can go and live with Grandpa Young." Looking his uncle squarely in the eye and raising his voice to almost a defiant pitch, the boy answered, "Uncle John, you're a great big man, and you can do lots of things, but you can't take those girls away from us. They're ours!" "All right, Henry boy, if you feel that way about it, we'll say no more."

So "the children," as the neighbors at once began to call them, continued to live together on the home place, and heroically sought to carry on everything just as their mother had. When the "yearly meeting" came round they entertained thirty persons. It was a matter of course to them, but a wonder to everyone else. Strangers passing that way were told their story and shown "the place where the children live."

The older children took very seriously the care of the younger ones. "The boys and Minnie" fondly spoke of the others as "the little girls." The older "little girl," however, often figured in the role of mother to the youngest of the flock. An especially precious tradition relates how Anna made a beautiful apron for her charge, hemming by hand the yards of ruffle required. When the masterpiece was done she ironed it with the greatest care and could scarcely sleep that night in her eagerness for morning to come. When Harriet was "all dressed up" in her new apron and had started to school Anna watched her as far as she could see her, peering under the boughs of the trees and then running up on the porch to get a glimpse of her on the next hill, wondering if any other little girl at school would look as nice as Harriet.

The mother's plan had always been that each of the five should have a college education. To everyone else that plan had now become a sheer impossibility, but not to the five! It never occurred to one of them that anything else could be. So, one and two at a time they went to Hiram, all finally graduating but Henry. Requirements were not so rigid then and Anna was allowed to leave college in the spring, keep up her studies along with her teaching in a district school, and return to college for examinations.

She was a born teacher, as was abundantly proved in the eight years she served as principal of the high school at Bryan, Ohio, and in Oskaloosa College, Iowa, whither she went with J. M. Atwater after their marriage in 1892. Mr. Atwater was one of the most distinguished educators and preachers of that day and for the next five years was president of Oskaloosa. Then they went to Albany, Missouri, to take the same relation to a newly established college, but a sudden break in his health prevented his entering upon the work and led to his death in 1900, though he had recovered sufficiently to fill the pulpit of the Euclid Avenue Church, Cleveland, through the summer of 1899 while J. Z. Tyler, the pastor, was trying to ward off the paralysis that ended his active work, though not his life or his usefulness. Exhausted with caring for her husband and at the same time doing much of his work, Mrs. Atwater's life was all but despaired of, but her little sister of the ruffled apron turned the tables, took her to the Massachusetts sea-



Left, Edward J., Right, Henry Robison

shore for a summer and brought her back to the vigorous health that has stood the racking test of manifold labors for twenty years.

SHE began easily with some Shakespeare classes in the Euclid Avenue and Franklin Circle Churches of Cleveland and the presidency of the Ohio Christian Woman's Board of Missions for three years. In 1904 she was called to national headquarters and on the first day of April, 1905, took up the task of vice-president of the Christian Woman's Board of Missions, and editor of *Missionary Tidings*. Her sister Harriet was already teaching in Indianapolis and it was not long before they established a home together. You just cannot keep those sisters apart!

When Mrs. Helen E. Moses, wise, heroic and beloved, died, Mrs. Atwater succeeded her and has been re-elected unanimously every year since as president of the Christian Woman's Board of Missions. Not all the members of that great organization were ready to go into the United Christian Missionary Society when it was first proposed. One of the most active and influential took Mrs. Atwater roundly to task for favoring the union. "Don't you see that you are sawing off the very limb on which you are standing?" Then she paced up and down the room several times and finally exclaimed, "I believe you want to be the last president of the Christian Woman's Board of Missions!" "Yes," Mrs. Atwater smiled, "that is just it."

The blessing of God and the favor of His people have rested richly upon the Christian Woman's Board of Missions during Mrs. Atwater's presidency as before. Let the financial gains be taken as an index of the growth of the work in all respects. The total receipts in 1907 were $281,637.54; in 1919 they were $691,950.93. The total assets of the Board in 1907 were $300,000; in 1919 they were $1,446,588.

Being the president of the Christian Woman's Board of Missions has always been a considerable task. Naturally it would be doubly so through a decade of doubling receipts and resources. But it is being the *last* president that has made the load tremendous, and all the more since no one suspected, until recently, that there was to be such an outcome of the process through which we were passing. To walk untried paths by faith is not easy at best, but Mrs. Atwater and her associates at National Headquarters have had to lead a democratic and continental organization of American women, all keenly conscious of their approaching enfranchisement, and exercising with great diligence the right to vote where they already had it.

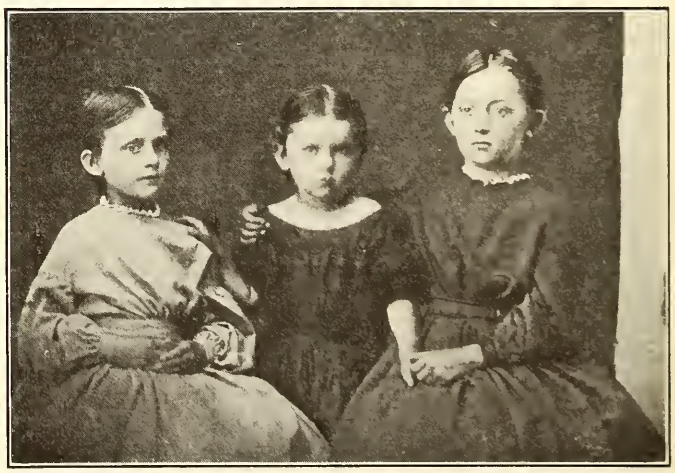
Events have been crowding toward greater issues. The Centennial of 1909 was quickly forgotten in the development of the College of Missions and in enlargement on every hand, entering Africa, China and South America. While increasing cooperation with the Foreign Christian Missionary Society all the national boards and colleges were brought together in the Men and Millions Movement. Both individuals and organizations had to learn team work. Out of this cooperation inevitably came unity. Again and again, here as everywhere, the women were the first to see the next step, and although the very completeness of their organization made it harder for them than for the other boards, the readiest to take the step. Everybody was surprised that *Missionary Tidings* should be merged into WORLD CALL. There was no more unique or successful feature or factor in the work of the Christian Woman's Board of Missions. But faith was equal to the hour and courage was equal to faith.

From the days of the cave dwellers it has been taken for granted that woman should match man's strength with strategy. In the arduous days of the Men and Millions Movement both in council and in field, Mrs. Atwater never claimed the feminine exemptions and prerogatives. She was always splendidly womanly, but "she played the game like a man."

No one can talk with her five minutes without realizing that she is absolutely sincere and heroically fair. A man came into her office one day, saying, "I have traveled a long way and at great expense to ask why you allow higher criticism among the men employed by the Board." "Mr. Blank, I appreciate your interest in the work of the Christian Woman's Board of Missions and I feel as keenly as you do the necessity that nothing but the truth should be taught by the Board's representatives. But let us be sure that we understand each other. Just what do you mean by 'higher criticism'?"

"Mrs. Atwater, I am a busy man. I have intended to look into this matter, but I have not had time. I really don't know just what it is." That did not end the interview. There was a frank and friendly consideration of the supreme issues involved. The visitor went away satisfied that the Christian Woman's Board of Missions and its president had no other interest or purpose in the world than to advance the Kingdom of God in complete loyalty to the Christ of the New Testament.

FROM the old home by the Cleveland road, the old church in Bedford town, the old college on Hiram hill and from comradeship with a great preacher of Christian righteousness, Mrs. Atwater has drawn the habit of testing every teaching by



Left to Right, Anna, Harriet and Minnie Robison (Now Mrs. B. A. Robinette)

Five Hiram College Seniors of 1882

Sitting, Left to Right—Edna Allen, Now Librarian of the City of Honolulu; Anna Robison, Now Mrs. Atwater; Helen Pettibone, Now Mrs. Edward J. Robison. Standing, Left, Jessie Pettibone, Now Mrs. Deitz of Cleveland; Right, Elizabeth Gans, Now Mrs. Kirchbaum of Akron

the Word of God and every course of action by the guidance of His Spirit. This personal rule has been reinforced by the unfailing spirit and custom of the Christian Woman's Board of Missions throughout its glorious forty-five years. The tradition of fidelity to God in every trust and of waiting upon God for every decision accumulates power with every assembling of the National Board. Mrs. Atwater is the incarnation of that tradition and of the motherly impartiality that has likewise distinguished the Christian Woman's Board of Missions from the first.

Both at home and abroad, both at the university center and among the city's poor, both to the proud mountaineer and to the humble Negro, both to the choicest members of our own churches and to the sorriest slaves of savagery, the Christian Woman's Board of Missions has borne the message of Christ. How natural that its president should rejoice and cooperate in the United Christian Missionary Society and in the Interchurch World Movement! Every work of God is within her mission and no worker of God can be excluded from her fellowship.

It is especially appropriate that the Easter number of WORLD CALL should carry this story, both because thank offerings, and special programs for the Juniors and Mission Bands, mark this season and also because the special mission of this issue is to promote organized benevolence among our people. This is pre-eminently woman's mission. The members of women's missionary societies have from the first been among the most earnest supporters of the National Benevolent Association, but only as individuals. In the United Christian Missionary Society the barriers are removed. The monthly programs, always comprehensive in their annual sweep, will now become universal. They will present both missions and benevolence.

Strangers wondered most that the Men and Millions Movement should include the Christian Woman's Board of Missions as well as the other national societies. That was only because they did not know our women, of whom Mrs. Atwater is type as well as leader. They may well be surprised again that the United Christian Missionary Society is formed on the same broad lines, and especially that women have equal representation on the Board of Managers and Executive Committee. To the men who have had the privilege of working with Mrs. Atwater and the other officers of the Christian Woman's Board of Missions this equality is perfectly natural. That it is not a forced balancing was shown when Mrs. Atwater was made chairman of the Magazine Committee at the inception of WORLD CALL, and in similar honors and responsibilities continually brought to her.

So it is good every way that the Second Vice-President of the United Christian Missionary Society should have the confidence of both men and women. And it is good for those who are, and for those who should be, wards of the National Benevolent Association that the gracious first lady of the organized womanhood of the Disciples of Christ, has herself known the burden and the sorrow of both the orphan and the widow; and out of her afflictions has come to such serene and constant helpfulness that no one ever thinks of her except as bestowing, not receiving, blessings; giving, not needing, help.

THE Interchurch World Movement is going to make trouble for us. It will challenge our professions, tax our resources, upset our plans and our theories, lead us on untried paths where faith alone can point the way. But it is all the more a call from God that it comes thus to test and try our professions. Only by utter readiness to become in full measure a church with a mission to the world can we escape condemnation and death in this day of reality and stern demands.—*William P. Merrill.*

Our Mexican Orphanage—Twenty-Six Chosen Girls

By ELMA C. IRELAN

I READ one time, in the *Christian Evangelist*, the sweet story of a chosen baby, which a foster mother told her little adopted daughter. The little one came to feel that her lot was rarer than that of children born into a home, for did not her mother choose the baby she wanted to love and care for?

Because we have considered so carefully the applications for entrance into our orphanage, sadly refusing as many children as we admitted, we feel that we have a family of chosen girls. Thirty-two girls have been formally admitted into the orphanage family; but of these, three never came under the direct care of the orphanage "mothers." For a few weeks they lived at the home of Professor and Mrs. Diaz; then the grandmother, who was really unable to support them in any proper way, demanded their return. It was evident that her acquaintances had made her fear Protestant influence. One girl, after four and a half years at the orphanage, was dismissed to become the homekeeper for her orphaned brothers. Two others were returned to relatives after two or three years' residence at the orphanage. We had not, in either case, accomplished what we wished for the child, but circumstances prevented further fruitful effort. We can only hope that our little labor may not have been in vain. We are glad to remember that the three older girls, who have left our family, had confessed their faith in Jesus and had been baptized in His name.

Two or three times death has come near to our little orphanage family, but the Lord of life has been very good to us, and not one of our little group has been lost through disease. At such times how we have clung to the thought that we have chosen these children not for death, but for life—for Life!

Just six years ago today, in Piedras Negras, Miss Mary Orvis and I received the first two little charges. In a short time Miss Orvis was needed at another mission station, and did not see the later rapid growth of our new institution. Just about the time our soldiers were invading Vera Cruz, in April, 1914, the little family was doubled. The international situation made it seem necessary for our mission to cross, for a time, into Eagle Pass, Texas. Miss Pearl Gibbons became connected with the orphanage work at this time, and has ever since been one of its "mothers." It was after our return to Piedras Negras, in June, 1914, that our little family began its real growth. By September there were twelve children, and the year-old orphanage cared for eighteen girls.

The orphanage idea came from various sources. From India had long come the news of the wonderful results of orphanage work in that far-away land. Dear little "Mother Westrup," who had cared for nearly a score of children beside her own, used to tell us in Monterey of the need of a Christian orphanage in Mexico. Prof. Juan S. Diaz, wondering as to the future of the many children left orphans by Mexico's civil war, begged for our mission to give them protection. Three beautiful girls, their father an exile, their mother only his deserted concubine, wanted a home, and we had no refuge to offer them. Though finally not among the first who came into the orphanage, these three sisters are with us, pretty and bright, happy in a Christian home, and themselves little Christians.

Most of our girls have had some sad story connected with their lives before entrance into the orphanage. Two of our sweetest girls were abandoned by their mother when the children were prostrate with the small-pox. The father later left these two girls with the family of a Carranzista colonel, who gave them to us when an invasion of Piedras Negras by the Villista forces was imminent. The mother took with her the baby of the family. There were still other children that we have never seen. Poor girls, what sad memories must come to them sometimes! Yet they are patient and uncomplaining, young Christians now, both of them.

One timid child had followed around after her crazy mother until she was wild and unchildlike. She bore on her body the marks of her mother's scratches; her head was full of vermin. Now she is clean and pretty, and, though timid, is not at all wild as at first.

Four of our girls lost their fathers in the war, and the fathers of two other girls were killed for political reasons. One girl came with a neighbor woman from Mexico City, after her mother's death there. Finding herself left with undesirable company, she applied to the municipal authorities of Piedras Negras for protection. The mayor telephoned to the orphanage and we saw that she was cared for.

We wonder, sometimes, if our girls really remember the physical state in which they came—scantily clothed, most of them; not a few with vermin in their hair; some with bodies scaly because of too infrequent bathing; some with sores; some with dreadful signs of malnutrition. What wonders constant care has worked! We are proud of our clean, neatly dressed girls. If they realize the change, they say little about it. Perhaps they are now so accustomed to the new life that they have partially forgotten the old. Perhaps they remember and are ashamed to speak.

We have had a school for our girls, sometimes a school open to the public, sometimes with only private instructors. The greater part of the girls have been glad to learn and have passed the grades from year to year. We have two girls in a normal school in Saltillo, one of them in the second year.

Spiritual training has been along the lines a child ought to receive in a normal Christian home. There has been family worship, including the study of the Bible and there has been the giving of thanks at the table. The children have been taken to Sunday school and church service, and almost all of them have accepted Christ as their Savior. We are not satisfied with the moral and spiritual development of all of the children, yet they have almost without exception, reached a higher standard than that of the homes they left. Some have aspirations toward definite Christian service; almost all are ready for active part in church work. Only the three youngest girls have not become members of the church. We are particularly happy in that their presentation in the church has been a matter in which they have taken the initiative. We have not persuaded them to become Christians. We have tried only to make the conditions right for their acceptance of Christ.

One proof of real advancement is the language used by our children. A few of them came from Christian homes, but the most did not. Hence they had received a Mexican child's ordinary inheritance of profane and obscene words. Great was our struggle during the first two years of orphanage history. But habits of speech have so improved that we now rarely have complaint of the children's language.

For something more than two years our institution was located in Piedras Negras. From June, 1916, until December, 1919, we and our girls made our home in Eagle Pass, Texas. However, we were not far from Mexico for we lived but a stone's throw from the international bridge. Since December, 16, 1919, the orphanage has had its home in Aguascalientes, and right happy are both girls and missionaries to be in a building we can call our own and to be in the native land of our young charges. One of the twenty-six chosen girls we have at present is a little, fatherless, motherless eight-year-old child we have taken since coming to the "heart of Mexico."

Our present day school is conducted in the building which is the home of our missionaries and orphanage girls. To the whole institution belongs the name "Collegio Morelos." The principal of the day school is Miss Francisca Mancha, the same sweet-faced, Christian teacher who formerly directed our day school in Monterrey.

We hope wonderful things for our girls in the way of service in Christ's kingdom and to their own native land. They are already helping by being the enthusistic nucleus of the work in our new school.

Miss Gibbons and I have been so happy in this work for Mexican girls that we are very sorry to have the distinction of conducting the only evangelical orphanage in all this needy land.

Mr. George McBride, who represents the Board of Temperance in Mexico, writes: "You will be interested to know that there is a great revival of temperance sentiment among the people here. During the revolution little could be done, but now with the stimulus of advance movement in other countries and the dire menace of having all the liquor business of the United States transferred to this country, people are awakening to oppose it. A young temperance society in Mexico City is becoming active."

The Home for the Aged at Walla Walla, Washington

A Trip to the Northwestern Christian Home

IT was on a hot day in August that we left Portland for Walla Walla. Auntie Basler was going to the Northwestern Christian Home and had asked me to accompany her. We had planned to go when E. S. Muckley could make the trip with us, for "Auntie", as every one calls her, was convalescing from quite a serious illness and it required more than one to make her comfortable, especially since we must change cars at Pendleton.

It was not long until other occupants of the car became interested in Auntie and when we reached Pendleton there were plenty of helping hands to carry her and her several bundles—soft pillow, dainty lunch, and favorite medicine—off the train.

When we arrived at Walla Walla, Miss Hoel was there to meet us with a car and we were soon at the Home where an appetizing supper was awaiting us. Naturally Auntie was pretty tired from her twelve-hour trip, but her attractive, comfortable room and good supper revived her. However, her very own feather bed was put on her bed and we tucked her in early and (she told me next morning) she just said "Good night, Lord Jesus" and went right to sleep too tired to tell Him fully how thankful she was to be there.

The Philathea girls of the Walla Walla church had furnished this particular room, the door bearing the name plate "Philathea". The warm, fluffy rug on the floor, the pretty brass bed (the most comfortable bed of her life, she told me), the easy chair that seemed to be made to order, another chair or two, the oak reading table with drawer for her writing material, the dresser to match it, and some pictures on the wall made indeed a very homey room.

A bouquet of roses on her table attracted our attention at once when we entered, and we did not overlook the dainty, clean curtains, dresser scarf and table runner. And Auntie was quite as proud of the radiator as anything else, for she looked forward to toasting her toes and keeping the unwelcome shiver from her back in a more satisfactory way than with a stove.

Auntie likes her cup of tea just right, so she took with her the precious tea-ball. But when I left for Portland I had the tea-ball, taking it to a friend that had liked this particular ball, with the message that she would have no need for it because the tea was just to her liking, as was everything else that was served. Recent letters say, "I haven't missed a meal since I came," which means much to those of us who know how frail she has been these latter years.

As to the home. There are eight and a half acres of land right in the city of Walla Walla, and it was a very delightful day I spent investigating the surroundings. The large, well-kept lawn with shrubs and trees and flowers and driveway; the green lattice fence with trailing vines that separates the lawn from the truck patch; the house with its broad porches both up stairs and down, make a most attractive appearance and give the impression of a well-kept home—a real home.

We almost felt we were in the country as we sauntered down by the water system (for they have their own water supply) and the milk house, across the small foot bridge spanning the little stream that runs through the place, where we found the four cows grazing, the four pigs grunting, heard the hens cackling and the roosters crowing, and saw the ducks swimming in a nearby pond; all of which means home-made milk, cream, butter, buttermilk, eggs and meat. They also raise some fruit which is amply augmented by churches and interested friends.

No less interesting than the surroundings was the "Family", which includes fifteen old people, the full capacity of the home. It was a very delightful experience visiting the old people and learning of their appreciation of what the church is doing for their comfort in their old days. It was interesting to find the average age of this family to be eighty-two years.

The Walla Walla church, we were told, conducts communion service once a month and are planning later to have this service twice a month. The Juniors of the church presented the home with an individual communion set. The Endeavorers go frequently to entertain them. The Women's Council remembers their birthdays and special days, and the day I was there the Home Department superintendent called to bring reading matter and chat a bit with them. In addition to this the Whitman College Y. W. C. A. girls occasionally have entertainments for

Receiving Visitors at the Walla Walla Home

them and the Sunshine Club, composed of society women, visits them in twos or more and occasionally takes them motoring.

Brother and Sister Hoel and their accomplished daughter seem to know just how to meet the needs of each member of this interesting family. The parlor with its organ and upholstered furniture furnishes a delightful place for the old people to assemble and visit. In fact, the whole house presents a very homelike appearance. But the building is too small. The waiting list is large and many are turned away each year. I understand the National Benevolent Association is going to enlarge as soon as a force can be put in the field to raise the money.

In closing, may I say a special word about Auntie Basler? To the ministers and other students who were in Drake University during the later eighties and early nineties the name of Auntie Basler will be familiar indeed, for it was then that her husband filled the position of caretaker for the University and Auntie mothered the boys and helped them through some of the real problems of life that tax them beyond any difficult translations of Greek and Hebrew. For what could be harder than sewing buttons, darning the rents and disposing of the shining places on the best suit? When they were sick it was Auntie who knew just the right remedy, or if it were a bit of advice that was needed Auntie had the right prescription. The spirit of Christ was her only wealth and serving her only joy. She was always ready with "the cup of cold water".

February 3 Auntie Basler will be eighty-five years old. Now that her immediate family have preceded her to the "Home Beyond", she greatly appreciates having this Christian home. And when I left she said, "Tell Brother Griffis (her minister) how happy I am."

Even though she is almost blind and can no longer read or write, her mind is keen, her hearing good, her memory retentive. And she is especially blessed with a keen sense of humor. She is interested in the affairs of her church and country, and her prayer that she might see the victory of the Allies and the close of the war was answered. She is always cheery and will brighten her corner in the Northwestern Christian Home.

Portland, Oregon.

The Cross and the Church

THE cross is the highest symbol of service, God's supreme effort to redeem the world. It is the power within the church driving it forth to serve. The heart of the cross and the heart of the church are one. Christ hung upon the one that He might abide in the other and use it as His agency to bring His strength to the weak, His health to the sick, His light to the ignorant, His liberty to the captives, His joy to the sad, His companionship to the homeless, His food to the hungry, His hope to the despairing, His faith to the disheartened.

From the cross through the church goes the influence that builds the nursery for the motherless babe, the shield for the orphaned child, the refuge for the disheartened widow, the home of rest for the weary, homeless aged.

The church that is not motived by Christ's idealism of service is not Christian. Christ is limited in His service for humanity by the faith and good will of his followers. His influence radiates no farther than we carry it. It is a tragedy that the church ever turned aside to wrangle over doctrines of questionable import while hungry, homeless children were left comfortless and unshielded. Unless the church lives and moves in the spirit of the cross it cannot serve. It must widen its circle of service. Too long have we shut out crying, hungry, forlorn children from our circle of protecting Homes. Too long have we sent dependent aged over the hills to the poorhouse because we had no room. An aged brother who was told he had been placed on the waiting list of one of our Homes asked: "How long will I have

This Stream Issues from a Spring of Such Strength That It Operates Several Hydraulic Rams Which Force Water Into the Tank in the Top of the Tower Shown on the Preceding Page

to wait?" How long? Your Bible school will help to answer on Easter Day, April 4.

The most beautiful ministry of our Lord was when, hanging upon the cross, He forgot his own exquisite agony, the pull of the nails, the crown of thorns, the leering crowd, the ignominy of it all, as he looked into the suffering soul of Mary and said, "Woman, behold thy son"; and to John, "Behold thy mother." From that day John cared for Jesus' mother. So has our Lord committed every needy mother to the care of his church. Will your church, your school, help? You must answer.

We are happy over the record of the National Benevolent Association in caring for its babies. The Child Saving Institute, Omaha, specializing in this branch of our ministry, has a record for the lowest death rate of any similar institution in the United States. We have 84 babies in our homes. Last year we received 126 new babies under two years of age. If you could visit our homes and see our family of babies and the care they receive, you would say, "A ministry so beautiful must be enlarged." If your gifts are greatly increased we can enlarge our homes and take in hundreds of babies that are now being turned away. Will you do it?

An institution that can put a smile on the face of an orphan child is worth while. For thirty-three years the association has seen the sunshine of gladness dispel the gloom of sadness from the hearts and faces of 10,087 children. About half were placed in good family homes. But the most needy cannot be placed. Nobody wants the boy or girl who is a helpless victim of crime and cruelty, or whose blood is tainted, or who has no grace of form or comeliness of face. Our six Christian homes at St. Louis, Cleveland, Denver, Atlanta, Dallas and Omaha are God's answer to the cry of these children of misfortune. We must enlarge our capacity.

Few things are more pathetic than a widowed mother, left to provide for a family of young children. You who have never had such an experience hardly know what a real heartache is. It is hard enough for a woman to make her own way in a not too friendly world. The problem is tenfold harder when she has to hobble along with a baby in her arms and two or three other children clinging to her skirts. Here the church through the National Benevolent Association has rendered a most signal service. Three thousand six hundred thirty-six widows with young children have been aided to honest self-support.

Perhaps the most beautiful ministry rendered by the association is the care of the aged. If homeless childhood is sad, homeless old age is sadder. The child's weakness and charms win for it a home, but the aged are looked upon as a burden. Private homes are closed to them. For them it is either the church or the almshouse. Your Easter offering will say which it shall be. Last year we turned away over 75 of these fathers and mothers in Israel. The capacity must be made larger by equipping our newly acquired building at Jacksonville, Florida, in order to provide for our long waiting list.

Is the Church Fiddling?

IS the church "fiddling"? What church? The church today is raising hundreds of millions for a great program. No such sums were ever heard of before. "The church is little more than fiddling." The ink of this quoted print is scarcely dry. It is not a world voice but a kingdom voice, an insider, a big, warm optimist,—but they bite, these words. Why? It is not an irresponsible utterance, but the escaped conviction of a long-time servant of one of our greatest churches. You doubt it, or maybe deny it? Then go out and try to put over some really great program. Try it twice, try it ten years, then talk. When we say "great program" we do not mean compared with the past, we mean compared with the task. No general says to a division, "Do a little better," he says, "Take the hill!" The task is the measure. Look! If you can't look, listen. Put your ear to the ground. Are you deaf? What you hear is the measure. What you see is the measure. In France the measure was never prepared behind the lines. What the scout brought back, what the airplane reported, that was the measure. It was sitting in the tent, as Grant used to when the scouts came in that inspired these words: "The church is little more than fiddling." They were spoken from a disciple lookout. Here comes a scout breathless and says the "red" terror is loose in the field. And maybe your best friend comes and says to you, "Now don't get excited, brother, just preach the gospel and it will be all right." Yes, yes, but the gospel of what and of whom? The gospel of just more fiddling? *No fiddling gospel ever came from Christ.* It conquered men, conquered Rome, will conquer the world, freed woman, unfettered the slave, started the crusades—not two, but a hundred. Its latest answer was ten million lives. That is the gospel of Christ.

But here comes another runner—a disciple runner. He says there are more dependents, aged disciples wandering homeless among us than we have in all the brotherhood homes. "He that will not provide for his own, and especially them of his own household, hath denied the faith and is worse than an infidel." Orthodoxy? Yes, straight Pauline orthodoxy. And where do disciples stand? The majority of them (steady now)—the *majority* of them stand fiddling or this scout's report could not have come.

But look—more tidings. Another scout says there are five hundred incurables among us, a third of whom are among the very poor, lacking essential care. What about it, fiddling? Certainly, for in all these years the church has made no provision for such. And the gospel says, "Ye that are strong ought to bear the infirmities of the weak." Yes, we say, that's straight goods, beautiful teaching. And who might not add, yes, and we can and could and haven't. There is but one road out and it lies by the way of simple, upright manhood. Write the check and build the homes and care for "our own." Quit fiddling. The check must be big enough to do the job, just like a liberty loan. We suddenly quit fiddling on liberty loans.

Room!—another messenger. He says that in the fight against the white plague the Church of Christ is not taking care of its own, has no sanitarium in all the fine Southwest, where the air heals and cures. How about it? Shall we preach the gospel as Christ did, deeds first and words afterward, or will we keep on fiddling?

And speaking of the Southwest, here is an emisssary right from there who reports an officer missing, a leader in Israel whose name used to ring through the brotherhood. He used to hold a great pulpit in the metropolis of the Southwest, but he is missing. In fact he defaulted by committing old age. He was last seen in Florida, U. S. A., all but destitute, though cheerful. Church of Christ, this messenger says the aged servant is destitute but cheerful, and he further says there are some hundreds of others just like him. For this there is only one reason, "The church is little more than fiddling."

Yet no. Only the *majority* of the church is fiddling. There is a splendid minority that have become masters of the strings. They put their soul into the music and that soul "still increaseth." The old fiddle has been consecrated, reborn, understood, mastered, played—really played! It has become capable now of expressing the inmost and inspiring the utmost. The real church music that you hear today, that the world hears, that God hears and loves, is the music of this awakened minority. It is the voice of love, a harmony of all the strings. The old fiddling is a monotonous scraping on the one string of self.

O church of God, either learn your instrument—the full, rich, all-sufficient Gospel of the Son of God—or in mercy's name give place to those who can, that a sick, tormented, threatened, perishing world be not appealed to in the name of a God of one string!

FRED KLINE.

A Worthy Appeal

ONCE more we are calling the attention of the friends of the widow and orphan, of the poor and needy in our land, to the near approach of Easter. In just a word let me tell you of how much, how very much the National Benevolent Association depends on our Sunday schools for the daily support of the children and the dear aged brethren and sisters in the Homes. For twenty-seven years we have sent out an appeal to you for help in this work and you have never failed to give a hearty, whole-souled response. Last year when there was so much giving for the sad needs following in the wake of the war we, for a little while, feared our Homes and their families might be deprived of many things necessary to their comfort, but you rebuked us for our lack of faith in our brethren and our heavenly Father, who rules over all, by sending the finest contributions we have ever had. We know it will be so this year, and our purpose now is just to remind you that Easter is near and our Homes still dependent on our Sunday schools and individual friends for their daily needs.

Get the address right so there may be no trouble and send in your gifts as early after Easter as you conveniently can. Remember, the National Benevolent Association, 2955 North Euclid Avenue, St. Louis, Missouri.

"Prohibition is as inevitable in England as it was in the United States," according to Capt. Cecil Roberts, who has been during the war by turn an officer of his majesty's navy, the royal flying corps, and the British army, and was a candidate for parliament at the March elections.

"Prohibition is inevitable," explained Captain Roberts to a Chicago *Journal* reporter, "because it spells efficiency. It won't come to England for quite a while, I am afraid. Nevertheless, I am confident we shall see prohibition in the British Isles before ten years have passed."

The Woman Missionary of Yesterday and of Today

By ELSIE McCORMICK

(Interchurch Correspondent with the Woman's Deputation to the Far East)

"Where are you going, my earnest maid?"
"I'm going a-missioning, sirs," she said.
"That's very nice, my earnest maid,
We'll send a ticket at once," they said.

IF Mother Goose had had access to the files of the mission boards not many years ago she could have summed up the usual correspondence with candidates in somewhat the above fashion.

There are a number of women on the mission field today who were sent out without having been seen by one member of the board under which they were to work. There are also a few, sent out under similar circumstances, who are not on the field—the futile rattling of the square peg in the round hole having become too noticeable for even board members to ignore.

But the boards of today are likely to have a very different response. They might say, for instance, "That's very nice, my earnest maid, please let us see your college degree, and give us an account of your professional experience. We must also have a number of personal interviews with you, and then, if you pass the medical examination along with these other tests, we may possibly let you go."

During the conference recently held in Shanghai, under the auspices of the Federation of Woman's Boards of Foreign Missions and the Interchurch World Movement, the problem of securing the right sort of young women for mission service was discussed by the Administration Commission, of which Miss Nellie G. Prescott was chairman. It was agreed that the ideal candidate is a woman who has had experience in her profession, but is still young enough to learn the formidable array of strange sounds that make up human intercourse in the Orient. A sound body, a trained mind, a strong will, and a soul guaranteed to stand endless wear and tear, are just a few of the requisites for a successful missionary. Add to these the need for experience in a specialized field, and you will see that the problem of selection has become decidedly complicated.

"It is easy enough to reach the college girl," said Miss Prescott. "Our difficulty is to establish contact with the young woman who has been out of college some years and is trying her professional wings. Often enough she is out of touch with mission affairs. Appeals in church publications do not come to her attention. It seems that the only way to reach her is by personal contact, by hearing of her through a friend. Every board should have a candidate department—and by a "department" I do not mean one person who can be called away at any moment to help the treasurer with the books, or the editorial committee with the next issue of the magazine. If the candidate department is always on the alert for suggestions it may be able to reach many very desirable young women who had never before given definite thought to mission service."

One of the most constructive suggestions of the Administration Commission was that student volunteers be given advice in the selection of their courses, so that they may prepare for a definite phase of work on the foreign field. "When I first entered college I wrote to my board, telling them of my desire to become a missionary and asking their advice in choosing my electives," declared one of the delegates. "They replied by congratulating me on my choice of life work and asking me to write to them again when I was ready to go. Very much at sea regarding my course, I turned to my pastor for help. He advised me to specialize on languages. I therefore majored in French and German, which I have not had occasion to use more than three or four times. If someone had only told me to take up economics and sociology my efficiency on the field would have been doubled." Though President Ellen F. Pendleton of Wellesley College warned against too much specialization on the part of undergraduates, she heartily approved of the suggestion that the boards give them general guidance and that they spend a year or two in intensive preparation for a definite branch of mission work after receiving their diplomas.

But even after she has had practical experience at home the young missionary's time of probation is by no means over. The Commission on Secondary Education recommended that after a period of language study new mission teachers learn China from the inside, either by itinerating with an evangelistic worker or by residing for a time in the interior.

"Unless a teacher is able to speak to old women and little children, unless she knows the home conditions of her pupils, she will never be able to enter the background of the student's lives," declared Mrs. Murray Frame, President of the North China Union Women's College. "I have been twenty-two years in China, but I always felt handicapped in understanding the people because I never lived in the interior," stated another well-known missionary.

The new candidates' knowledge of China will not be limited by what they see from the car window, plus experience in a large city. Houseboats, wheelbarrows, sedan chairs and mule litters will all do their share in impressing upon them the fact that every sixth person in the world lives on a Chinese farm and that beside the great back country, the coast towns shrivel into insignificance.

The Administration Commission, however, did not confine itself to the question of training candidates, the problem of bettering conditions on the field receiving equal attention. For several months before the conference opened Miss Prescott, and other members of the commission, toured China from north to south. They visited women missionaries living in Chinese houses where the occupants dressed for dinner by putting two coats on top of a couple of sweaters; where the air in the bedroom froze the toothbrushes and left pieces of ice floating in the water pitchers. Women who lived under such conditions in France were hailed as heroic, but nothing has thus far been said about women missionaries who put up with these conditions several months every year. The missionary merely rubs her swollen, purplish hands, drapes two steamer rugs over her shoulders, puts a little more charcoal into the ridiculously inadequate brazier, and continues to do three women's work, as complacently as ever.

The commission visited lonely women workers living so far from the railroad that they see no other foreigners for months at a time except their own associates. Often their salaries are such that magazines and books are almost unapproachable luxuries, which means that their loneliness is intensified, and that they are unable to keep up with the latest developments in their special subject or profession. When the conference voted the Chinese Recorder the best available medium for keeping in touch with the Christian movement in China, and drew the delegates' attention to the advantages of subscribing, one of the missionaries merely indicated the price mark, $4 a year. "To most of the women on the field four dollars is as far out of range as forty dollars," she declared. "If the Chinese Recorder cannot be subsidized from home, so that its price will be lower, women missionaries must remain uninformed regarding the progress of the movement to which they are giving their whole lives."

The workers, however, bear all such personal inconveniences as wretched housing, long terms of service and low salaries with a minimum of complaint. It is only when the efficiency of their work is threatened that they raise their voices in protest. "Many times I have heard a demand in the women's compounds for someone to take over the great burden of looking after repairs and of superintending the putting up of new buildings," declared Miss Prescott.

Women who know nothing of carpentry, plumbing, or stone masonry are obliged to oversee Chinese workmen in their first struggles with foreign houses. It is difficult enough for a woman, unaided, to superintend the erection or repair of a building at home. But when one considers that in China she must instruct the artisans in every detail of their work, one begins to have a faint conception of the difficulty. Every woman who has tried to have a room papered or who has struggled with the baffling directions for connecting a patent water heater can sympathize with her sister across the seas, who has the whole structure of a complicated building on her mind and who is unable to run across the road and ask Mr. Smith for advice.

A missionary with nothing to do but conduct a medical college, a hospital, a nurses'

training school recently had the added worry of putting up a large building. "Many a time I perform an operation, or lecture to a class with—figuratively speaking—a leaky faucet in the back of my head," she said. "It is these little, goading worries and exasperations that cause missionaries to break down." This statement was borne out by the fact that a brilliant young missionary, who was recently called upon to superintend the grading of a compound and the erection of a pretentious stone house, collapsed under the strain and returned home incapacitated after only four years' service.

Another sin against the woman missionary, committed in the name of expediency, is the tendency to shift her from work for which she is specially fitted to some other position for which she has had no preparation. "Well-meaning mission leaders sitting in a distant American office, are inclined to consider their workers mere pawns on a great chess board.

"I have seen young women return home, broken-hearted after trying in vain to adapt themselves to a place for which they had no training," declared a member of the Administration Commission. "Under such conditions it is hard to say which suffers most—the workers or the work." "I came out here with a master's degree in pedagogy and a desire to help in a good middle school," a discouraged young missionary told the writer. "How do I spend my time? Putting drops in the eyes of girls suffering from trachoma and superintending repairs! It is not that I despise these forms of service—but I've had absolutely no medical training or experience in managing buildings." During the report of the Administration Committee, members of the conference expressed themselves on this subject in no uncertain terms, the delegates agreeing that it was better to keep a candidate waiting for a special need to appear, if necessary, than to put her in anywhere as a makeshift.

The dawn of a better day for the woman missionary, however, is already breaking in the skies of the Far East. Among the measures submitted by the Administration Commission were recommendations that the first term of service be limited to five years and subsequent terms to not more than six; that the China Continuation Committee study the salaries paid women missionaries, with the consent of the boards concerned, so that greater uniformity be secured; that women workers be given annual medical examinations while on the field, and that they be kept under medical surveillance during furloughs to prevent overworking. If these resolutions are approved at home, members of what was the hardest-worked and most poorly paid profession in the world will have, at least, some of the unnecessary burden lifted from their patient shoulders.

A Suggestion of Patriotism

WHO could have predicted or known what was in the making when Billy Sunday, a wee orphaned lad, came timid, reluctant, afraid, grief-stricken, to be reared in an orphan home? Did it pay to take this broken-hearted orphan boy in his great need and save him to be the wonderfully splendid soul saver he is today? Who would dare to balance the cost, time and labor spent in training this lad against the more than marvelous good he has done and is doing? The investment in saving boys and girls, fitting them to fight life's battles untrammeled will pay a right royal dividend.

We build arches, serve banquets, raise monuments of stone and bronze to do honor to the noble lads who have made the world stand at attention and accord to them the honor of unprecedented valor, daring and victory. We accord these honors, and rightly so, and feel then we have not been able to fittingly express our appreciation of their splendid manhood.

And yet could you fathers and mothers who have your sons spared for your comfort and the future development of a better Americanism—could you make a more beautiful thank offering for the safe return of your lad than a gracious and generous gift to the National Benevolent Association to help it grow neglected and orphaned children into worthy Christian citizenship?

Or you fathers and mothers, who have a khaki-clad lad sleeping under the flaming poppies of France, that wave a defiance to oppression and a challenge to the world to produce a more splendid record of courage and manhood than these young crusaders who dared to spill their young life's blood that little children might have a safe world in which to live, could you erect a monument so fitting or one that would bring you so great a joy or so fully meet the approval of your lad resting "over there" as to put your bonds and money into the building, enlargement or maintenance of a home for motherless, fatherless babies? Thus you would fit a life to fill into the niche left vacant by the lad sleeping where the little white cross lifts to heaven its mute appeal for life, justice and opportunity for the oppressed.

JULIETTE FOWLER HOMES.

The city libraries of Springfield, Massachusetts, and New Haven, Connecticut, are reported to have removed from their shelves all volumes dealing with the manufacture of beer, wine or liquors, believing that to do so will be in keeping with the spirit of prohibition enactment and enforcement.

Program Helps

Women's Missionary Societies and Circles

Bible Study

SIGHT TO THE BLIND

John 9:1-25

"A MAN blind from his birth"! Never had he seen the light of love in his mother's eyes; never had he beheld the beauty of tree or flower, the blue of the skies or the shine of the stars—this man whom Jesus saw as He passed by.

To one who loved the light, and called Himself the Light of the world, the sight of one doomed no doubt brought special sympathy and desire to help. So John, writing long afterward tells that Jesus *saw* the man, remembering the look which he recognized as more than merely *seeing*.

Not so the disciples. Jewish at heart, and influenced by recent experiences, they asked their Teacher a very Jewish question: "Rabbi, who sinned, this man or his parents, that he should be born blind?" It was an interesting question and one which they wished to have definitely settled, for it was a common Jewish view that the merits or demerits of parents would appear in their children.

Jesus answered without hesitation that it was neither the man's sins nor those of his parents that had caused the lifelong affliction, but because of its presence and the great need of the man, He would make it the occasion for manifesting the work of God.

The healing that followed immediately is interesting, because in it Jesus used physical means for some reason which He did not explain. He spat upon the ground and made clay of the spittle, and anointed the eyes of the man with the clay and said unto him, "Go, wash in the pool of Siloam." He went away and washed and came seeing.

This is more interesting when we note that the saliva of one who had not recently broken his fast was believed by the ancients to have a healing effect in cases of weak eyes and clay was also used in certain diseases of the eye by the people of old. However, this very procedure of Jesus brought down the wrath of the Pharisees upon His head. When the young man returned, full of joy in his wonderful new experience of "seeing things," there was a tumult of excitement among the people, for he had been a blind beggar in the streets all his life. Even those who knew him best found it difficult to believe his story. Over and over to friends and neighbors he repeated it, but as it was too much for them, they made up their minds to take him to the Pharisees.

Here he was again cross-examined, and these "righteous ones," while they could not deny the greatness of the miracle, immediately became full of indignation that such a deed had been wrought on the Sabbath. The rabbis had forbidden any man to smear even one of his eyes with spittle on the Sabbath, except in cases of mortal danger and this Jesus had not only smeared *both* the man's eyes, but had actually mingled the saliva with clay!

There resulted a most heated discussion, in which some said, "This man is not from God, because He keepeth not the Sabbath," while others replied, "How can a man that is a sinner do such signs?" Most graphically John relates the further story, telling of the calling of the parents of the young man to testify to his being their son, born blind; of their willingness to own him, but of their fear "to say too much" lest they be put out of the synagogue; of the courageous testimony of the young man, "One thing I know, that whereas I was blind now I see," and his bold challenge to the Pharisees, "Would ye also become His disciples?"

When they could not silence him or shake his testimony they did the thing that unscrupulous power always does with brave weakness, and "cast him out." But the Great Physician heard how they had disposed of their difficulty and He sought out the young man. Happy was he to see his deliverer from physical and spiritual blindness, and to make the first great confession, "Lord, I believe."

To the south of us, our Latin American neighbors are in the spiritual darkness of sin, ignorance and superstition. The Great Physician has waited long for His followers to bear to them the light of His truth. How can they believe if they cannot see?

Let us hasten "that the light of the gospel of the glory of Christ, who is the image of God, may dawn upon their blindness."

ELLIE K. PAYNE.

May

The Healing of Latin America

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BUSINESS.
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  Song.
  Bible Study: "Sight to the Blind," John 9:1-25.
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Buenos Aires, Argentina—Mr. and Mrs. Tolbert F. Reavis, Miss Zona Smith, Mr. and Mrs. Robert B. Lemmon, Mr. and Mrs. S. S. McWilliams, Miss Mary Irene Orvis, Mr. and Mrs. Malcolm L. Norment.

Asuncion, Paraguay—Mr. and Mrs. C. Manly Morton, Mr. and Mrs. Harry P. Leach.

Aguascalientes, Mexico—Miss Elma C. Irelan, Mr. E. T. Cornelius, Miss Pearl Gibbons, Dr. and Mrs. Z. Fuller, Miss Mary Elizabeth Fuller.

San Luis Potosi, Mexico—Mr. and Mrs. Moody Edwards.

Bayamon, Porto Rico—Miss Florence Mills, Mr. and Mrs. T. C. Perry.

De Jaos, Porto Rico—Mr. and Mrs. V. C. Carpenter.

Facts for the Busy Woman

THE population of the entire world—1,600,000,000—could live within the area of Latin America without peing unduly crowded.

Latin America has the largest stretch of undeveloped fertile land in the world.

The twentieth century's most wonderful advance is predicted for Latin America.

The entire group of the twenty Latin American republic spends for education of all kinds, only as much as New York City annually spends on her schools.

More letters are mailed every day in New York City between the hours of 5 and 7 p. m., than are written in Haiti in a whole year.

In Columbia there is one doctor to every six thousand people. In the United States there is one to every five hundred.

Latin American intellectuales are known the world over for their brilliancy. But they have largely abandoned the old scientific faith and know nothing of the appeal of modern Christianity.

The United States has been distracted for several years with the Mexican question. That distraction will continue until it realizes that it is not the question of stopping a fight but the matter of solving a problem. Mexico is endeavoring to change from sixteenth century to twentieth century conditions. It is not the case of a revolution to be suppressed but of an evolution to be guided. It is the problem of slowly changing a nation into the image of God—a God whose very name is unknown to one-fifth of the population and whose Book cannot be read by four-fifths.

No nation of modern times, unless it be Armenia or Serbia, has been so decimated by war as was Paraguay in her long conflict with Argentina, Brazil and Uruguay. For years she was able to defy these three powerful neighbors, but finally their armies overran the country, spreading death and desolation.

From a former population of a million and a quarter, Paraguay was left in 1870 with only 300,000, of whom but 10,000 were men. Recovery from the awful effects of the war has been rapid, but Paraguay is still a country where women do much of the heavy work, and where social conditions among the lower classes are abnormal, due to this unbalancing

of sex proportion. "The Pain of Paraguay" is the apt characterization, in a recent book, of its sad life.

Although Paraguay is often called the "Barefoot Republic," the land is poor only because of its lack of development. In climate and soil it is one of the most favored nations. Already great American packing firms have established plants to utilize the product of Paraguayan cattle ranches.

It is said that every year enough oranges rot on the ground in Paraguay to pay the national debt if they could be marketed.

Paraguay's leaders are anxious for the development of their land and people, but are fearfully hampered by the national poverty, the general ignorance and the isolation of the country from world centers of culture and commerce. These leaders are eagerly welcoming Protestant educators with the program as outlined. The government has suggested that the missionaries take over its agricultural school, and officials promise to send their children to the proposed school in Asuncion.

The responsibility for the evangelization of Paraguay has been assumed by the Disciples of Christ, who have just sent their first missionaries to the capital. They have just purchased for $35,000 a two-acre site near the heart of the city for their proposed school and institutional work.

The five-year program for Paraguay calls for: Two institutional church centers; eight churches and eight outstations; ten day schools; one high school; one agricultural school; one hospital; one orphanage and an industrial school; to be manned by fourteen foreigners and thirty-two natives.

Argentina is a well-organized country, yet it is only at the beginning of its development. It has 250,000,000 acres of tillable soil, of which only 50,000,000 are under cultivation. The whole is an extent of territory, which, if as densely populated as Italy, would contain 360,000,000 people. Buenos Aires, the third greatest city and second port in America, has the finest newspaper building in the world, together with subways, motor cars, clubs and parks, that fairly take away the stranger's breath.

All visitors to Argentina are struck with the materialism of the people. "Here the people are so indifferent to all religions that they have no time to be hostile to any." Agnostic socialism is strong and the churches are weak. A recent government census reports twenty-eight Roman-Catholic, and twelve Protestant churches in Buenos Aires, with its 1,500,000 inhabitants. Brooklyn, with the same population, has about six hundred churches. There is probably no other city in the world which has so few places of worship as Buenos Aires.

The government of Argentina has done more for education than has the government of any other Latin American country, but fifty per cent of the population is illiterate. Even in Buenos Aires forty thousand children are out of school. Yet only two small mission schools have been established in that great capital and not a dozen in all the republic.

In South America

WE did not arrive in Buenos Aires until December 10, on account of our delayed sailing from England and the slowness of the boat. We regret very much that we were not here at least by the last week in November so we could have attended the commencement exercises of Colegio Americano. It seems to have been quite an important event as there is a picture of one of the commencement scenes in a Buenos Aires magazine.

We had a very delightful surprise at Montevideo when our boat came to the dock, for there was Dr. Browning waiting to come on board as soon as the gangplank was lowered. The next day we had tea at his home, at which time we met about twenty-five missionaries and Y. M. C. A. workers of Montevideo. The next day we were invited to the Methodist Boys' School for lunch, and as they have ten months of school, we had the opportunity of seeing it in action. Before our ship left Montevideo for Buenos Aires we received a note of welcome from our group of missionaries at Buenos Aires. We arrived about eight o'clock Wednesday morning, but in spite of the early hour, our good friends were out in full force to meet us. We came immediately, accompanied by Mr. Holmes and Miss Orvis, to Colegio Americano, the place of our dreams. We are very glad to say that we found the building and the surroundings exceeding our expectations. We at once found a true friend and adviser in Miss Orvis. We are sure we shall enjoy working here. Everything possible has been done to make our coming agreeable and to make us feel at home.

Wednesday evening we went to the San Martin chapel, heard one of the native ministers preach. We enjoyed the service although we could not understand very much of the sermon. The room was packed to the doors, and there was good attention. Thursday evening we were invited to the Lemmons for dinner, and here we had an opportunity to see the Norments and Leaches again, as they are staying with Mr. and Mrs. Lemmon. After dinner we heard Mr. Lemmon preach in the chapel, and Mr. Leach sang a solo in Spanish. We think our workers all very fine people, and we are proud to belong to such a group of missionaries.

ALICE S. AND SAMUEL S. MCWILLIAMS.

Hidden Answers

1. Name some of the physical features of our new field in Mexico.
2. What progress has been made in the work of the National Benevolent Association during the past fourteen years?
3. How many missionaries have we in Latin America?
4. How many colleges and universities are participating in the Interchurch Campaign?
5. Where is the "Cog City"? Why is it so called?
6. What did a little nine-year-old girl do at the Atlanta orphanage?
7. What are some of the requirements of a woman missionary of today?
8. What is the little plant that grows under the huge boulder of heathenism?
9. What country is said to be like an enormous chess board?
10. Relate the story of Naotaro Otsuka.

A Unique Bible Pilgrimage

A YEAR ago Chaplain Samuel C. Benson of the 59th Infantry was hiking into Germany with the Army of Occupation. Now he is hiking across New York State from Niagara Falls to New York City on a Bible pilgrimage as the representative of the American Bible Society, of which he has become the Eastern Agency Secretary. He will make the trip in his overseas uniform, carrying Bibles and Testaments instead of hard tack and corned Willie in his knapsack.

Many thousands of men, women, young people, boys and girls, living along this route across the Empire State will treasure highly the copies of the Scriptures they receive from the soldier-preacher on his mid-winter missionary journey. He plans to sell the Scriptures at cost on week-days and to give free copies away on Sundays.

Each mayor, in behalf of the citizens of each city through which Chaplain Benson will pass, will receive from him at the City Hall a handsome Bible. This pilgrimage will carry him through Buffalo, Batavia, Rochester, Syracuse, Utica, Herkimer, Little Falls, Amsterdam, Schenectady, Troy, Albany, Poughkeepsie, Cold Spring, Yonkers, and a large number of smaller cities and villages.

In each city and village through which he will pass, the Chaplain will give a Bible address, speaking in both large and small churches, Y. M. C. A. auditoriums, from the steps of City Halls, and on the streets. Hundreds of thousands of people who have never given much thought to the Bible before hearing this eloquent young veteran will go home to open reverently the pages of the Word of God and to offer sincere prayers for the blessing of God on the tremendous task of the American Bible Society in its world-wide efforts to distribute the Scriptures to the waiting millions, and especially to every home in America.

At each town Chaplain Benson will enlist eleven other Christians who will accompany him to the next stopping place on his route, where another company of believers will be recruited to continue the Bible pilgrimage.

Chaplain Benson will follow as nearly as practicable the Scriptural injunction, "Provide neither gold nor silver nor brass in your purse, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his keep." He says that on his arrival in each town he will accept the night's entertainment from the first person who invites him, whether he be a hod carrier or a millionaire—and he has often been entertained by both.

The Chaplain expects to arouse interest in the Bible cause throughout the state, and to increase not only the reading of the Scriptures but also the gifts of individuals who desire to promote the world-wide work of the American Bible Society in supplying the Scriptures printed in over 150 languages and dialects.

Naotaro Otsuka and Family

NAOTARO OTSUKA spent twenty years in America endeavoring to get an education. He worked his way through Bethany and Yale. When he had completed his academic work he returned to Japan to give his own people a knowledge of Christ and salvation through Christ. In the time of the war he accompanied the Japanese troops to France and served as interpreter. Before the war he was in the service of the Foreign Society. Since his return home he has been teaching in Drake Bible College and in Waseda University. His wife is a beautiful and accomplished woman and in every way his equal. Their three children are fine, healthy lads. Being trained in a Christian home, it is hoped they will follow in the footsteps of their parents even as their parents follow in the footsteps of Jesus Christ.

Saving Americans for America

AMERICANIZATION is one thing and saving our own Americans is another.

On a little farm, an inheritance from a former generation, located near a small town in one of king cotton's states, lived the Wayne family, consisting of father and mother Wayne and the following little Waynes, ranging in age all the way from two to fourteen years: Lois, Esther, Fannie, James and Mildred.

Like many of our Southland and congested city families, this one was poor and the parents though refined and respectable found it difficult to provide adequately for their children. During cotton picking time this devoted little mother helped her husband in the fields and thus together they were able to keep the home going as long as health permitted.

Constant work and a lack of a wholesome, balanced diet proved too much for the father's constitution, which broke completely—he was a victim of that dread disease, pelagra, the result of inadequate nutrition.

This state of affairs drove the mother to the fields to be the breadwinner for the family and forced on the fourteen-year-old daughter responsibilities too great for a strong adult. She assumed the household duties, the care of the sick father as well as the care of the smaller children. With all this effort it was not possible to meet expenses and one mortgage after another had to be given on the small farm. Finally, to provide the barest necessities, the land was sold. Imagine, if you can, the awfulness of the feeling of despair and utter desolation this little group must have suffered when they were forced from their only home into a mere little shack on the outskirts of the town. Perhaps you do not know what a shack looks like. It is the crudest sort of a one-room hut constructed from the roughest grade of timber, having shutter windows and an unfinished interior. A shed or leanto served as the kitchen—in this mother earth was the only floor. You will not wonder that the invalid father lingered only a short time after this fatal move.

For several weeks the little boy had typhoid fever. Even with the assistance of some ladies the little family finally had to depend on the charity of the town. A letter was written asking the home at St. Louis to take this mother and her children.

On August 1, 1914, just four weeks from the date of the letter, they knocked at the door of our St. Louis Home. Picture, if you can, a more pathetic scene than this physically frail, careworn mother with a sick baby, a little boy weakened by typhoid fever, the three girls all victims of anaemia.

Their physical needs demanded our first attention. For weeks they were fed five times each day. Their teeth were taken care of, requiring the expenditure of several hundred dollars. Even those of us who are accustomed to seeing people made new under changed conditions were most gratified to see the four oldest children able to enter school in September. After several months of rest, helping when she could, the mother was able to adjust herself to the new conditions and be of valuable service in the home.

Early conditions and hardships had crushed out the natural, youthful spontaneity and plasticity of the two oldest girls, so that it was not possible for them to make the required per cent to receive the diplomas even though they did reach the eighth grade. This, of course, was a disappointment to all concerned. Fannie, the ten-year-old girl, graduated from the eighth grade this year with a creditable average, and James is in the sixth grade, which is good for his years.

The mother, who had constantly hoped to some day re-establish the home, felt safe to return to her native town and because of the experience and training she had had in the home in the care of the sick, she was able through the cooperation of the Red Cross to secure work as a practical nurse.

The oldest daughter is a saleswoman in one of the town stores and thus supplementing the mother's efforts they are together able with the help of the next daughter, who has the oversight of the housekeeping and the care of the younger children, to keep the home.

You who believe in saving Americans may look through your imaginations into this newly rebuilt American home and see developing in a normal way the five children who now promise to be able later to accept their responsibilities as useful American citizens. All that was needed was a stay until this little group could "grow to it." They are now in a position to attract and choose good, wholesome companions and friends; to want and provide better home conditions; to practice better habits of living there by exerting helpful influences over others.

Our home is happy to have been your instrument in rendering a service that has saved both physically and mentally this worthy family of our own Americans for America.

BETTIE R. BROWN.

Three Special Workers Needed for the Congo

A Steamboat Captain, a Printer, and an Industrial Manager

OUR African Mission is in almost desperate need of some special missionaries just now. They need:

1. An experienced printer who will take charge of the printing of books, leaflets, Sunday school supplies, Scriptures, and hymn books.

2. They need a special man to run the new saw mill and get out the lumber and material for the construction of the new buildings in their ten-year program. This man will need to superintend the native workman and plan materials for the whole building program.

3. Men are needed who have had practical experience in building houses and general construction. Such a man or two would greatly relieve the missionaries who have been trained for their work and do not understand building.

4. The Mission is in great need of a man who has had some experience with engines and can be captain of a steamboat and train the natives in mechanics. The gospel steamer is a great avenue for Christian service.

Who will answer these urgent calls?

Write the Foreign Christian Missionary Society or the Christian Woman's Board of Missions, or to D. O. Cunningham, Candidate Secretary, College of Missions Building, Indianapolis, Indiana.

Development Department

Christian Woman's Board of Missions

Thank Offering

FOR a quarter of a century the women of the Woman's Missionary Societies have observed the memorable week preceding Easter, with prayer and thank offerings. In 1895 Mrs. Burgess wrote an article which was published in the Missionary Tidings, in which she suggested a thank offering be made by the women in recognition of the twenty-first birthday of the Christian Woman's Board of Missions. Out of her suggestion has grown the week of prayer and Easter thank offering.

The observance of the Week of Prayer brings the workers apart with the Master for counsel with Him. It gives a quiet time in which to prayerfully plan for the future, while we give thanks for the past, and it opens all hearts to a glad affirmative answer to the Master's question, "Lovest thou me?"

Since this is the silver anniversary of this unique occasion, every member of every society should bring to her Master a worthy offering of thanksgiving. How the women have loved the work of the Christian Woman's Board of Missions, through the years. Should not our offerings at this Easter time be in proportion to that love?

Children are being turned away from the doors of our orphanages, boys and girls must be told they cannot enter our schools, hospitals are filled to the limit, and missionaries are begging for more workers and more equipment. It is evident that ordinary methods and ordinary giving will not suffice. The giving of money has been called "the acid test of consecration." Mr. W. E. Doughty says, "No part of our Christian program is more spiritual than securing the needed money; but only if it is done in the right way. Prayer is the greatest human influence in raising money."

Woman's Missionary Society

Following the observance of the Easter Week of Prayer the Continuous Calling Campaign should be again pressed with renewed energy. No doubt on Easter Sunday there will be a large ingathering in all churches and these new members should be visited and urged to at once become identified with the various organizations of the church. Begin at once to conserve all the results of the evangelist campaign. A working church is a live church and best results can be gained through organized effort.

Enlisting Women

The local secretary should have a complete list of the women and young women who should be enrolled in the Woman's Missionary Society and Young Woman's Missionary Circle. Divide the names among the division leaders. The division leaders will then assign callers for certain women. Women who have heretofore declined to become members of a missionary society, as well as the new women, can be won if tactfully led to realize the importance of missionary work.

Where the Division Plan is not being used, the president of the local society should give the names to women who are deeply interested and enthusiastic about organized missionary work. It is advisable for them to go two by two. These callers should go into the homes in the attitude of prayer and for the one purpose of winning women to give more definitely of their time, talents and means to help save the world.

All callers should have in mind some striking facts of needs in different foreign countries as well as in the homeland.

Call attention to special articles in the WORLD CALL, and if the paper is not coming to that home, leave a marked copy.

Tell what the local church should be doing in response to the great call of the world. Tell about the fine features of the local missionary society's work and of the splendid women who are members.

Urge membership for the sake of the woman herself, not for what her offerings will do, or in order to reach an aim for the society. Some will hesitate to give their names for membership for fear they may be asked to take parts on programs at the monthly meetings. Such women should be assured that their presence at the meetings will be an inspiration and encouragement, even though they at first cannot take places on the programs. As they become better informed about the work and the part Christian women must take to help carry the message of love to all the world, they will accept their parts gladly. She in turn will go out after others. Our aim for two hundred thousand women by 1921 will be reached if every member of the society will assume her responsibility. Dare we do less than win one woman for this great world task?

Cooperation in Extension Work

Hundreds of new missionary societies should be organized before the close of this missionary year.

This can only be done by the fullest possible cooperation of all members of the local societies. Study plans outlined for Extension work in your district and county. Appoint women to visit churches where there is no missionary society, calling on the leading women of the church, and telling of the great work being done and of the many open doors where millions are waiting; and we must now hasten or the door of opportunity will close. Carefully selected literature should be left with each non-cooperating church. Such literature should be left in care of a woman who will see that it is circulated.

Women of the local society should count it a real privilege to be asked to assist in the cultivation of non-cooperating churches. Let this service be a small expression of appreciation for all the blessings that have come through the great missionary organization.

Young Woman's Missionary Circles

Our Circles grieve to know of the sorrow which has lately come to our former leader, Mrs. Esther Treudley Johnson. Mrs. Johnson is well loved by all of us who know her and were led by her; and it is with heavy hearts that we have learned of her loss.

Only recently there had come to Circle Headquarters a letter from Mrs. Johnson written from Constantinople in December. With her old-time friendliness she asked to be remembered to all the Circle girls; "and tell them," she said, "that from this angle, right on the mission field, there is nothing quite so interesting, and surely nothing more important than missionary service." Mrs. Johnson had been teaching English classes in a girls' school in Constantinople for awhile and knew whereof she spoke. Her enthusiasm was even greater than of old.

Our Circle girls are remembering Mrs. Johnson with love and prayer throughout these days.

With the close of March the first half of our international year of 1919-1920 has come to an end. It is a timely moment for each Circle to pause and take account of how far it has progressed since October and of what must still be done in the coming six months if aims are to be realized. Each organization could not do better than to thus study itself at the April meeting and to make thoughtful plans for the completion of its work by next October.

On the practical side we are striving to win more members and to give more generously than ever before. But let us never forget our deeper purpose to think largely, to see widely, and to serve outreachingly as we have not in the past.

One of the ways which will accomplish this is the consistent reading of the splendid books at our disposal. Needful, changing, new-molding phases of world life are set forth in interesting and in formative style. Knowledge obtained from systematic perusal of such books will be translated into missionary enthusiasm and activity. No Circle should fail to guide its members in individual reading as a supplement to the monthly program material.

Two new leaflets are just published for our organizations. They are "Circles at Work" and "Winning Girls." The former discusses ways and means of enlisting the activity of the largest number of Circle members. The latter deals with effective methods of interesting girls in our work. They are written by an experienced state Circle worker and will be of value to every group interested in such live topics. The leaflets may be secured from the Literature Department of the Christian Woman's Board of Missions for three cents each.

The Triangle Clubs report pleasure in their task of serving our Mexican orphanage this year. They are also busy and interested in pursuing their study of our mission work in China.

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400 Colleges in Interchurch Campaign

FOUR hundred colleges and universities are participating in the Interchurch World Movement. Upon them is the burden of preparing for their work the 100,000 volunteers for Christian life service who must be recruited during the next five years if the Interchurch program of Christian expansion is to be carried out as planned.

Our Chance in the Magic Cities of West Virginia

By HIRAM N. VANVOORHIS, District Evangelist

"THE COG CITY" is the pseudonym by which the thriving capital city of West Virginia prefers to be known. From an egotistic standpoint, the average Charlestonian might say that his city is so known because it is the cog wheel or hub about which all the other cities of the state revolve, but such an allegation might offend Huntington. The real significance of the nickname "Cog City", is that the first letter chosen from each of the three words that mean most to the industrial life of Charleston, spell the word "cog", and the three words in question, as any good guesser of conundrums might discover, are "coal, oil, and gas." To these natural products nursed from the bosom of Mother Earth, might, with equal propriety, be added salt and timber, but they would spoil the spelling of Charleston's favorite designation.

Coal, oil, gas, salt and timber, these gifts of nature have conspired to make Charleston an ideal manufacturing center, in fact the heart of a splendid industrial section extending in all directions for many miles; with a population of close to forty thousand, which is mounting upwards weekly; with two splendid railway systems and some minor lines, with two interurban electric railways and two navigable rivers; with a healthy mountain climate; with capital unsurpassed and a hustling citizenry; with a religious life preponderantly evangelical and protestant; with schools unexcelled anywhere in West Virginia, Charleston offers exceptional advantages to commerce and manufacture, and is attracting nation-wide attention on the part of new enterprises seeking a suitable location.

Uncle Sam took cognizance of all these facts when he decided to build his mammoth seventy-million-dollar munitions establishment at Nitro, sixteen miles west of Charleston, and when he selected South Charleston, located within the bounds of Greater Charleston, as the permanent location for his United States Naval Ordnance Plant upon which he is now expending millions upon millions of dollars.

Furthermore, it was recognition of the rapid growth, not only of Charleston, but of other splendid communities in Kanawha County, bringing a steady influx of people into this section, that caused the West Virginia Christian Missionary Society and the American Christian Missionary Society last April to locate an evangelist in Charleston, jointly supported by those two organizations. Their judgment was the result of surveys of the field conducted by our two pastors in Charleston, C. N. Williams and R. W. Lilley; by John R. Clark, state secretary; by Grant K. Lewis, secretary of the American Christian Missionary Society, and by the writer. Their verdict has since been confirmed by separate reviews of the field made by I. J. Cahill, Ohio state secretary, and by Frederick W. Burnham, president of the United Christian Missionary Society.

The evangelist, practically without any equipment except some song books, is doing his best to spread himself out over the industrial communities of Kanawha County, outside of Charleston proper, gathering together such nuclei of Disciples as he is able to discover, founding mission points, preaching in lodge rooms, moving picture theaters, school houses and, in one community, the dining room of a hotel.

The following communities are worth a few words of description in an article of even this brief scope:

Dunbar: Located six or eight miles west of Charleston, equidistant between the capitol and Nitro. Bear in mind, please, that Charleston, Dunbar and Nitro are all on the northern bank of the Kanawha, whereas all the other communities mentioned are on the southern shore. Dunbar is connected with the capital city by means of an electric line which maintains a half-hour service. Two big glass plants and one enameled ware factory of considerable dimensions furnish employment for the citizens of Dunbar. To these industries are soon to be added the Dunbar Rubber Tire Company and also a concern for manufacturing tractors. Only one completely built church is to be found in this thriving community, although two other congregations have obtained a foothold. A suitable room in which to meet is all that precludes the Disciples from making a beginning in Dunbar.

Nitro: Completed just ten days before the armistice was signed. Built at a cost of $70,000,000; turned out six million pounds of powder before hostilities ceased; embraces a total of 737 manufacturing buildings, together with housing accommodations for 20,000 workers, and with all the utilities and civic improvements of a modern American city. Covers a space of eighteen hundred acres. Recently knocked down to a syndicate of Charleston capitalists for a song, the chorus of which is set to the refrain of $8,500,000 (approximately). Although Nitro in its balmy days had a population running up into the tens of thousands, it is now practically a forsaken city; but the syndicate that now owns Nitro and maintains an armed government guard over it, plans to dispose of it to certain large vested interests, and hopes to see a population of 25,000 people thronging its gates within a year's time. Owing to the present deserted condition of this city, we are attempting nothing definite there. We are waiting for the crowds to come.

Saint Albans: Population in 1910, only 1,200. Located twelve miles from Charleston, diagonally across the Kanawha from Nitro. An old, old community, but one that has experienced a recent growth proportionately as great as Charleston's. East of the Coal River division of the C. & O. railway, which enters St. Albans from the south, is a new residential section which will rival the older portion of the city in size. This whole neighborhood is unchurched and will make an ideal location for a New Testament church, the nucleus for which is already meeting regularly in the Knights of Pythias Hall in St. Albans, under the pastoral oversight of the evangelist.

On the night of November 25, Ex-Governor Wm. A. MacCorgle, speaking in that city before the Chamber of Commerce, said: "Take the matter at your very door, the great Coal River basin. I have worked forty years in the Coal River Valley, all of which will be the city of Saint Albans in the years to come. Within a short time no man will call this a town, but it will be third or fourth city of the state. We've been developing this valley, but it is only partly developed. Six million tons of coal come out of that valley, passing through St. Albans. Still, you have just begun. You're getting all this coal from only three places, Marsh Fork, Horse Creek, and Clothier. You are sitting here with this vast empire of coal behind you, the greater part of which has not been touched . . . . You have here over 500,000 acres of the best coal in the world with developments at only three places. All this valley will make its developments through St. Albans, and when the developments are completed you will have a pulsating city of 25,000 inhabitants."

President Burnham was much impressed with what he saw of South Saint Albans on November 23 and 24.

Highlawn: A small but beautiful suburb, springing up near East Saint Albans as one travels toward Charleston. The Virginian Rubber Company is soon to construct a modern plant at Highlawn. We expect that some of their employes will come from Akron, Ohio. If so, there will doubtless be a number of Disciples in the lot. Our hope is that Highlawn will be a feeder for our prospective congregation in East Saint Albans.

Spring Hill: A bustling residential community, the older portion of which is older than Charleston. Located midway between Charleston and Saint Albans. Two thousand people there now and more coming. Has a large community of new homes absolutely unchurched. Only one church in the old part of the town. Is expanding gradually toward South Charleston. Fine factory sites. Good prospects for rapid growth.

South Charleston: Scene of the Government's two-hundred-acre project known as the United States Naval Ordnance Plant. Connected with Charleston by means of a fast, double-tracked interurban line upon which frequent service is maintained. A string of eight or ten cars, all loaded to capacity, running between the two cities, is no uncommon sight. Also connected with Spring Hill, Highlawn and Saint Albans by means of the same interurban system.

The Government plans to manufacture all its own armor plate here. In addition, Uncle Sam will make projectiles and large guns in this plant. About 23,000 tons of structural steel are now being erected into enormous buildings under contract let to the American Bridge Company. The projectile plant, which can turn out a projectile weighing 2,200 pounds, is already in full swing, and, to utilize this, a gun of 16-inch diameter, capable of throwing that projectile twenty-five miles, will be made on the spot. A 14,000-ton press, the largest in the world, will be part of the equipment, as will also six miles of railway track. The heat treatment building will be higher than the tallest skyscraper in Charleston.

The making of chemicals and dyes and the manufacture of glass are also industries of considerable magnitude at South Charleston.

To this suburb of five thousand souls will be added other hundreds, possibly thousands of people, thus offering a handsome opportunity for the eventual planting of a Church of Christ. Negotiations are now under way for the rental of a suitable hall in South Charleston for our people.

Kanawha City: Located three or four miles eastward of Charleston. Home of the Owens Glass Bottle Company, and of the Libby-Owens Window Glass Company. Splendid new town, absolutely unchurched, except for two churches in what was once open country, midway between Charleston and Kanawha City. Our evangelist is preaching two Sunday nights a month in the dining room of a hotel in the heart of Kanawha City.

Cabin Creek Junction: Sixteen miles east of Charleston. Connected, as Kanawha City, with Charleston by a splendid electric line. Home of one of the largest and finest electrical power plants in America, furnishing electricity for Charleston and for the mining and industrial enterprises, electric lines, etc., for twenty-five or fifty miles in every direction. Gateway for the Cabin Creek coal fields with an estimated population of 20,000. Cabin Creek Junction, East Chelyan and Coalburgh form practically one community, wholly unchurched. Your evangelist is preaching twice a month in a picture show in East Chelyan, and conducts an occasional mid-week service in Coalburgh. We have a small nucleus of brethren with which to work at each point.

We have not the space to consider more of these splendid fields. We have not touched at all upon our opportunities in the rural sections, nor in the mining districts up and down the many creeks and valleys of old Kanawha. We have not told of our Aimwell Church, which we won back through the courts, after we had been locked out of it by some obstreperous, non-cooperating brethren. We have not said a word about the whole of Cabin Creek, a populous mining community stretching out into the hills of Kanawha County for twenty or more miles, and which has been characterized by Governor John Cornwell of West Virginia, as the I. W. W. stronghold of our state, and into which territory we ought to send a full-time missionary at once. It was out of this country that an armed battalion of fifteen hundred miners marched, not so many weeks ago, into the Logan field, with the idea of compelling the operators of that district to submit to having their mines unionized. Our governor stated that, if this overt act were repeated he would regard it as an open rebellion against the constituted authorities of West Virginia, and would deal with it accordingly.

We are working with our hands tied, so far as equipment is concerned. President Burnham recognized our immediate need of a folding organ, and a tent in which to hold meetings, or a portable tabernacle completely equipped which could be moved from community to community. He also saw the necessity for our buying two or three lots in as many different live towns, where we hope to plant churches of the New Testament pattern—for buying them now while they can be obtained at a price somewhere within reason.

Above all, we need an interest in the prayers of our brethren all over the country.

Shall We Shut the Door?

THIS question is one that comes to the mission board frequently in these days: Can we give the missionaries full opportunity to do the best things for the people, or must we constantly hold them back? Which will be better? Which is the most reasonable thing? What would the Master say?

When the school is full shall we say we cannot increase the size of it? When the orphanage supplies do not hold out shall we turn the children away to continue in their need? When our hospitals have only a few beds, and many need Christian care and guidance, what shall we say? We must face the question in regard to that home of ours in Kulpahar, India. Read what Miss Mary Clarke says about present conditions. She wrote on the last day of the old year:

"My big family keeps me busy, increasingly so, as it grows bigger and bigger. This is the last day of the old year and I have just written the roll for the next month. Instead of one hundred and thirty, or forty, as the number in the home used to be, we have now two hundred and six. Sixty-four of this number are small children, thirty-three boys and thirty-one girls. Thirty of these have mothers in the institution. We have great hopes of these children, and of the older ones too, but the children have more of life before them and they can be educated. There have been more than two hundred and six in the home during the year, but a good many babies have died, and some women and girls have been settled.

"We have far and away overspent the money allowed us for food and clothing this year. We are wondering what you will have to say to us, and whether you will think we are doing right in taking in so many women and children. Both Miss Vance and I find it very hard to refuse admission to any one. It seems to us a poor game to turn any away while we pray that people may become Christian. It is hard to win people to Christ where they are wedded to idols, and are enchained in caste.

"We had big doings at Christmas. The mission allowed us Rs. 500 for bedding, so every one in the place received a red or brown blanket as a Christmas gift from the mission. All are delighted and thank you all at home for this gift. Friends in England are sending a box for us, but as Mr. Menzies could not get out in time we could not give the girls and children the little gifts they are sending on Christmas day. One of the churches sent a gift of paper for our blind class, a welcome gift. This came by post, and was delivered here Christmas day. Perhaps some Christian Endeavor Society or Sunday school in the United States might like to send us more by the missionaries who are returning this year. To visitors this blind class seems to be the most interesting of all.

"Our little children looked so gay for Christmas. Each had new clothes, and each boy a red waistcoat and gay colored cap. They were the happiest children alive, and the proudest too."

An Appreciation

THE Bible school at Canton, Ohio, is delighted to give a helping hand to the work of the National Benevolent Association. We believe there is no more urgent need than caring for the widow and the orphan, and serving the sick and the aged. This is practical Christianity. Nothing else makes so strong an appeal as the hunger of a little child. We are commanded to do good unto all men, especially those of the household of faith. And again, we are told that "He that provideth not for his own, has denied the faith and is worse than an infidel."

Children in our orphanages, the aged in our homes, and the sick in our hospitals are our own. They belong to our household of faith. It is not only a duty, but it is a joy to minister to their needs. Tender appeals always touch the human heart, and there are none more tender than that of the National Benevolent Association.

P. H. WELSHIMER.

A Little Teacher

THE following may be of interest to those who are working for our home at Atlanta, Georgia:

Our children attend Highland Avenue Grammar School. Some time ago one of the principals was asked how the children were getting along, and what was thought of them, that is, how they compared with the other children attending school. The reply was that they were different in these respects: that they were cleaner, better behaved and with lessons more thoroughly prepared than the average of children at the school.

While visiting the home a few days ago, the writer was conducted quietly into one of the bedrooms (unfortunately we have no spare or play room for the children in the building now being used), and found a little girl, about nine years of age, seated in a large chair and playing the part of school mistress. She had under her direction about twenty-five children, seated in chairs, all intent on the instruction which she was giving them. The teaching talent displayed by this little girl was wonderful. It would almost pay to make a long trip to Atlanta to witness this scene, if you are a child lover.

A Bundle of Love Letters

HERE are a few letters written by members of the family of Havens Home for the Aged to Miss E. E. Gould, Junior Superintendent of the Temple Bible School, Wellsville, New York:

"I think it is very kind of you to so kindly remember us here in the Havens Home with gifts. It is a pleasure to receive and enjoy them. It is a great comfort for us to know that we are so kindly remembered. I have been a resident of the home for four years. I am contented, feel I have a home and have good friends to care for me.

"MARY B. FLOWER."

"I have just heard of the great interest you are taking in our home. We appreciate it beyond anything which mere words can express. Our superintendent and matron have so much ability in various directions that they provide for our comfort and pleasure in a remarkable degree. They could not do that if it were not for their brains and kind hands. We hope and pray that you will continue interested in the work and that eventually, at least, we will meet in the better land just as soon as our Savior takes us by the hand and leads safely across the great river which we have to cross.

"MRS. E. G. GETZENDANNER."

"As I am too old to write, being eighty-four, Miss Cooley is writing for me. I have been here just ten years this month, and came from Columbus, Indiana. W. H. Book was my pastor there. I have had seven children and they are all dead but one, and I am afraid he, too, is dead for I have not heard from him for a long time. My father was an old-time minister, but I have almost forgotten about things so long ago. AUNTIE COOK."

"I have been in the home now about four years and I like it; am thankful for being taken good care of. I have not had a father since I was five months old and I have had a hard time. I am happy in the home and well cared for. I help wash the dishes with the others when my day comes and help the nurse carry the trays and do other little things to help. I am willing to do anything when asked. MISS ALICE HARDY."

"Just a few lines to say that I am at the Havens Home and a lovely home it is. I have been here over two years; if I should live until the fifth of March, I will be here three years. I have never felt as though I wanted to go away. I don't get away from home. I suffer very much with rheumatism. I don't walk any distance, though I am perfectly satisfied to stay at home, they are all so good and kind to us here. It is a pleasant place, a nice house, nice lawn, and a big garden in summer. I am now eighty years old. I am perfectly happy and hope I shall always be while I live. We have services here at the home Sunday afternoons. That makes it pleasant. Thanking you for your kindly interest. MRS. G. A. KREIDLER."

"I have been a resident of the home now for about four years and have seen quite a number of changes in that time, but I think the last change, namely the appointment of R. A. Burriss and his wife, of Port Arthur, Canada, as superintendent and matron, has resulted in the greatest improvement in the home and of the greatest benefit to all the inmates. I came from Philadelphia, where I lived all my life up to four years ago, being connected with the First Church of Christ.

"A. R. SCOTT."

"Yesterday our superintendent gave us a kind message requesting us to write letters to some of the Bible schools so that you may become better acquainted with us personally and to get a glimpse of our home. Although under age, I came here at the suggestion of Mr. Mohorter, who saw me struggling against heavy odds to take care of myself. I prepared to teach, graduating from Valparaiso University in 1912. Since then I have taught in Kentucky and North Dakota. I have been handicapped greatly on account of my lameness, as many of the states refuse to employ lame women. I was in very bad health when I came here three years ago, but am much better. Last winter I went to Niagara county and taught in a private family, completing the school year. I thoroughly enjoyed the work. While not able wholly to care for myself, I have a good home here. Our excellent superintendent and his estimable wife are doing all they can to make the people in their care comfortable and happy. Mr. Burriss has given the Christian Church here some delightful sermons. He is not only an able speaker but is an all-round good business man. God was very kind to send these people to us. MISS HARRIET MATHENY."

"My wife and I came here to the home about four years ago. I was entirely blind in one eye and nearly so in the other at that time. About two years ago the Board had the one eye operated on, and it was finally successful. I can see to get about, although not seeing very distinctly. Yet it is very better than being entirely blind, of that I am glad. My wife died about two years ago and it left me very lonely. She was a good little woman who always did her part to help me on. Thanking you for your interest,

"J. EDWARDS."

"I am seventy-eight years old tomorrow and too poorly to write, so Miss Cooley will write for me and tell you how I want to send my love to you. I am always very much pleased with the little letters we get from you. I came here a year before it was a regular home like it is now, and I was so sick that Mr. Colgate, brother of the big soap manufacturer, carried me in and I have been here ever since. I am sick in bed now, although I have been so I could go about town until a few months ago. I think we have a lovely superintendent and matron to fill the position. MRS. EMMA HILDRETH."

"My memory is so bad I cannot remember very much. But I know I had lived in Washington, D. C., for a long time, ever since I was a young girl. I was married there and united with the church in Washington over twenty-five years ago. My husband was a building contractor and has been dead twelve years. I have here a little room by myself and all my meals are carried to me by my nurse, for I am eighty-two years of age. I have been here a year now and am very fond of my nurse. MRS. ALLEN."

"I am the last to come into this home and am over eighty years old, and fifty years a widow. I came from the old Dutch Fork Christian Church, organized in 1834, and only six miles from Bethany. I have often listened to Alexander Campbell and other noted men. About a year ago I dislocated my hip and it is with the greatest difficulty that I can step at all, and as I am so nearly helpless, I belong to the tray division and have my meals brought to me. I have no one to care for me and I am very glad of the care I have here.

"MRS. MARGARET MCQUOWN."

"As I cannot write I am having this letter written for me. I began to get blind last January and slowly my sight went away until now I am totally blind, as well as deaf. About eleven years ago I was taken with rheumatism and after ten months in Valparaiso Hospital I came to the Havens Home on two crutches and here I have been ever since. I love the people of the home, both the officials and the inmates, and they are all kind to me. I was born in Canada but came to Tonawanda in the 80's. About thirty-four years ago I obeyed my Lord in baptism and since then I have done what I could in church work and here in the home after I recovered from the rheumatism. Before I was blind I helped all I could about the grounds and in the garden. I appreciate very much all that the dear brotherhood is doing for us.

"THOMAS CREEKMORE."

"I have had letters from some of the little people of your school and take pleasure in remembering them. I came a stranger from Ohio to this state. In addition I might say that I have been in the home for nearly six years. During all that time I have suffered much from rheumatism. Lately I have had less pain and believe that in answer to prayer God has relieved me. Mr. Burriss certainly has accomplished a great deal since he came and is trying to do all he can for our comfort. The churches, too, in this section of the brotherhood have responded so beautifully to his requests it certainly does make us feel that however lonely we may be there are those who truly have our interests at heart. Thanking you for the interest you have had in us during the years past, I pray God's blessing upon God's children in the Temple Bible School, whether they are young or old; we are His little ones, I think.

"HATTIE A. COOLEY."

"I am very well for an old lady. I have been away for two months. I have been at the home less than four years and like it very well. We are all well cared for. I am seventy-four years old. My home was in Mansfield, Pennsylvania.

"MRS. ELIZA JAQUITH."

"Being one of the residents of the home, and at your request, I make an effort with some of the others of the family to write to you a little letter. Glad to know you are kindly interested in us. I have been here since 1914. I am sixty years old. I have got a good home and am contented and happy.

"MRS. S. M. MYERS."

"In answer to your request I am pleased to write you of our home. In the month of May, 1919, Mr. and Mrs. Burriss came to us as our superintendent and matron. Since coming their only desire has been to make us happy and comfortable. Mr. Burriss is one of God's noblemen and Mrs. Burriss kind

These Are the Writers of the "Bundle of Love Letters". Those Seated Range in Ages from 80 to 87

and motherly. How we do appreciate them. Our home is a paradise, surrounded by great old apple trees, flowers and shrubbery. Our home stands well back from the street and is approached by a semi-circular driveway, apple trees on both sides, and a beautiful lawn in between in the shape of a crescent. The building is four stories high with wide porch across the front, where we live during the summer months; flowers and vines cling across the whole front of the porch. The house will accommodate twenty-five people, with those in charge and the help, making thirty. The officials are hoping to enlarge the building as so many poor ones are begging for admission. May the good Lord aid their efforts. I am sixty-eight years old and have been here four years. Before coming my doctor gave me two months to live, but the kind care I have received here has made me some better, though I can never be well. I wish I could. I wish you all could visit us. I hope I have not wearied you with my long letter. MRS. M. J. NEAR."

"As one of the residents of the Havens Home, hearing that you were interested in us, I thought I would write you and tell you a little about myself at the home. I came here from Detroit, Michigan, about five years ago at the age of seventy-seven. Although past eighty, I still have an interest in life. About a year ago we attended a meeting of the Red Cross at a neighbor's. I pieced twenty-two crib quilts and three large ones; I did enjoy it very much. The Lord has greatly blessed us by sending us two lovely Christian people to take care of the home. Our superintendent, Mr. Burriss, is not only a good speaker, but can turn his hand to almost anything. Mr. and Mrs. Burriss are doing all in their power to make us comfortable and happy. I know that we are very kindly remembered by the generous donations that are coming in.

"MISS K. E. WALSH."

"I am glad I am able to write at my age, eighty-seven. I came to the home in 1912. Have been a widow for fifty years, taking care of myself until I was obliged to give up work, though I am not idle by any means. I take my turn washing dishes. I don't see any more to do sewing, for my eyes have failed the last year; the sight is entirely gone from the left eye, but I can tat. I am sending you a sample of my work. I am doing that to earn money for my church offering. We have a beautiful little church in this town. I go to services every Lord's day. I think I have written enough about that. Now I must tell you something of our home. Our home is a beautiful one, with a splendid lawn and garden. Our garden was something wonderful this summer. We have fruit of different kinds, such as grapes, currants, raspberries and twelve apple trees. The apple trees failed to produce fruit this year, nothing but leaves. Some apples have been sent in and we are so thankful. I hope some friends will send some more. The only fault with our home is it is too small, but we are looking forward to having a new building.

"MRS. M. R. DICK."

Southern Christian Home, Atlanta

A GREAT start has been made by the officers and Board of the National Benevolent Association toward providing a home for the orphans and destitute children of our southeastern states. A splendid location has been provided by the purchase of the Waldo home, consisting of about five acres of land in the heart of Inman Park, one of the most exclusive residence sections. This lot is on high ground and the second story windows of the new building will give a view of nearly the entire city.

It is intended that this home shall at first take care of one hundred children and later on of probably two hundred. The grounds will be laid off artistically, with driveway and walks by our architect, Mr. Lynch, and it is hoped that none of the many grand old oak trees will have to be sacrificed in arranging for the building or for the driveways.

With the assistance of our good friends of the Southeast, it is planned to erect a beautiful building, which, taken with the surroundings, will be a real show place, not only for the citizens of Atlanta, but for visitors to the city as well. In this way, we hope to become better and more widely known as a church organization than we could possibly anticipate by other means.

It may be said that the local board of managers have given unhesitatingly of their time and means for the last ten years in helping to arrange for this home, and now that their hopes and prayers are about to be realized, it is their intention to do more effective work for it in the future, if it be possible, than heretofore.

We hope that our people are preparing for the Easter offering for the Southern Christian Home in a way that will bring happiness to all who are interested in it. While our people have been generous in the past, the need is now greater than ever before, as the cost of maintaining the home and caring properly for the children has more than doubled in the last three years. If our people could but realize the necessity for the permanent establishment of this home, and how gladly every manifestation of interest is received, their hearts would be opened, and the necessary amount to erect and equip our building would be immediately available. J. C. GENTRY.

Nevada Leads in Supporting Ministry

NEVADA is the star of all the states in supporting its Christian ministers. The per capita contribution to pastors' salaries, which earns this distinction for the state, averages $11.12 a year for each church member.

The Interchurch World Movement also announces that of the country's 200,000 evangelical ministers, a great majority receive less than the officially estimated minimum annual requirement for the support of an American family in moderate comfort.

New Jersey ranks first among the states in the average salary paid its clergymen, with Massachusetts second. The average salary in New Jersey is $1,270 a year. This is less than $25 a week, or below the average pay of a stenographer in Newark.

Annie Street Colored Church, Ft. Worth, Texas

Eleven Years Ago, and Now

By Arby W. Jacobs

Minister Annie Street Colored Christian Church, Fort Worth, Texas

THE steady South breezes which characterize the summers in Texas unveiled the clear blue sky on the 6th of June, 1909, and the warm sunshine fell upon a little congregation of black folks who had agreed for a meeting to organize a church. We can not doubt that the spirit of Jesus was leading them as we trace each event from then till now.

Fort Worth was a town of more than seventy thousand inhabitants. William H. Littles, a Christian, believed that among so great a number as that surely, there could be found, ten who had accepted the simple teachings of the New Testament faith, first delivered on Pentecost, and wearing the one name Christian. He expressed his desire to W. M. Alphin, State Evangelist of Texas, by letter, which resulted in his coming. It was learned that no Colored minister of the Church of Christ had at any time entered the city to preach, therefore the pure Gospel was a strange message. The first ten days were spent in making personal calls upon those who had been located and fixing the time for organization.

There were twenty-one present that day. It was a great meeting. Each one was glad to meet the other and filled with joy to begin a work so important as that of the church.

The first three months were spent in the Masonic Temple. After that it moved to a little abandoned church which had been occupied by some white folks in a Negro settlement. A big bend in Sycamore Creek was used to baptize the first convert, W. M. Tucker, now State Evangelist of Oklahoma.

Conditions became such that this house could no longer be used for services and the little congregation wandered across town to the South side. Mr. George Webb, who now sleeps in endless rest, had united and was a faithful soldier in the army, opened the door of his home for church services. Every Lord's Day morning there was a signal for early rising in that home. The good housewife, two daughters and son were all busy making ready for the coming of the merry group of children for Bible school and the older ones for church. It was here that a real church site was planned and a building.

Again W. H. Littles showed a rare spirit of unselfishness by selling his proposed home location at a very low cost. A small house was then erected by the brethren. Free labor was given at odd times till the building was finished and ready for use.

W. M. Alpin was a real shepherd. He taught the young church things that it needed to know. The calls which came from the various missionary organizations over the state and country were held up before them as their financial duties, equally as great as the one to the minister at home. And many times his own change was cut short in order to collect representation money for the convention. He gave this fatherly watch care for seven years. The membership grew to sixty with a well-attended Bible school. Being called to a larger work he resigned as State Evangelist of Texas.

The town was growing more progressive. The need was great for more room and a new church building. But the burden had rested so heavily upon those who had planted the seed they feared to attempt a task so great as building a new church.

We were told of the Board of Church Extension by friends who had experienced its help. And the first letter of correspondence revealed the anxiety of the Board to help the needy. A two thousand dollar loan was first granted. Sufficient pledges and cash were secured to complete a spiritual work shop with every needed convenience for teaching the Word.

Just then the war congested the demand for material of every kind, causing a complete holdup in building, and prices advanced beyond the financial mark previously set. This was made known to the Church Extension Board and without any delay an addition of five hundred dollars was added to the former amount and we began again. The work was hindered on every side by still higher prices, and when the final day came for dedicatory services we were forced to pray to the Extension Board for more help. One plea was sufficient—it came.

We now occupy a new church building valued at $15,000. The structure is made of red brick. The roof is a combination of asbestos and crushed slate. The wall plastered and calcimined. Different departments are arranged so as to accommodate twelve Bible classes in rooms; boys' reading room, girls' reading room, choir box, church office for the minister, ladies' rest room and kitchen.

The baptistery has an entrance from the dressing rooms and a beautiful river scene as a background. A beautiful mahogany set of pulpit furniture was the gift of the First Christian Church of this city. The main auditorium is provided with oak pews and has a seating capacity of five hundred. Thirty 70-watt electric lamps are placed so that a soft light falls in every corner of the room. Natural gas stoves are stationed about so as to make it comfortable on a winter's day.

We thank God that we are thus situated and feel that had it not been for the aid of the Board of Church Extension these comforts could not have come at such a time as this.

Since dedication day there has been a great reviving in the membership, and a continual growth. A two-weeks' meeting with G. W. Taylor as minister, fifteen were added to the church; only four of that number were children, the rest were men and women.

And we feel that whatever comes by way of growth or interest or power it must surely be credited to the favor shown by this great church-building organization, the Board of Church Extension.

"Their Works Do Follow Them"

LAST Thursday the three schools held a memorial service for Mrs. Coe here in our large assembly hall. We were happy that the suggestion came from the Chinese themselves. The service was very dignified and impressive. In Mrs. Jordan's letter, of which you sent a copy to us, she mentioned the Scripture and songs which her mother repeated the evening before her death. The boarding school girls repeated in concert John 1:1-18. The high school girls sang, in English, "Lead, Kindly Light." A Chinese poem, dedicated to Mrs. Coe, was read by one of the high school girls. Mrs. Stevenson, who has a beautiful voice, sang, "Crossing the Bar." Mother, with Miss Collins as interpreter, gave a brief history of Mrs. Coe's life. In conclusion, our science teacher gave a most forceful address to the girls, choosing as his text, "Freely ye have received, freely give." The faculty presented a pair of scrolls with an appropriate inscription, and the girls presented another pair. This is always done by friends at the time of a death. These scrolls, with the poem, I am sending on to Mrs. Jordan.

The memorial service was conducted, and largely arranged, by the president of our Endeavor Society, who became a Christian last spring. She is a source of inspiration and a constant joy to us all. Her Christianity is a vital thing to her, and she is a great influence in school and in her own home.

Wenona Wilkinson.

Luchowfu, China.

Progress at Garrett, Indiana

THE local congregation of the Church of Christ at Garrett, Indiana, is sixteen years old. As is the case with most groups of Disciples, this congregation had quite a struggle. Meeting first in a rented lodge room, then in a rented church building and later in a frame building of their own, the bond kept on growing and expanding for the first thirteen years of their existence. The church remembers with love the work of the leaders during the beginning and such names as O. L. Hull and J. O. Rose and J. D. Hull are reverenced by the older members. During the ministry of J. Marion Small the balance of the mortgage on the lots and frame building was paid off and through his efforts membership was given a vision of the greater work that could be done with a new church building in place of the old. Pledges were taken during the evangelistic campaign conducted by C. L. Organ and the church decided to erect the new building.

During the time that the building was under construction the congregation met in the City hall, which was very kindly offered by the city officials. This covered a period of time from April, 1916, to March, 1917. During this time the pastor was greeted by the largest crowds of any Protestant pastor in the city, and the church now enjoys the second largest membership in the city.

Garrett is a railroad town with a population of 6,000, and the church has no wealthy members, most of the members being dependent upon the Baltimore & Ohio railroad for a livelihood. March 4, 1917, was Dedication day. There were enough pledges to cover the indebtedness of the building, but unfortunately there were many class and society pledges which worked a hardship upon those who made personal pledges and belonged to these societies. Another unfortunate thing was that very little cash came in at this time and of the $24,000 cost there remained about $19,000 to be paid. There was a loan of $15,000 covered by a mortgage and held by the Garrett Bank. The remaining amount was owed to the contractors, seating company, hardware companies, lighting fixture company, and a great number of other concerns. It was both tragic and amusing to attend the official board meetings during these days and to make plans only to have them shattered and to try and pay bills when the funds were exhausted. If any of the members should be asked now how they succeeded in getting the money and reducing the indebtedness to the amount of the bank loan, it is very doubtful if any could answer. It was through the combined efforts of all the members that these things were accomplished. The Schenk Evangelistic party held a meeting immediately following dedication. The church was again strengthened for its tasks.

After a very successful pastorate Mr. Small resigned in June, 1917. Earl F. Nauss of Huntington, Indiana, was called by the church in July, 1917. Mr. Nauss saw the need of the Garrett church in a financial way. He knew that the only safe way to carry a church loan was to place the loan with the Board of Church Extension. The Board had granted the church a loan of $10,000, which the church had not been able to take. Mr. Nauss tried to have the Board influenced to raise the grant, which was not done and which proved to be a blessing to the church.

The Church at Garrett, Indiana, Aided by a Loan of $10,000 from the Board of Church Extension

In January, 1919, an evangelistic meeting was held for the church with 97 additions. This brought the membership up to 420. This membership was mostly active and was eager for the task and it was soon formed. The plan to raise $5,000 and put the balance of the debt in the Church Extension was launched at a meeting of the Men's Bible class in March, 1919. At this meeting $1,700 of the money was pledged and committees appointed to call on the balance of the membership. The campaign was to continue eleven weeks with all money paid in at the end of that time. Money to the amount of approximately $6,000 was raised in cash to pay on the principal, for interests, insurance and legal papers. The loyalty of our sister churches in this county and neighboring counties must not be overlooked. The Garrett business men helped splendidly. With all this help came the encouragement and help from the Board of Church Extension. Without the inducement of the $10,000 loan, the church would still be owing their $15,000 here in Garrett. No finer fellowship could be had than was had when all the men were working together for the one good. The financial results were even surpassed by the spiritual results and closer friendships learned by working together. Feeling secure in the Church Extension, the church is planning on more advancement under the leadership of J. D. Duskill, who began his work on the third Sunday of January, 1920. The harvest is indeed waiting and this church is ready for the ingathering.

CHARLES A. ORT.

The Tonic of Church Extension

NORTH LITTLE ROCK is a town of some 15,000 population. Early in 1912 Frank Thompson, who was in business in Pine Bluff, began preaching here. At that time we could rally less than a baker's dozen who were willing to reorganize and do the work of the Lord as those who had been called by His holy name. About a year ago the Extension Board, through Mr. Muckley, assured us that they would stand by us in a church building enterprise. At that time we were few in numbers and feeble financially, but as in days of old we rejoiced at the promise of a loan and thanked God and took courage. We were worshiping in a hall. It was a popular place for lodges and dances, but as a place of worship, it was a heart-breaking failure. Sermons which would have filled an ordinary church were wasted. Even music failed to allure folks to that building. Our church members attended occasionally—except a faithful few who remained steadfast, immovable, but not abounding in the work of the Lord. People who were members in good standing in the Churches of Christ in other places moved into our city to live, they visited us once or twice but soon lost heart and cast their lot with the brethren across the river in Little Rock, or else united with denominational churches. Thus we struggled on unfruitfully—the spiritual candle burned dimly, flickered, almost went out. There is no doubt if the Extension Board had not come to us at the time it did we would have gotten utterly discouraged and disbanded. Just as soon as we got started on a new building things began to brighten. Our audiences are large and responsive. Exceptional is the Lord's Day that passes without souls being added. The loan is not a burden, not a hindrance at all. We have met our payments promptly. It is rather a tonic energizing us on and on to greater efforts. The church was dedicated last September, but it has already served its purpose; it has assisted in drawing such large crowds that we now feel the necessity of a much larger auditorium which we know the board will help us to build. These things have come to pass in a town which had the reputation of being heartless and hard to reach.

R. C. FOSTER.

Our Home at Jacksonville, Illinois

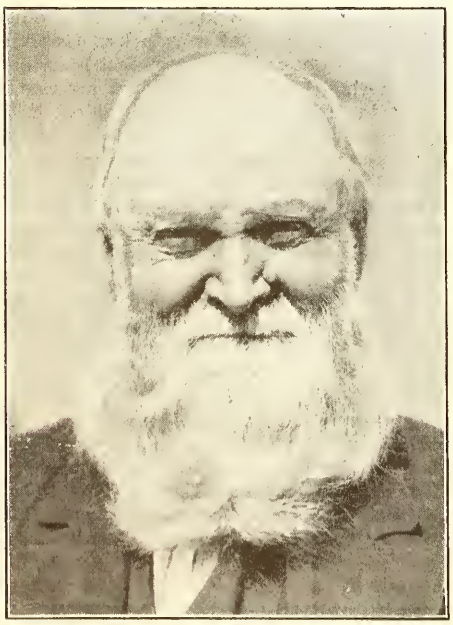
FOR twenty years the old people's home at Jacksonville, Illinois, has been ministering faithfully to the aged saints of the Lord who have gained admittance. The work accomplished by this institution has been often mentioned and justly praised, and yet how little do we know of the real service which this home is rendering. Those who come under its care are not merely made comfortable during the remainder of their lives, but this period is actually prolonged. This is not an idle statement, but one which is based upon careful observation. The average period of life for these old people is five years longer than that which they would have enjoyed under any other circumstances. Is not this ample justification for this beautiful Christian ministry?

Even the bitter cold could not alter the warmth with which the people of Jacksonville greeted me when they learned the purpose of my visit. They are proud of this institution, and I found that this pride was not limited to the members of the Christian Church. The entire community stands behind the National Benevolent Association in this worthy enterprise.

My inspection of the home began early one afternoon when Frank Baird met me at the door and gave me a hearty welcome. Shortly afterward Mr. A. C. Rice, the president of the board of directors for the home, came in and guided me about the building, explaining as he went the various features of the work. On this tour I met Grandma Jasper, who is nearing her ninety-fifth birthday. Her face was wreathed with smiles as she greeted me.

"Yes, I have been living a long time," she said. "I don't know why I am here today, but perhaps it is to have my picture taken." Evidently the purpose of my coming had been announced.

There are forty-three aged men and women in the home at the present time, and there are twenty whose names are on the waiting list because there is at present no place for them. Not long ago the demands for admission became so numerous and so urgent that a nearby cottage was rented and furnished as a lodging place to accommodate a few of those who were knocking at the doors. Some of these old people are invalids and require constant care, but many are active and eager to do the various tasks that lie within their strength. On my arrival I saw Mrs. Melissa Hoffman, who is totally blind, setting the table with a sureness that few housewives could have excelled.



Charles Madison Gilley, Whose Smile Reflects the Spirit of the Jacksonville Home

There is a real homelike atmosphere in this institution. There are two parlors which can be used together when all of the old people gather for companionship or worship. Every Sunday afternoon a communion service is held and once a month M. L. Pontius, minister of the First Christian Church at Jacksonville, comes to the home to preach. These visits are eagerly looked forward to by the old people, many of whom are regular attendants at all the church services.

On the second afternoon of my visit I went from one parlor, where I had been talking with several of the people, and sat down at the piano in the adjoining room. Before long the old people had assembled from various parts of the house and they showed particular preference for the old gospel hymns which had been their heritage from childhood. The blind woman whom I had met on the preceding day came in and asked me to play again. Then she thanked me, saying, "You see, I love music." I learned that she had once been a singer of considerable ability. I was also interested in an old man who, although he was too feeble to move from the adjoining room, also displayed his appreciation by beating time with one still active foot.

I have mentioned the civic pride in this institution. It is nowhere better exemplified than in the care of the bodies of those who have passed on. A beautiful section in Diamond Row cemetery has been donated by the city and in this bit of God's acre thirty-seven from the old people's home have been laid to rest.

The original building in the Jacksonville home is a large, old-fashioned residence, which for a time served the purpose of the institution. About three or four years later a two-story brick wing was added to this building. The equipment of the home is inadequate to meet the growing demands, and there is urgent need of improvements. The results which have been achieved are surprising in view of the antiquated equipment of the home for the large and growing family. Improvements are asked for which will include the tearing away of a portion of the original structure and the construction of a larger and better equipped kitchen and dining-room and the installation of modern laundry equipment.

The money which is given to the National Benevolent Association for this work is carefully accounted for. I was surprised to learn that $200 per year is the amount required for each person in the home. Such a sum appears ridiculously small in consideration of the high cost of supplies. This is due in part to the generosity of the people of Jacksonville, who provide many of the expenses of the home without charge, or at a very low cost. And yet I am told that even this might be reduced by the installation of modern equipment to perform work for which several helpers are at present required. In spite of the economy which is practiced, every effort is made to satisfy the wants of all. The dinner which I shared on one occasion was excellent, and food was plentiful.

Mr. A. C. Rice, President of the Board of Directors for the Past Eight Years

Enlargement is necessary if the home is to care for the growing list of those whose applications for admission have been received. Mr. Rice relates the pathetic story of several who have been turned away because they could not be cared for. One aged woman came to Jacksonville bringing with her the few possessions which she cherished. Entering the home and placing her baggage in the corridor she pleaded, "Won't you take me in? I have no other place to go." Such instances are all the more pathetic when one remembers that only those above seventy years of age are admitted except in cases of extreme need, and that many of those who are rejected have indeed no other place to go. The board of directors is asking that the home be enlarged to accommodate sixty persons and that in addition to the necessary equipment additional help be secured, including the services of a trained nurse.

Much of the credit for the capable administration of the home is due to Mrs. W. J. Fell, who has been a member of the board of managers of the institution since its founding and matron for the past two years. Mention must be also made of Mrs. Lillian W. King, a member of the board for twenty years, and Mr. A. C. Rice, who has been the president of the board for the past eight years. The last two named are giving their time and services to the work without compensation. The lack of space precludes mention of others who have been equally devoted.

The visit to our old people's home at Jacksonville has given me a new and enlarged appreciation of the work of the National Benevolent Association. An organization which is doing such a gigantic work and ministering so effectively to the aged and the young in many homes deserves the hearty and generous support of all.

EARL V. EASTWOOD.

A Question of Life or Death

AMONG the various results prophesied for national prohibition here is one worth keeping an eye on. Dr. Haven Emerson, formerly health commissioner of New York, addressing an academy of medicine, declares:

"The day in which national prohibition went into effect will go down in history as marking the most important advance any nation has ever made in disease prevention. The beneficial results of the federal prohibition amendment will exceed those of vaccination for smallpox, or any other modern medical triumph over communicable disease. I believe we can now expect a new record of low death rates for a series of years for the entire nation."

And now comes *The Journal of the American Medical Association*, which is the official organ of more than eighty thousand physicians, asserting that the expected drop in the death rate for certain causes since the prohibition of alcoholic beverages, is a fact.

"Recent statistics show that for July, August and September, 1919, the number of deaths in Boston from alcoholism amounted to only 7, as compared with 31, 46, 38 and 34 for the corresponding period of the four preceding years. Similarly, accidents diminished from 152 in 1915, 176 in 1916, 197 in 1917, and 151 in 1918, to 112 for the corresponding three months of 1919. Suicides also diminished to a very marked degree.

"On the other hand, homicides showed no material decrease, a fact that has been noticed in other cities. It seems probable, however, that certain unusual factors are at work to increase the number of murders. As is usual after a great war, familiarity with means of violence and readiness to resort to such means are circumstances that must be reckoned with during the slow return of law and order."

Decrease of Alcoholic Consumption in the Far East

America's stand for prohibition has been carefully noted by her sister countries, not only in Europe, but also the Far East. Where she leads others will follow in this as in everything else. The consumption of alcoholic beverages has decreased in China during the past year. The supply in this country was short, with the result that it was necessary to import foreign varieties if the usual record of consumption was to be kept up. Some wines came from America, a small volume was shipped from Australia and South America, but for the most part soft drinks were used as substitutes for alcohol.

Representatives of the Interchurch World Movement who have been making a survey of social, religious and economic conditions in the Orient, state that a very profitable trade in China is the selling of soft drinks. Not only are they to be had in shops and restaurants, but on the street as well. It is possible for the pedestrian to quench his thirst at almost any time or place, for the itinerant soft drink vendor is always within earshot. He carries his wares in a jug suspended from a yoke about his neck, and frequently has other refreshments concealed in a basket with which to lure the hungry as well as the thirsty.

In the Philippines prohibition is one of the most important governmental issues. The Senate has taken a firm stand in favor of it, and while the House has come out less favorably, it is expected that a bill for prohibition will soon be carried.

For fourteen centuries, alcohol has been forbidden to the followers of Islam, but the prohibition edict has been largely disregarded in modern times. Now that America has come out boldly on the side of temperance, a prohibition campaign has been launched throughout Islam, and the old law bids fair to be universally observed once more.

Pressing on to Other Reforms

The prohibition victory only demonstrates what a free people can really do when they undertake to put an end to an age-old evil. Those who recently contended that prohibition was absolutely impossible had not reckoned with the immeasurable moral forces that lay unorganized and only needed leadership and united action to bring about the tremendous results we now behold. Back of it all, of course, is God.

We have yet to see the full blessings of prohibition. Time only will reveal them, but the future holds wonderful things in store for our nation, as well as all other nations of the earth that follow our example in the fight against drink.

Since we see what can be done when once the forces of righteousness are aroused we ought to be encouraged to press for other reforms that somehow relate themselves to the movement against the liquor traffic. To accomplish such reforms seems a very small task as compared with the temperance reform. To restore Sunday to its proper place in the conscience of the people and in the life of the church; to make a final end forever of commercialized vice; to put the Bible back into the public schools, where by right of its essential values it belongs; to correct the divorce scandal; to break the power of the cigaret trust, especially as it affects the boys of the nation—all these seem easy of accomplishment when compared with the long struggle against the liquor traffic.

May God hasten the day when these reforms shall become a fact in our national life.

Mr. I. E. Deppen has resigned as doorkeeper of the prison at Harrisburg, Pennsylvania. Business has so fallen off since prohibition that it is thought it will not be necessary to appoint a successor.

Vittoria, a Daughter of the Philippines, Waiting for the Light

Mrs. Paul H. Stevenson, a Graduate Nurse, Luchowfu, China.

China Calls for Nurses

THIS is the day of the trained nurse's opportunity in China. Never before, not even in the days of the World War, has there been as great a challenge to the ideals of service as there is today in the need of China for Christian nurses. With all the pathos and earnestness with which it formerly called for doctors, this great nation is asking the nursing profession of America to volunteer their best women for the task of training a body of Chinese young women for nurses in the new hospitals throughout the land.

After a half century of strictly pioneer work, the medical profession is beginning to reap its reward in China in no small way. Everywhere the old is giving way to the new, the old mission hospitals and dispensaries are a thing of the past and in their place are springing up new plants and institutions the equal in buildings and equipment to anything in the world. Furthermore, the doctors of China, instead of being all alone in their work, with no assistance except that of their own immediate training, are rejoicing in the new day when good modern medical schools are being established and are turning out well-trained, bright and capable Chinese doctors in sufficient numbers to more and more adequately staff the new hospitals. With the knowledge that it can be invested here with the largest returns in service rendered to humanity, money through religious and other channels is coming to China in amounts that would have been unbelievable a few years ago, and much of this money is going directly into medical education and the reconstruction and reorganization of medical and hospital work everywhere.

But doctors, good buildings, modern equipment, and ample funds do not make a hospital in China any more than they do in America. There must be nurses. To raise up and train a body of Chinese young women to take their place at the side of their brothers in the healing of their great nation, is the greatest problem of modern medical effort in China today. In fact, the next page in the development of hospitals in China must be written by the Christian American trained nurse, and until the task is begun in earnest the process of hospital development pauses and marks time. Hospital plants, well built and equipped, will remain with closed doors, awaiting the establishment of a training school for nurses as a part of their necessary life.

But the call of China that sounds so clearly today is no ordinary call for sacrificial service.

The specific task that offers its challenge to the American trained nurse in the call for service in China is only a part of the greater problem; that of education among the women of the Far East. The Chinese women, wonderful in their capabilities and amply able to enter into and to hold their own in the new responsibilities that await them in the new China, are rapidly emerging from the position of inequality assigned to them by century-old traditions. But the relationships of men and women in Eastern countries, and the implications attached to any kind of work, as far as the better class of women is concerned, make the field of nursing a very delicate one. Those who volunteer for this important work, therefore, must be from the very best that our American institutions can turn out, both from the standpoint of training and of personality. The call comes for minds that are plastic and adjustable, souls that are true, and spirits that are unafraid—for lives big enough to be offered upon the altar of service before a world's need. The call of China today is a call for the investment of life, where life counts for most while living, and the investment pays the largest dividends in the end.

The call of China today, is the call of tomorrow's civilization. Politically, economically, and socially, the scene of tomorrow's activity is shifting from the Atlantic to the Pacific, to the very center of the world's crowded stage. All of the possible issues of the new day are bound up in embryo in the younger generation of the Far East, and to him who lives in this vantage area at the present time there comes the incalculable pleasure not only of being an eye witness to but an active participant in the working out of these great issues. A life that at home would live out its days in obscurity, lost in the conventional routine of existence, in China becomes not only an active factor in the growth and development of a great people but a vital force producing definite and visible results toward a new world.

No nurse in formulating her plans for humanitarian service can afford to ignore the incomparable advantages that China offers for the investment of her life.

DR. PAUL H. STEVENSON.

Luchowfu, China.

Easter in Armenia

EASTER in America has become in so many places a fashion opening, the time for new bonnets and straw hats, that some of us have perhaps forgotten the days, so long ago, when these customs first found light.

Even the bright-colored eggs left by agile bunny rabbits in grassy nests in the garden or queer corners about the house, have in the far away land by the Mediterranean sea a meaning very much more serious and sacred than the mere pleasure of children.

In Armenia, where for the last five years there has been no Easter morning, this year will prove of new significance, a light after darkness indeed. In the days before the war, according to one of the young refugees who found her way to America through the Near East Relief, Easter and its preceding days of fasting and repentance, was a series of ceremonials, of great interest, and beautiful memory.

And it is strange, and yet not so, since Armenia is the oldest Christian nation to realize how close our own customs follow those of the Near East; to know that as our children are "cracking eggs" on Easter morning that over there little children are playing the same quaint game.

Before the days of fasting, which correspond to lent, the little maid related, there are two weeks of carnival; during the first week everyone abstains from all meat, and during the second week only dairy products are allowed. This is known all over Armenia as "Cheese week," when milk, butter, cheese and eggs may be eaten, for after this period of feasting all animal products are prohibited. The truly pious Armenian will not touch meat, fish, or even milk and eggs or any animal fats during the forty days of fasting and prayer.

Perhaps we have found the origin of the Easter egg in the fact that eggs are the last bit of "food of the flesh" eaten before lent begins, and the brightly colored Easter eggs are the first food of this kind tasted after the lenten season.

In the Greek and Armenian churches during Passion week, which begins with Palm Sunday and ends with Easter, the greatest events in Christ's life are reiterated with appropriate ceremonies. Christ's entrance into the city amid the enthusiastic demonstrations of the people, the pageant of the ten virgins where, with proper services, ten maidens enter the church and march toward an inner door. Five enter and the door is closed while those without wail and sing a chant of mourning. The Thursday before Easter, in both the Greek and Armenian churches the ceremony of foot washing is performed in memory of the Master who, at the last supper, washed the feet of his disciples.

The bishop of the church, after the communion, washes the feet of twelve priests, while twelve passages are read from the Scriptures on the sufferings of Jesus.

On this day also the eggs which have been stained with henna and other native vegetable dyes in beautiful shades, especially the brilliant purples and deep red, are taken to the church, where they remain throughout Passion week, to be taken home on Easter morning for the breaking of lent.

Good Friday, the day of Christ's crucifixion, is commemorated by a very beautiful procession, when the tomb of the Lord, represented by a shrine, is carried through the church and into the surrounding grounds, that all the crowd may see and touch the hangings.

At midnight between Friday and Saturday there is the "crying night," celebrated with hymns and Scriptural reading, regarding the suffering and burial of Jesus.

The real Easter service takes place early Sunday morning when the spiritual leader stands in front of the altar with a lighted candle. As he looks into the shrine, which represents the tomb of Christ, he calls out,

"He is not here." This is the dramatic climax, when the whole nature of the congregation changes to rejoicing, the singing takes on a new glad note and as the cry is heard, "He is risen," the people in one voice acclaim, "Blessed be the resurrection."

For three days following Easter morn this is the greeting of friend to friend.

"Christos harcav!" Christ is risen. And the salutation in return:

"Orhneal ch harootunc Krisdosce!" He is risen indeed.

From the candle on the altar all light their little tapers, signifying that Christ is the light of the world, shedding hope on a world of darkness.

To Jerusalem, at the holy sepulchres, where the fire is always kept burning, pilgrims journey from as far off as Russia during the Easter week, and there, on Easter morning light their tapers from the candle of the prelate as he returns from the altar. If it is possible to reach home with the flame still burning the light is regarded as sacred and guarded carefully.

Now follows rejoicing and merrymaking, and friendly greetings. One is very impolite in Armenia if one does not pay respectful calls on all one's friends, sometimes with little gifts, sometimes with a word of greeting, and always served with sweetmeats, cakes or similar delicacies.

On Good Friday the church is draped in mourning, the people wear black and business houses close. On Easter the house of worship is decked in its finest hangings, flowers strew the aisles, and the congregation is garbed in gala attire. Perhaps from this originates our intense desire for new millinery and dresses for Easter day.

Another quaint custom follows the Sunday after, for while there can be no marriages during lent, the week after Easter proves a day of nuptials, the day of marriages.

So the Armenians in their deep sincerity and great Christian faith celebrate this greatest day in the history of all the world. So today they are again able to turn once more to their friends with the glad greeting, "Christ is Risen," and receive the reply, "Blessed be the Resurrection."

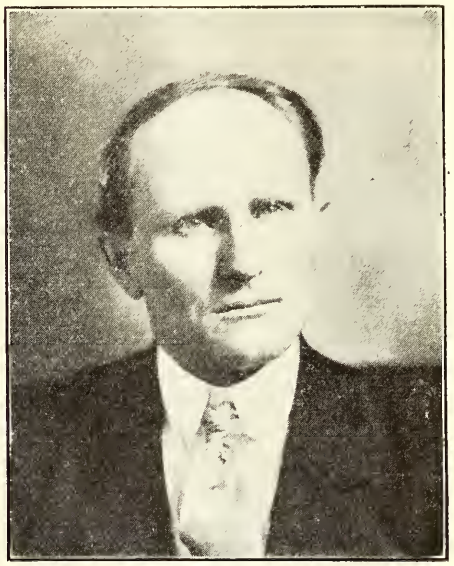
The Near East Relief has brought hope to the country once more. Through the help of America this gentle nation is again looking forward to the light of a new day. So long as that help lasts, that the strong arm of a friendly brother is held out in support, that the hearts of these people of the west beat in sympathy for those unfortunate ones of the Near East, so they may say, "Christ is risen indeed."

A Divine Right

WHAT is the National Benevolent Association doing, and what right has it to ask Christian people to support it? Our Heavenly Father will hold us responsible for the annual expenditure of nearly a half million dollars unless we can show practical Gospel reasons for our stewardship. On the other hand, if there are practical Gospel reasons for the support of such an institution, the Lord will hold us responsible if we withhold His money from such a worthy cause.

James tells us that pure and undefiled religion consists in care for the fatherless and and their mothers, and Jesus says that little ones are the units of value in the Kingdom of Heaven. If Jesus and James knew what they were talking about how can we escape if we neglect the ones whom Jesus loves so much?

I wish it were possible for every member and friend of our great and growing brotherhood to visit the Christian Orphans' Home in St. Louis. The principle of Benton grade school, the school where the orphan children attend, recently said to the writer, "The children from the Christian Orphans' Home are a real help to this school. Their fine deportment, good manners and neat appearance are an inspiration to the other pupils." She said it was an easy matter, when the school physician visited the school, to pick the orphan children, or "Mrs. Brown's Children" as they are known in the school, from



F. Z. Burkette, Minister King's Highway Church, St. Louis, Missouri.

the rest by their cleanliness. I have been told by city authorities who have investigated other institutions that our institution is one of the best ordered and most sanitary in the state.

King's Highway church, where the writer ministers, is located on the same grounds, a fine ten-acre tract, with the institutional buildings of the National Benevolent Association, and the children attend our Bible school and church services. It is a beautiful sight, on Sunday morning, when these little ones come marching in a body to the church. They are always immaculately dressed (not uniformly), neat and tidy in appearance, and their happy faces would dispel any gloom. They are taught to pray from their very start in the home, to read the Bible, and to honor God, home and country. The most beautiful and impressive Christmas exercises I ever witnessed were rendered in the chaped at the institution last Christmas by these children. The exercises were repeated, to the delight of a large audience, in the church on the following Sunday evening.

We are all proud of the orphan children in the church. There is nothing about their dress or manner that would proclaim their misfortune, nothing uniform in their appearance or dress, but they come and go and mingle just like children from the best private homes in the city.

One of the greatest joys that comes to their minister is when these little ones, some without fathers, some without mothers, and some with neither father nor mother, come to him for the expected tender greeting which he always loves to give. The National Benevolent Association is clothing, feeding, sheltering these, Christ's little ones, but it is doing more; it is training them up into Christian men and women whose lives will tell for God in the days and years to come. Yes, the National Benevolent Association has a divine right to ask Christian people to help in this wonderful work. F. Z. BURKETTE.

Interchurch Fights Drugs in Asia and Africa

ALARMING reports of the growth of drug and liquor evils in Africa and Asia reaching headquarters of the Interchurch World Movement have caused the movement to inaugurate a survey department on Temperance and Moral Welfare. Opium is being procured by Chinese addicts in large quantities through vendors who use the Japanese postal system in China, it is said, and the Chinese government and the missionaries have not been able to stop the traffic. Liquors new and strange to the Chinese are also being sold in increasing quantities and farther into the interior. In parts of Africa natives are being blinded for life or otherwise injured by trade liquor akin to the American wood alcohol.

These All Died in the Faith

Miss Cornelia Norton, daughter of the late Leroy Norton, minister, Logansport, Indiana, January 27, 1920.

Mrs. Virginia White, December 20, 1919; Richmond, Virginia. Age 84 years.

Mrs. Etta Barnes, December 30, 1919; Chilesburg, Kentucky.

Colin Sinclair, January 7, 1920; St. Thomas, Ontario, Canada. Age 86 years. A minister for fifty-eight years.

A. H. Mulkey, minister, aged 73, February 21, 1920; Portland, Oregon.

Mrs. T. J. Stone, minister's widow, formerly of Virginia, aged 93, February 26, 1920; Stamford, Connecticut.

William Shallenberger, Vice - President Young People's Missionary Society, aged 17, September 25, 1919; Fitzgerald, Georgia.

William Worth Dowling, minister and Sunday School Editor, aged 85, February 8, 1920; St. Louis, Missouri.

Mrs. L. H. Wheaton, formerly Katherine Marguerite Netz, of the Netz sisters quartet, February 16, 1920; Hillsdale, Michigan.

Mrs. Mary L. Aid, February, 1920; Chino, California. Mrs. Aid was the daughter of Mr. and Mrs. D. R. Lucas.

Lilla Skinner Brown, February 2, 1920; Kellerton, Iowa.

Mrs. Mary Cockrum, December 15, 1919; Cherry Box, Missouri.

Mrs. Kate W. Whitfield, December 29, 1919; Paducah, Kentucky. Age 71 years.

Mrs. F. T. Myers, February 19, 1920; Holly Hill, South Carolina.

Mrs. Emaline Smith, February 28, 1920; Spring Creek, Indiana. Age 75 years. Mrs. Smith was the mother of two ministers, Milo J. and Roscoe C. Smith.

Comparative Statement of Receipts for Five Months Ending February 29, 1920

American Christian Missionary Society
(Including Bible School Department)

	1919	1920	Gain
Churches	$14,299.12	$19,586.88	$5,287.76
Bible Schools	34,472.23	56,171.13	21,698.90
Christian Endeavor Societies	133.00	321.82	188.82
Individual Offerings	898.36	524.00	374.36*
Annuities	6,200.00	7,300.00	1,100.00
Bequests	2,487.29	433.05	2,054.24*
Special Offerings	2,120.51	4,557.34	2,436.83
Interest	8,111.97	10,325.68	2,213.71
Men and Millions Movement	26,456.62	41,375.28	14,918.66
Sale of Year Books, Literature and Other Books	719.14	1,165.35	446.21
Miscellaneous	5,772.78	6,056.10	283.32
	$101,671.02	$147,816.63	$46,145.61

Bible School Department for February

Number Schools contributing	179	119	60*
Offerings from Sunday Schools	$5,562.65	$4,235.15	$1,327.50*
Offerings from Individuals	———	10.00	10.00
For Near East Relief	239.67	3,541.35	3,301.68
Miscellaneous Receipts	636.80	272.54	364.26*
Total for month	$6,439.12	$8,059.04	$1,619.92
Previous Receipts	34,929.00	57,623.77	22,694.77
	$41,368.12	$65,682.81	$24,314.69

Christian Woman's Board of Missions

Churches	$10,222.81	$23,994.39	$13,771.58
Missionary Societies, Circles, etc.	69,465.95	115,720.06	46,254.11
Children's Organizations	2,776.32	2,796.10	19.78
Individual Gifts	16,250.00	31,214.93	14,964.93
Men and Millions Movement	5,249.26	26,119.22	20,869.96
Bequests	5,188.90	6,433.73	1,244.83
Interest	12,450.09	15,293.07	2,842.98
Literature and Subscriptions	16,142.16	5,510.95	10,631.21*
Mission Fields and Institutions	7,741.46	7,241.06	500.40*
Sale of Property	———	3,914.42	3,914.42
Miscellaneous	2,695.34	3,961.07	1,265.73
	$148,182.29	$242,199.00	$94,016.71

Foreign Christian Missionary Society

Number of Contributing—			
Churches	545	804	259
Sunday Schools	148	176	28
Christian Endeavor Societies	571	523	48*
Individuals	264	300	36
Churches (General Fund)	$26,935.70	$38,691.95	$11,756.25
(Special Fund)	600.03	1,090.00	489.97
Sunday Schools	2,949.09	4,090.40	1,141.31
Christian Endeavor Societies	5,097.52	7,005.91	1,908.39
Individuals (General Fund)	9,682.18	8,203.31	1,478.87*
(Special Fund)	4,452.92	15,299.50	10,846.58
Men and Millions Movement—			
(General Fund)	22,378.51	2,390.17	19,988.34*
(Special Fund)	3,599.12	500.00	3,099.12*
Bequests	1,509.46	2,862.36	1,352.90
Miscellaneous	7,701.91	1,419.01	6,282.90*
Annuities	8,499.54	27,200.00	18,700.46
	$93,405.98	$108,752.61	$15,346.63
Loss in General Fund Receipts			$12,841.62
Gain in Special Fund Receipts			9,487.79
Gain in Annuity Fund Receipts			18,700.46

Board of Temperance and Social Welfare

Churches	$720.93	$1,169.13	$448.20
Sunday Schools	———	33.19	33.19
Individuals and Men and Millions Movement	1,786.34	2,842.66	1,056.32
Miscellaneous	144.65	836.26	691.61
	$2,651.92	$4,881.24	$2,229.32

National Benevolent Association
(For Four Months Only)

	1919	1920	Gain
Churches	$15,325.24	$20,777.56	$5,452.32
Schools	11,168.58	15,571.62	4,403.04
Societies	579.42	1,877.31	1,297.89
Individuals	19,774.71	41,906.63	22,131.92
Lodges and Welfare	900.50	1,549.73	649.23
Patients, Board and Admission	8,095.24	9,038.23	942.99
Annuities	4,100.00	19,042.57	14,942.57
Trust Funds	580.00	4,966.69	4,386.69
Endowments	500.00	———	500.00*
Bequests	16,420.99	400.00	16,020.99*
Interest Earned	3,353.61	11,848.50	8,494.89
Men and Millions Movement	12,610.46	2,937.74	9,672.72*
Miscellaneous	1,919.52	2,158.98	239.46
	$95,328.27	$132,075.56	$36,747.29

Board of Church Extension

Churches	$8,955.75	$12,395.69	$3,439.94
Sunday Schools	154.50	307.01	152.51
Individuals	151.95	911.22	759.27
Annuities	9,120.00	16,900.00	7,780.00
Bequests	14,954.09	640.00	14,314.09*
Men and Millions Movement	13,881.01	1,418.72	12,462.29*
	$47,217.30	$32,572.64	$14,644.66*

Board of Ministerial Relief

Churches	$12,066.65	$18,056.99	$5,990.34
Bible Schools	2,627.08	13,387.86	10,760.78
Individuals and Men and Millions Movement	26,451.49	1,699.68	24,751.81*
Bequests	7,484.85	1,143.97	6,340.88*
Annuities	400.00	300.00	100.00*
Interest and Rent	2,228.71	2,394.00	165.29
Miscellaneous	469.02	3,609.81	3,140.79
	$51,727.80	$40,592.31	$11,135.49*
Pension Fund October 1, 1919			$52,513.05
Dues Paid in by Ministers			11,565.91
Balance in Pension Fund March 1, 1920			$64,078.96

Board of Education

Churches	$1,685.04	$6,136.92	$4,451.88
Colleges	1,225.00	1,356.60	131.60
Miscellaneous	146.78	774.40	627.62
	$3,056.82	$8,267.92	$5,211.10

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$1,152.80	$1,605.25	$452.45
Individuals	723.10	268.10	455.00*
Literature	60.60	16.75	43.85*
Miscellaneous	28.50	———	28.50*
Interest	13.38	10.03	3.35*
	$1,978.38	$1,900.13	$78.25*

Grand Totals for All Boards

Churches	$91,964.07	$143,504.76	$51,540.69
Sunday Schools	51,371.48	89,561.21	38,189.73
Christian Endeavor Societies	5,230.52	7,327.73	2,097.21
Individuals and Men and Millions Movement	164,846.03	177,611.16	12,765.13
Bequests	48,045.58	11,913.11	36,132.47*
Annuities	28,319.54	70,742.57	42,423.03
Interest and Rent	26,157.76	39,871.28	13,713.52
Missionary Societies and Circles	69,465.95	115,720.06	46,254.11
Children's Organizations	2,776.32	2,796.10	19.78
Mission Fields and Institutions	7,741.46	7,241.06	500.40*
Subscriptions and Literature	16,921.90	6,693.05	10,228.85*
Miscellaneous	32,379.17	46,075.95	13,696.78
*Loss	$545,219.78	$719,058.04	$173,838.26

F. M. Baird—An Appreciation

By H. H. Peters

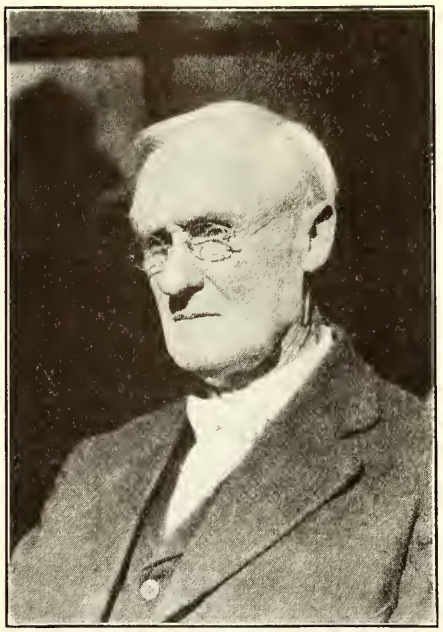
THIRTY-FIVE years ago, as a small lad I walked into Mt. Carmel and went to Gordon's Drug Store to get a little vial of spirits of nitre, which in those days was used to reduce fever. My little sister was on her last bed and the good man, who met me in front of the drug store, talked sympathetically about the little girl and our home. He was more than a druggist. He was a Christian man who looked upon his profession as part of life's ministry. The other day I had the privilege of a two-hour visit with this same old saint in the Old Peoples Home at Jacksonville, Illinois. The water has flowed beneath the bridges since the day I first met him in the drug store in my home town; but F. M. Baird is the same man of God he was then. I shall never forget the kindness he manifested in the days of my youth and one of the sweet memories I shall carry to the end is my interview with him the other day in the Saints' Rest at Jacksonville.

Mr. F. M. Baird was born on Lick Prairie, one of the numerous rural communities of Wabash County, Illinois. His home was three-quarters of a mile southeast of the Lick Prairie Christian Church. February 16, 1848, is written down as the day of his birth. He joined the neighborhood church under the ministry of the sainted G. W. Morrell, the second Sunday of April, 1866, in his eighteenth year. I cannot help but weave into this story the personal element. The old Baird homestead was subsequently owned by an uncle of mine, for whom I worked as a hired hand in my fifteenth year. Mr. Baird lived on the old homestead until he was twenty-three years of age and then went to Mt. Carmel. For fifteen years he was a druggist in the Robert Gordon Drug Store in that city. In 1894 he was elected county clerk on the Republican ticket. He is the only man of that party that ever held the office of county clerk in Wabash County. Mr. Baird was never a politician and takes but little interest in partisan politics today; but his popularity as a citizen and his character as a man commended him to the voters of Democratic Wabash County and gave him the office with a good substantial majority. At the expiration of his term as county clerk, in 1898, he went into the drug business for himself and continued for several years.

A few years ago I read in the paper that F. M. Baird had failed in business. He had a paralytic stroke and was not able to give proper attention to his business; he could not dispose of it for what it was worth, and, to make the story brief, was closed out. Yes, F. M. Baird failed in business, but did he fail in life? As I talked with him the other day and heard his wonderful expressions of confidence in God and the gospel, I said, "F. M. Baird may have failed in business but he never failed in life."

There are some other chapters. When this young man went to Mt. Carmel, in 1871, he went as a Christian. For twenty-five years he was the leader of the choir of the Mt. Carmel Christian Church. In commenting on this he said, "And now, just think, I can't sing a note." He was an elder of the church there for thirty years and remained in the fellowship of that congregation until about three years ago.

Two children graced the home of the Bairds, Ralph, who is now in California, and Nora, the wife of Edwin Marx, professor in the University of Nankin, China. When Mr. Baird retired from business he went to Lexington, Kentucky, to live in the home of Mr. and Mrs. Marx. Mr. Marx was in his fifth year as a student in Transylvania and the College of the Bible. The test of Christian character came at graduation time when the call came to Edwin Marx and his wife to go to the foreign field and take a position on the faculty of the University of Nankin. It was not the question that comes



F. M. Baird

up sometimes under similar circumstances, "What shall we do with father?" The children said, "First of all father must have a home. We must decline the call. We must stay in America. We must make the sunset and evening hour of our father pleasant and peaceful."

Then it was that F. M. Baird, strong, sturdy and steadfast in Christian character said, "The call is from God; you must go to China. The brethren in love have prepared a home for those situated as I am, and with gladness in my heart and joy that I can thus serve I will enter the old peoples home at Jacksonville. The days of my pilgrimage are few, but while I remain all three of us will be missionaries for China. I cannot go, you can; but I can pray. I can give you my blessing and rest in the home of the saints at Jacksonville until the last great hour when the call comes to enter Our Father's House."

You say it was a great decision. Not for this man. He had made it many times. His life for a half century had been one decision for Christ. This was not hard for him. To have his children in the far distant land, of course, is not easy; but he has no regret and receives their letters as a maiden receives her love notes. September 25, 1918, after graduation in June, the two missionaries and the father came back to Mt. Carmel for a visit. Mr. Marx preached and Father Baird had a good time visiting with old friends. And then came the separation, father coming on to Jacksonville and the children returning to Lexington, then via New Orleans on to Nankin, China.

Two saints are watching their children and helping them. Mr. Baird is in the Old Folks Home at Jacksonville and Mrs. Baird has been in glory since 1909. If she were here she would join her distinguished husband in his Christian decision. She loved the Master with womanly tenderness. She knew the problems of the preacher's life for her sister married a preacher, T. J. Clark.

Next to the Bible now is the monthly letter that comes from the children in China. They are mindful of father and thoughtful of all the nice little kindnesses they can show him. He is in very close touch with their work, knows what they are studying and what they are doing, and enters hopefully into their future relationship to the educational and religious life of China. He showed me an album which the children prepared and sent to him as a Christmas present. Among all the nice things that came to him he treasures this most highly. With an interest almost boylike he told me the story of every picture. I noticed one thing that pleased me very much. Someone had prepared typewritten descriptions of various buildings and incidents. The energy was not wasted, for the father had committed to memory nearly all the descriptive paragraphs.

Well, my story is almost ended. I said, "Brother Baird, what do you think of the Old Peoples Home in Jacksonville?" I wish I could tell you all that he said. He loves the Lord and His people and is glad that our folks are engaged in this ministry of love. Brethren, we used to say ministry of mercy, let's use a stronger term. Suppose we say love. As I walked away from the old peoples home that Monday afternoon, I paused in front of it and firmly resolved that that institution should have funds for enlargement and for even better care for this family of God. In the name of F. M. Baird and the company of forty brothers and sisters who live with him in this Saints' Rest; but greater than all this, brethren, in the name of the Lord of Love, I plead with you to give larger support to the National Benevolent Association that this splendid organization may do the work it would like to do, and that, especially in Illinois with all her riches, we may have a home that will be a credit to ourselves and an honor to our Master. May the blessings of our God and the kindness of my brethren be a comfort and support to the good old friend of my boyhood and manhood, F. M. Baird.

A Baltimore woman, owner of a large wholesale liquor house, made a generous donation of whisky to the Marine Hospital. The whisky is a part of the distribution which was to be made among hospitals and charitable institutions. Major Vogel, in charge of the Marine Hospital, promptly refused the donation, as no whisky is used in the hospital in the treatment of patients. The Marine Hospital is controlled by the Treasury Department.

Letters to the Board of Ministerial Relief

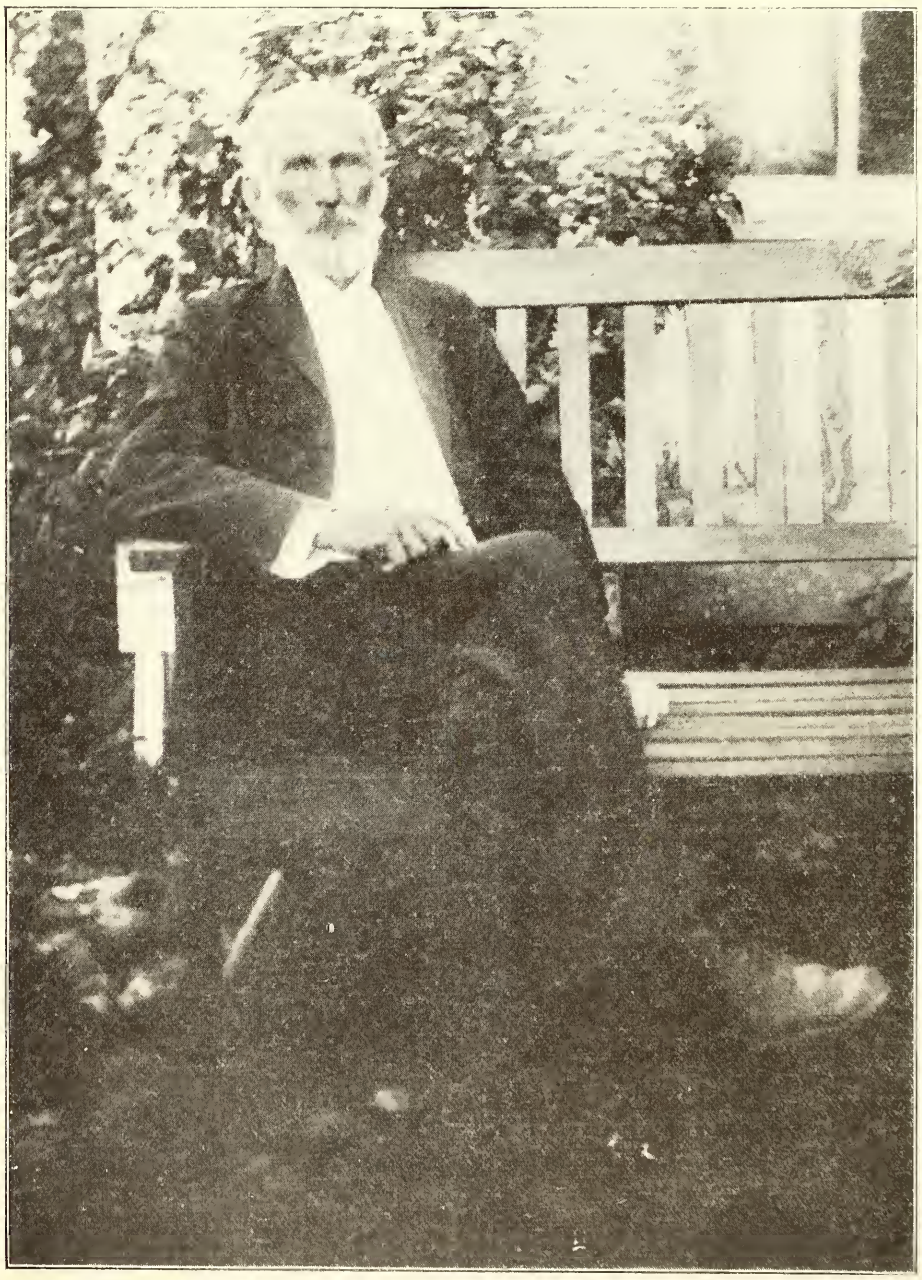
My dear Brother Smith:

Your kind letter gives me a lighter heart than I have had before for many a long day. It is like the sunburst that comes in the rift of the clouds that hangs over my head as I write these lines. The gracious words with which you are pleased to speak of my humble ministry in the Gospel move my heart to gratitude and my eyes to tears. Such a message from such a source does one good like a cordial. Be pleased to express my grateful thanks to the Board for their action in this matter and also for the check. The best I can wish for them and for those whom they represent is that as they have done for me so under like circumstances may it be done for them.

When a friend brought my mail a few moments ago there was a card the Western Union Telegraph Company had mailed to me saying "to call at office for message." I have talked with them over the phone and while all I know is that it is money and from you, Oh, may the dear Lord bless you, and bless you, and bless you, for your kind heart, is my prayer.

I have not seen any of our church people except Miss_____ since the weather turned bad; she was out yesterday, but before she happened to come, neighbors had relieved my situation somewhat, so I said little to her about it. All have been so kind. And now I know the Lord will take care of His own. Oh, you are so blest to be one of *His ministering spirits*. Words cannot express my gratitude. SISTER_____.

In the old family Bible my father (himself a preacher in the Christian church for sixty-two years) wrote "Willie (i. e. myself) preached his first sermon at the Shed in Wythe county, Virginia, July 15, 1864, aged sixteen years and eight months." From my childhood I had no other thought than being a preacher and my father's idea was to have me commence early. Shortly after the above date, I was ordained. * * * * What was my surprise yesterday on receiving from you another letter, announcing the decision of your Board in my case, and enclosing check. How our hearts did swell with joy and gratitude. That feeling of comfort, and that spirit of repose and trust can be felt, but cannot be fully expressed. Showing my wife the initial check—"that is the guarantee of our daily bread"—I said, and her eyes filled with grateful tears. I first thank our Heavenly Father, that He put it into the hearts of our people to supply this fund—and your beautiful and comforting letter (which I shall preserve) makes the intermediary of this bounty an added blessing. I will ask you to convey to each member of the Board our deep feeling of gratitude. Knowing that the Fund was very small, I did not hope for so much. With your decision in our behalf, it is long since we had such a feeling of rest and comfort.



Waiting in the Fellowship of the Board of Ministerial Relief after Forty-three Years of Service in the Gospel.

Hollister, California, February 3, 1920.

Board of Ministerial Relief, Indianapolis, Indiana.

Dear Brethren:

In February WORLD CALL there appears the picture of a beautiful young girl, with a statement concerning her that is intensely interesting to me.

I have never seen the little lady, neither have I ever seen her father or her mother, but I know who she is, and I want to know the address of her mother.

This girl is the daughter of William Wirt Warren, son of W. W. Warren, who was a son of Dr. William Warren of Dover, Missouri. The twin brother of this child's father is R. B. or Bailey Warren, a Missouri preacher.

These boys were the sons of a brother of my mother's and were born in Osceola, St. Clair county, Missouri. Wirt was killed in an explosion of an acetylene gas tank that he had gone to inspect at York, Texas. He had been dead several years before I heard of it. I spent one week with Bailey, in his father's house when the family lived at El Dorado Springs, Missouri. This is the last time I ever saw any of the family. My work has been among the smaller churches, but wherever it has been I have not forgotten the old guard and glad I am to know that my small effort has inured to the benefit of my own flesh and blood.

Yours sincerely,

W. A. MCCAUSLAND.

Such surprises would come to thousands of others if the names on the Ministerial Relief roll were published. When I became secretary of the Board seven years ago there were only seventy names on the roll, but among them were this widow of a distant relative referred to above, an honored former pastor, R. M. Missick, a predecessor in my last pastorate, the beloved J. F. Sloan and the widow of one of my Alma Mater's greatest teachers and preachers.

W. R. WARREN.

Why I Believe in the New Pension Plan

Scriptural, Scientific, Economical, Dignified

I BELIEVE in the new Pension Plan of the Board of Ministerial Relief of the Church of Christ for the following reasons:

First, because the plan is scriptural. Any one who has made a careful study of the early church cannot fail to recognize the emphasis which is laid upon the care of those specially intrusted with the work of the church according to the early Christian plan. The method employed to secure this end was not the same as the method which will most effectually guarantee the same result today, but the end itself admits of no question. The church which neglects making some sort of adequate provision for the material needs of those who give their lives to its service is essentially un-Christian.

Second, because the plan is scientific. It is based upon the most careful study of the various factors which enter into the situation and it guarantees the appropriation of the fruits of years of experience and observation in this particular field. It strives to achieve its goal with the least possible loss or waste.

Third, because the plan is economical. It is economical for the preacher because it furnishes him protection on much more favorable terms than he can secure elsewhere. It is economical for the church because it provides the most scientific and satisfactory method of handling a problem which it must handle if it is to remain Christian in fact as well as in name.

Fourth, because the plan is dignified. During the Middle Ages the idea that the true servant of Christ should be a pauper obtained wide circulation and the tradition still lingers in the religious world. It has done great harm to the minister and to the church which the minister serves. No one, be he preacher or bricklayer, is improved by being made a pauper. The Pension Plan is dignified, simple, and enables the minister to retain his personal independence.

For these reasons and many others which the space limitations allotted me will not permit me to name, I am whole-heartedly and thoroughly in favor of the New Pension Plan.

(Signed) FREDERICK D. KERSHNER.

Nothing More Urgent

Every one of our ministers should take out a pension certificate at the earliest possible moment. It is the only hope for a competency in old age. With the high cost of living it is impossible to lay up money in any considerable amount. Even if salaries are increased, they will not keep pace with the growing demands. Besides, there is always pressure upon the minister to give to the many causes he represents. He cannot save money without endangering his soul. There is only one way of safety and that is the Pension Fund.

No life insurance policy or other investment will give such returns. These contracts take care of disability, they guarantee a definite income after sixty-five, and in addition make provision for the dependent ones. I understand the guarantee at present is $200 a year; we can increase it to $500 in a short time. The churches will respond gladly to this appeal.

It is regrettable that many have passed the age of eligibility. We owe it to these faithful men who have given their lives to the gospel to push up the general fund so it will take care of them generously. All things considered, there is nothing more urgent among us just now than Ministerial Relief.

(Signed) C. M. CHILTON.

A Delicate Line That Must Be Respected

A reflection, often undeserved, has frequently rested against the ministry because men failed to provide against "the rainy day." Lives of sacrificial service have been discounted because, at the last, there was need of help from others.

It is in vain that we plead against the injustice of this. The man of the world cannot understand the language of the absolute surrender of self to spiritual service. And when it is remembered that this man of the world is the one whom we want to influence favorably in relation to the Kingdom of God, we should delight to have opportunity to remove the stumbling block of our indigence from his way.

The world would be as little influenced by an outstandingly "prosperous" ministry as by men whom they count impoverished. The line they draw that leaves us unhampered is a delicate line, but it must be respected. And it is the line of modest competence for passing days and adequate provision for necessities of the uncertain future. And to this happy state of things our Board of Ministerial Relief is calling both pastors and churches in the upbuilding of our Pension System. The whole suggestion is for more adequate support during active years and a freedom from even sacred "Relief" lines in days before us all.

The plan merits cordial approval. It means, as far as it goes, a sense of security for ourselves and loved ones. It yields the self-respect that comes from looking after our future ourselves. And while doing this we have the joy of helping others also, for what we do makes possible real blessing to our fellow workers in the ministry. And then it does another thing that is tremendous as a motive in the heart of every winner of men. It takes from the heart and lips of men of the world a criticism lodged against both the church and the ministry. My certificate *costs money* for I am older than I once was, but I am proud to have it and happy, too, in the fine fraternity for which it stands. I feel deeply that men of the middle years should support this sane project in the brotherhood's life—availing themselves of its privilege—and that every prudential consideration urges our young men to make it unanimous!

(Signed) CHAS. S. MEDBURY.

Charles P. Hedges, Monicka, Africa: We have one hundred and seventeen boys and young men whom the Mission is supporting in school. Twenty of the young men are being trained as evangelists. School began this month. The first day there were fifty-seven in Dr. Jaggard's New Testament Class, and in his class in Hygiene, and in Miss Smith's Training Class. We are encouraged about the school.

Dr. Shelton Released

ON the evening of March 11 the following message was sent to the offices of the Foreign Christian Missionary Society by Dick T. Morgan, a member of Congress:

"State department has received message dated Peking, March 11, from American Legation stating that they have been advised by military attache and by the French Legation that Dr. Shelton has been released."

The circumstances of Dr. Shelton's release from captivity have not yet been received. The following account of his captivity is intensely interesting:

Dr. A. L. Shelton, the head of the Mission of Disciples of Christ in Tibet was held in captivity by bandits in southwestern China, about 400 miles from his station at Batang. Advices to the State Department at Washington indicate that he was well February 24 and that Colonel Drysdale, military attache of the American Legation at Peking, was at Yunnanfu directing negotiations for the Doctor's release.

The Chicago Tribune's correspondent, Frederick A. Smith, J. P. Thornton of the Standard Oil Company, and Dr. E. I. Osgood, missionary at Chuchow, China, left Yunnanfu, the end of the railroad where Mrs. Shelton and their two daughters are safely housed, March 3, as a rescue party.

Mr. Smith's cablegram of March 3, published in the Tribune of March 10, says:

Dr. Shelton's cook, a Tibetan, who came with their caravan from Batang, succeeded in going from Yunnanfu and buying his way through the lines of scouts, reaching Dr. Shelton in the mountains. He returned yesterday with a report that Dr. Shelton's illness was not critical. He also brought Dr. Shelton's diary penciled on the margin of the pages of a little volume of "Beside the Bonnie Brier Bush."

The diary alternately inspires tears and laughter, telling how the bandits kindly gave him $7 to spend as he pleased, and he bought crude sugar for his faithful mule.

While the bandits were rushing him about the wilderness, refusing to permit him to rejoin his wife and daughters, he is teaching the bandit leader the A B C's and nursing the sick and wounded among the band. The bandits persistently try to get him to join in gambling games and to smoke opium.

Dr. Shelton has agreed to take Chief Yang's son to America when released and to educate him. Dr. Shelton has a loyal friend in the mountains in an old French padre who worked weeks indefatigably for his release, his hair turning white through worry in fifteen days. The bandits continually are promising Dr. Shelton his freedom, but they always postpone his release when the time comes. The bandits want money from the governor of Yunnan, arms, full pardon for all, a major's commission for Yang, and control of the main caravan trail to Ta-li-fu with the privilege of collecting toll from caravans crossing to Tibet.

"Among the customs of the Tibetans, perhaps the most peculiar is polyandry, the brothers in a family having one wife in common. Monogamy, however, seems to be the rule among the pastoral tribes, and polygamy is not unknown in Tibet, especially in the eastern parts of the country."

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

GENERAL BUDGET STATEMENT FOR 1920 CAMPAIGN

Church	Total Campaign Budget 1920	Foreign Missions	Home Missions	American Education	American Religious Education	American Hospitals and Homes[6]	American Ministerial Support and Relief	Special items, e. g., War, Relief, Temperance	Portion of Budget to be paid in 1920
Advent Christian Church	$35,000		$35,000						$35,000
Northern Baptist Convention	130,533,000[1]	$34,041,071[1]	46,220,304[1]	$33,940,000[1]	$2,721,125[1]	$1,000,000[1]	$8,550,500[1]	$4,060,000[1]	26,106,600
National Baptist Convention	10,250,000[1]	2,200,000[1]	3,850,000[1]	2,600,000[1] [7]	685,000[1]		350,000[1]	565,000[1]	2,050,000
General Baptist	272,500	15,000	57,500	170,000	10,000		20,000		272,500
Church of the Brethren	3,219,598	606,798	532,800	2,000,000	40,000		40,000		3,219,598
Brethren Church	200,000	45,000	45,000	75,000	20,000	15,000			200,000
Christian Church	727,693	99,725	211,468	406,500	10,000				727,693
Congregational Churches	16,508,470	6,553,470	5,920,000	2,246,400	18,600		1,720,000	50,000	16,508,470
Disciples of Christ	12,000,000	2,438,352	2,064,965	6,000,000	197,331	1,000,000	223,912	25,440	12,000,000
Evangelical Association	1,394,260	108,000	432,760			538,500	315,000		1,394,260
United Evangelical Church	305,983		305,983						305,983
Society of Friends in America	4,532,081	344,038	588,043	3,250,000[1]	27,500		25,000	297,500	1,932,081
Society of Friends of California	40,000	40,000							40,000
Holiness Church	50,000					50,000			50,000
Lutheran Evangelical Synod of N. A.	1,846,521	276,021	153,000	100,000	17,500	300,000	1,000,000		1,846,521
General Conference of Mennonites	82,000	82,000							82,000
Methodist Episcopal Church	34,485,737[10]	16,500,000[8]	11,782,872[9]	2,050,000	100,000	427,865	2,125,000	1,500,000	34,485,737
Methodist Protestant Church	1,745,866	467,035	473,300	406,644	25,912	172,975	200,000		1,745,866
Free Methodist Church of N. A.	6,234,986[4]	2,141,230[1]	2,247,180[1]	1,406,250[1]	50,000[1]		390,326[1]		1,246,997
African Methodist Episcopal Zion Church	212,000	52,000	50,000	60,000[3]			40,000	10,000	212,000
Colored Methodist Episcopal Church	250,000			250,000					250,000
Reformed Zion Union Apostolic Church	17,263		17,263						17,263
Presbyterian Church in the U. S. A.	44,970,000	18,530,929	14,584,251	6,661,425	1,114,569		2,055,839	2,022,987	44,970,000
Presbyterian Church in the U. S. (South)	7,865,445	2,928,754	2,730,091	1,606,600	100,000		500,000		7,865,445
Associate Reformed Presbyterian Synod	392,264	198,450[5]	43,814	150,000					392,264
Ref. Presbyterian Church of N. A., Synod	529,472	175,000		354,472					529,472
United Presbyterian Church	31,977,457[1]	12,537,540[1]	8,705,305[1]	8,264,960[1]	103,943[1]	1,013,075[1]	1,352,634[1]		6,395,491
Reformed Church in America	2,136,091	800,000	1,101,441	220,250[2]	14,400				2,136,091
Reformed Church in the U. S.	16,916,085[1]	5,519,305[1]	5,796,780[1]	3,850,000[1]	550,000[1]		1,200,000[1]		3,383,217
Church of the United Brethren in Christ	6,546,662[4]	911,770[4]	1,999,917[4]	2,768,930[4]	126,045[4]	100,000	400,000[2]	240,000[2]	4,548,662
Total	$336,276,434	$107,661,488	$109,949,037	$78,837,431	$5,931,925	$4,617,415[6]	$20,508,211	$8,770,927	$174,947,211

[1] Five-year budget to be subscribed in 1920.
[2] Two-year budget to be subscribed in 1920.
[3] One-fifth of five-year budget.
[4] Budget to be subscribed in 1920; part to be paid in 1920, part in two years.
[5] Budget not yet approved by National Board.
[6] Budgets approved by National Boards only are included in this column.
[7] $500,000 of this amount subject to confirmation by the National Baptist Campaign Commission.
[10] This total includes $21,000,000 which was subscribed in the Centenary Campaign.

[8] The Methodist Episcopal Foreign Missions Budget is composed of:
(a) $10,500,000—the Centenary amount of the Board of Foreign Missions, which has already been subscribed.
(b) 6,000,000—the budget of the Woman's Foreign Missionary Society.

[9] The Methodist Episcopal Home Missions Budget is composed of:
(a) $10,500,000—the Centenary amount of the Board of Home Missions and Church Extension already subscribed.
(b) 607,872—the budget of the Woman's Home Missionary Society.
(c) 675,000—the budget of the Freedman's Aid Society.

Budget of Interchurch World Movement for 1920 Campaign

THE budget set forth in the accompanying table represents a combination of the askings of those denominations and boards which found it possible this year to cooperate in the financial campaign through the Interchurch Movement.

It is a campaign budget to be raised in a special drive covering the period April 24-May 2.

The amount raised will be used by 182 boards and organizations officially related to the thirty different denominations cooperating in the Movement to prosecute their regular work of missions, education and philanthropy both in America and foreign lands. Every department of this work has for years been in need of greatly increased funds to permit the execution of larger programs.

This budget represents the first attempt of the churches to get together in a really great effort to solve the problems which have been pressing upon them for past generations, and it is only a beginning. Such a "united—simultaneous" campaign is bound to effect great economies in the matter of meetings, publicity and the many other details related to the task of gathering funds.

The Interchurch World Movement forms a clearing house for these denominational groups in this particular effort and will not itself undertake to administer work in any of the fields covered by the denominations or their executive boards.

The budget is based upon a world-wide survey which has been conducted by the Interchurch World Movement during the past year by the six Survey Departments of the Movement. The denominations have cooperated in this survey, which has not yet been completed, but will be continued throughout the year. The budget as presented is a conservative statement, carefully revised by joint committees, of what is now imperatively needed to maintain and develop the work of the church.

In the case of some denominations and boards the amounts asked for represent the needs of one year only. In other cases the askings cover periods of from two to five years, a certain portion being paid during the first year.

The thirty denominations which are cooperating in the campaign represent approximately 60 per cent of the Protestant Church membership of the United States.

Total Protestant membership in United States	23,038,194
Membership of denominations cooperating in whole or in part in the Interchurch World Movement	14,939,413
Percentage in Interchurch World Movement	59.60

The omission of certain denominations from the list should not be taken as indicating hostility, but inability to cooperate at this time, due in some cases to the fact that it has not been possible for the higher church authorities to meet and authorize cooperation.

The total amount asked for represents about five times that administered by the agencies listed in any previous year for the same objects, but is still far below what would be required to meet the needs which are looming on every side.

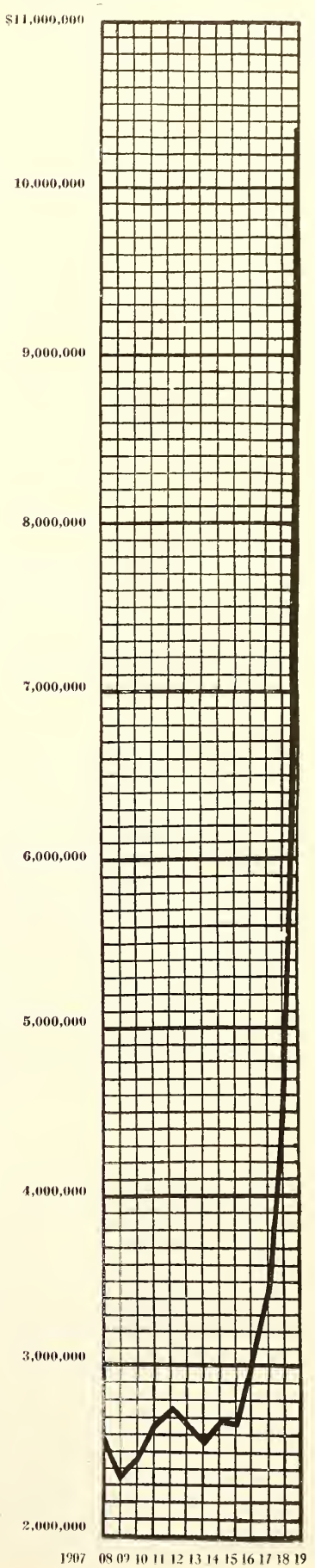
Ask Your Methodist Neighbors How They Did It

IN 1919, the one hundredth anniversary of Methodist Episcopal Missions, the Church began to give in an adequate way. The results are amazing. From 1907 to 1917, just before the Centenary, missionary income varied but little, except during the Laymen's Campaign. With the Centenary came the rise. During the first five months after the close of the Campaign $10,350,000 had been received by the treasurers of the Board of Foreign Missions and the Board of Home Missions and Church Extension of the Methodist Episcopal Church. And this but the beginning. The Centenary pledges run five years.

The Methodist Episcopal Church believes in the task to which it is called. With these millions of offerings has come a new day spiritually. The ends of the earth are feeling the power set free by people who accepted God's challenge by faith, and met it.

Each horizontal line in the diagram represents $100,000 in cash receipts.

Cash Receipts for Methodist Centenary



Canada Sets Pace

FIVE Canadian denominations, Angelican, Baptist, Congregational, Methodist and Presbyterian, have just completed a successful joint campaign. The financial drive of one week, February 9-14, brought in about $12,000,000, as against an official joint objective of $11,440,000. The organization represented 10,330 congregations and 1,066,000 communicants.

The askings were for home missions and social service, for foreign missions, for enlarging superannuated ministers' annuities, and for colleges. Each church made its requirements clear and definite. Each church appealed to its own people by means of pamphlets and other general denominational publicity, directed by men of experience. Returns are still arriving. It is certain that a grand total of $13,000,000 will be reached and exceeded.

The same scale of giving by the 14,939,413 members represented in the Interchurch Movement of the United States will put us well beyond the $174,447,211, which is the first year's goal.

It is worth noting also that with a total membership considerably less than that shown by the statistics of Disciples of Christ in the United States, the five Canadian churches gave more than we are attempting to raise.

Porto Rican Judge Recommends Scriptures

THERE is a prophet among the Porto Ricans. No less than Sr. Emilio del Toro, Judge of the Supreme Court of Porto Rico, recently gave a message to the *Puerto Rico Evangelico*, of which the following is an English translation:

"If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves in the human conscience of this world."

Important Bible School Statistics in the 1920 Year Book

THERE is much of interest in the 1920 Year Book to Bible school workers. Statistical statements bearing upon Bible school progress and achievements are always worthy of careful study, and this year they are especially important as they seem to indicate that there is need for renewed activity along several essential lines.

1. It will come with something of astonishment to many to learn that the total Bible school enrollment for the brotherhood is 41,470 less than it was a year ago. This is the more alarming when it is remembered that the 1919 Year Book also reported a net loss of 42,303. So that in two years our Bible schools have fallen short 83,773. This is at the rate of almost a thousand per week. The loss in pupils this year is scattered over almost the entire country. Thirteen states report gains and all the others losses. The Canadian provinces are a little more fortunate, but four of the nine are in the black, indicating a loss of pupils. This map, number two, should be reproduced on the blackboard and explained in every Bible school in the brotherhood.

2. There are 230 fewer Bible schools listed on the 1920 Year Book than were included in the 1919 Year Book. It will be remembered that last year the epidemic of influenza closed thousands of Bible schools for many months and it would seem that some of them were never reopened. Of the 230 schools lost, 173 were mission schools, where no church organization exists. So that we have now only 122 mission Bible schools in all the land. When it is remembered that from the mission Sunday school most of our churches have grown, it will be realized that increasing emphasis must be placed upon this extension work. Last year our Bible school field force reported the organization of only 46 new Bible schools, the smallest number they have reported in many years. "Every church its Mission Bible school," would be a worthy slogan for us all.

3. A list of the ten largest Bible schools is given, as is also a list of the ten largest churches. Canton, Ohio, where P. H. Welshimer is both superintendent and minister, leads in both lists. The church reports 3,600 members and the Bible school 5,000 pupils. Independence Boulevard, Kansas City, is second in both lists, reporting 3,480 church members and 1,341 Bible school pupils. Now that David H. Owen has become the director of religious education for this school, we will expect to see it grow in numbers and in every good work. The other eight leading schools do not appear on the list of largest churches and all run over the eleven hundred mark. There are ten others that pass the one thousand mark—only a score in all the brotherhood enrolling one thousand pupils each.

4. In the amount given to missions through the Bible schools, commendable growth has been made. For American missions, Foreign missions and benevolences a total of $326,199.27 was given last year, a gain of $61,537.64 over the preceding year. The average gift per pupil has grown from 20 cents two years ago and 28 cents one year ago to 35 cents in this report. We ought to make that at least 52 cents for the next report, and that would be only a penny per pupil each Sunday for missionary and benevolent offerings. It is serious to note that there are only 1,323 schools that were unanimous in their gifts to Home and Foreign missions and benevolence, a loss of 91. It is also disquieting to see that 3,774 schools made no offering whatever, over one-third our entire number of Bible schools. Here is a challenge to the whole church, when one remembers that from the Bible schools of today must come both the contributors and the life recruits for the missionary cause of tomorrow.

5. All the statistical records are listed by states and provinces. This gives an excellent opportunity for state pride to exert itself in the various reports. Kentucky has been gaining from year to year, and this year leads all the states in the total amount given to all causes through the Bible schools, the amount being $46,220.25. Ohio, the former leader, drops to second place with $41,330.63; Missouri, which has almost as many schools, as Kentucky and Ohio combined, takes third place, while Illinois, Indiana and Texas follow in the order named. Indiana and Ohio are the only states reporting an enrollment of over one hundred thousand pupils, while Missouri, Indiana, Kentucky, Iowa and Texas have from fifty to a hundred thousand each in their schools.

6. The most alarming situation revealed in the 1920 Year Book is the matter of life service. The total number of white ministers reported is 5,830, a net loss of 78. It should be said in this connection that the number of colored preachers shows a gain of 44. Even more alarming is the increase in the number of preachers engaged also in secular pursuits. These have increased from 986 to 1,129. Eighteen per cent of the preachers listed in the Year Book are also engaged in some other business. The report is not given of those who have entirely ceased to preach and therefore do not appear in the Year Book at all. The number of churches served by a full time ministry have fallen off 557, that is, 557 fewer churches report a preacher giving them full time service than did so last year. This life problem, of course, concerns the whole church, but it is of particular concern to the leaders of the Bible school work. We must make a more insistent call upon our young people to give themselves to the ministry and the mission field. We must so hold up to them the claims of such life service that they will not falter or turn aside in economic crises such as the one through which we are now passing. And at the same time we must bring to bear every possible pressure locally and otherwise to secure for our preachers an adequate compensation and a deepening appreciation on the part of all our congregations. All our money will be of no avail if we do not have the consecrated life through which to spend it in the extension of the Kingdom.

Some statistics are dry, the 1920 Year Book, however, is of most vital interest to all. It is hoped that every Bible school will look up its own record and study it in comparison with other schools of like strength and opportunity. A most profitable hour may be spent in the workers' conference going over the statistical report for the year both of the local school and of the brotherhood. Then by means of graphs, charts and maps, let the secretary or some one else present the salient points to the whole school. A knowledge of the facts will help to make better records for 1921.

ROBT. M. HOPKINS,
Bible School Secretary.

Cincinnati, Ohio.

Why Not $2.00?

THE announcement of the increase in the subscription price of WORLD CALL from $1.00 to $1.50 a year has been received with all but universal approval. Instead of objecting to the advance people are asking, "Why did you not make it $2.00?"

If the Magazine Committee had known that the cost of paper was going to continue to advance, perhaps they would have set the new price at $2.00. When the action was taken it was estimated that $1.50 would meet the cost of production. As the aim is wide distribution and not profit the price was fixed at that figure. We hope that there will soon be a turn in the paper market that will make that sufficient.

Until July 1 the absurdly low price of $1.00 a year holds good, not only for those whose subscriptions are expiring in the meantime but also for any that expire not later than September, 1920.

But please remember that only one year's subscription can be accepted from anybody at the $1.00 rate.

Prayer Meeting Topics for 1920

APRIL

7. The Christian Inheritance. Matt. 25: 31-46.
14. Christian Internationalism. The missionary an expounder of international good will. Luke 10:25-37.
21. The House of God and World Peace. Ps. 122.
28. The Unexpected in Life. Luke 9:1-10; I Kings 21:17-26; Acts 3:1-10.

MAY

5. The Parables of Restoration. Luke 15.
12. Christian Internationalism. America's debt to the world. Ps. 33:8-12; Rom. 1:14.
19. The Crime of Cherishing Anger. Matt. 5:21-26.
26. Our Dead Heroes. Acts 20:24; John 15:13.

For the Week Ending with Easter

March 28. Palm Sunday. A. M., The Kingdom of Israel. John 12:12-19. P. M., "Nothing but Leaves," Matt. 22:18-26.

Tuesday 30. The commandment that is new. John 13:31-38.

Wednesday 31. The Christian inheritance. Matt. 25:31-46.

Thursday, April 1. The Spirit of Truth. John 18:1-12.

Friday 2. Judas the betrayer. John 18: 1-12.

Saturday 3. The women of Galilee. Luke 23:50-56.

Sunday 4. A. M., Rabboni, Master. John 20:1-8. P. M., The hope of redemption. Luke 24:13-35.

Notes and News

The Keeley Cure Institute of Columbus, Ohio, is reported to have closed its doors.

Returns from the taxes on soft drinks will probably aggregate eighty millions of dollars this year.

The work in Duluth, Minnesota, continues to grow. S. T. Willis writes: "During nineteen days in January we had eight additions to the church and I made 43 calls. We have put the new envelope system into the Sunday school with fine results. The amount has increased between 300 and 400 per cent. The finances of the church have come up wonderfully this winter—the financial secretary says, "by far the best in the history of the church." The musical talent of the church is remarkably good. We are entering into the evangelistic campaign and will enlist all the personal workers possible. The outlook for the future seems to be full of promise. The Christian Endeavor has just become a "Life Line" Society.

From Rockford, Illinois, comes the following message through the minister, Guy V. Ferguson: "Miss Beulah Thomas has gone out from our church to attend the College of Missions and to prepare herself for the mission field. Miss Berneda Mabil has also volunteered, but has her college work to complete before she can go. These two are the fruits of a mission study class recently conducted."

O. E. Tomes, Gary, Indiana, writes: "Every Member canvass taken in December, but finished in January, increases the number of contributors about sixty per cent. The number pledged to give to missions is an increase of one hundred per cent."

Our work in Deming, New Mexico, has taken on new life as a result of the recent Scoville meetings. N. J. Reasoner, the minister, writes: The Charles Reign Scoville Union revival campaign closed February first. He has proven a tremendous force for righteousness in this community. He drew a sharp line between right and wrong, created a conscience in things where none had existed, strengthened the moral fiber of hundreds and left Deming a better place in which to live and raise a family. The church as a whole has a better spirit of unity, is alert, aggressive and enspirited. There remains much work to be done, but we are hopeful. Sixty-four tithing pledges were turned over to us, but not all who signed were members of this congregation. Thirteen were men and twenty-five were women. Three of our young girls volunteered as life recruits for any work to which the Lord may call them."

Charles H. Trout of Lakeland, Florida, reports: "Our work here is doing fine. Our slogan for this year is one hundred additions and so far we are running ahead. We baptized four last week and we have three more now waiting to be baptized and they are all fine people. Nearly all are young married people. Four of them are railroad officials and wives. The wife of one was a teacher in the Presbyterian Sunday school and secretary of one of its departments. Another is the daughter of the ex-superintendent of a Methodist Episcopal Sunday school and he is now teacher of the big men's class."

Lewis P. Kopp, Brownsville, Texas, reports: "The outlook in plans for future work, attendance at regular services and prospects for growth is better now than at any time since I came on the field. Assigning me as a Living Link missionary of the Vermont Avenue Christian Church, Washington, D. C., is an added incentive to make our work such a success as to be of real profit and pleasure to the church and Sunday school that supports us. We rejoice in the fellowship."

From Dunkirk, New York, where O. F. McHargue ministers, we learn that during the last two months the Bible school has three times broken its previous high record of attendance. The young people have organized an Endeavor Society. The men's Bible class resolved to keep open house in the church parlors every Monday evening.

The secretary of West Washington, Ben N. Mitchell, writes: "Have had another busy month. Put on the every member canvass at Aberdeen. Visited six churches and attended the conference of secretaries and field workers at St. Louis. During the month of January two churches, Toppenish and West Seattle, have paid off all indebtedness. Our work in the state is steadily improving. We have many open doors which we are unable to enter because we lack men and money."

From W. P. Bentley of First Church, San Francisco, comes this cheering message: "During 1919 practically every department of church activity surpassed its record for 1918. More members were received. There was a greater net increase in membership. The church raised more money. It paid more to missions. It paid more on the church debt. The Bible school gained. The Endeavor membership was almost doubled. The church and Bible school observed fifteen special days. United and consecrated effort can win—even in San Francisco."

Pensacola, Florida, where Minor J. Ross has recently taken up the work, reports: "Glad to be able to show an increase for this month. An average of thirty-six in prayer meeting for month. All departments of work growing, with the finest fellowship I have ever enjoyed and excellent cooperation. Planning pre-Easter campaign, with home forces. The church seems to be very much pleased with the results attained so far and I am sure that the preacher is just as delighted with the location and the splendid opportunities that this work offers. I want to express my very great appreciation to the American Christian Missionary Society for the kindness shown me and the opportunity they have given me. This is one of the finest fields I have ever worked in and it is all because of their support."

E. C. Sechler reports the work in Florence, Alabama, as follows: "We set apart Sunday, February 1, as Christian Literature Day, and secured fifteen subscriptions to our church paper—most of these were new subscriptions. Our budget for the new year is

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materially increased. We are especially anxious to build up a church that is strongly missionary. We are planning for a Decision Day at Easter time. The church is enthusiastic and loyal; Florence presents a very promising field."

Marion A. McQuary reports a recent meeting in North Hill, Spokane, Washington: "Closed meeting here January 26. With Mr. and Mrs. Percy G. Cross. Had 72 additions, organized a band of 25 tithers. Raised money to pay all expenses of meeting, clear all debts on the church, including two payments we owe to Church Extension Board."

Benjamin W. Tate, Englewood, Buffalo, New York, reports: "Fifty per cent of membership this year are tithers; thirty-five per cent of families have instituted family altar in home. We unite with the churches of the brotherhood in the 'Each one win one' campaign. Our goal is a fifty per cent increase in church membership by Easter."

Miss Wenona Wilkinson is rejoicing in having her mother with her in Luchowfu, China. She writes that her mother is keeping quite well, and takes to chop sticks and all things Chinese very easily. She is teaching some English and studying some Chinese, so her days are well filled. Miss Wilkinson writes: "Our school work has been going on during the semester without many ups or downs. Our good matron and our science teacher, who is such a strong Christian influence, are helping wonderfully to maintain a high standard for the school. We surely must find some way to open more lower primary schools throughout the city and in the country. The great hindrance to opening such schools is the lack of Chinese teachers.

"Our Christmas season was the happiest we have known in China. We asked the teachers of the day schools to prepare programs to which the mothers and friends should be invited. Here at the boarding school we asked the Endeavor Society to take the program in charge. Formerly we have prepared an elaborate program ourselves, which was given at the church, for which the native teachers and children took no responsibility. This year the teachers and children entered into all the preparations with a beautiful spirit. The programs were all three very good, and the mothers and friends were preached to very directly and earnestly and fearlessly by the children themselves. The children, for the first time, brought contributions of rice, which in all amounted to about a bushel and a half. This, the matron, one of the teachers, and the Endeavor president, distributed to some of the worthy poor in the city."

Doctor Mary Longdon of India is rapidly recovering from the injuries inflicted by the panther. The little group of workers at Pendra Road are rejoicing over the happy reunion.

The Secretary of State has notified the friends of Mrs. Esther Treudley Johnson that she is well and is returning to Constantinople by way of Egypt. Mr. and Mrs. Johnson were on their way to India for work with the Young Men's Christian Association. For several months they have been detained in France, Constantinople and the Near East, where Mr. Johnson was assisting in special work needed at this time. When they reached Aleppo, Syria, it was arranged that Mrs. Johnson should want these while Mr. Johnson and Mr. Perry, Y. M. C. A. secretary for Turkey, made an overland trip to Aintab and Marash with American relief supplies. It was on this trip that both Mr. Johnson and Mr. Perry were murdered by Turkish brigands. Letters written by Mrs. Johnson are now reaching this country. She writes: "The name America has been a magic word out here and we all felt safe. This trouble came up like a flash—even the women are armed and fighting. None of us are safe now." Since this letter was written the above word was received from the Secretary of State.

Clifton, Colorado, is arranging to build a church to cost from $15,000 to $20,000 and is asking for $7,500 from the Church Extension Board. Clark Bower is the pastor. He has been in the Clifton congregation for ten years, living on a farm. The church is really rural. Clifton has a population of 165 and 1,500 people live within a radius of three miles. The church has a great missionary record. With their gifts to the Men and Millions Movement their total gifts to missions and benevolences in 1919 were $1,184.61, and the church was a unanimous giver. The church building is to be concrete basement, Romanesque style and stucco superstructure, with eleven class rooms on main floor and balcony, besides an auditorium. The building will be on the Transcontinental Highway. The whole community is taking pride in this new and beautiful building.

The Board of Church Extension is just now negotiating an Annuity with a friend for $4,000. This same friend gave $10,000 to Church Extension on the Annuity Plan, showing his great friendship for Church Extension and the Annuity Plan. During February Annuities of $700 were given by a friend in Iowa, $1,000 from North Carolina, $100 from South Dakota and $100 from California. This California friend has made nearly a dozen separate gifts.

At the meeting of the Board of Church Extension on March 1, the following loans at four per cent interest were promised: Lonsdale Church, Knoxville, Tennessee, $1,300; Morgan Park Church, Chicago, Illinois, $7,200; Grafton, West Virginia, First Church of Christ, $8,000; Batesburg, South Carolina, First Christian Church, $1,500; Louisville, Kentucky, Central Church, $6,000; Hugoton, Kansas, First Christian Church, $1,750; Maryville, Tennessee, $1,500; Bigheart, Oklahoma, First Church, $3,000.

Dr. Jenny Crozier expected to sail from Hongkong, China, to San Francisco, California, March 4. This is her regular furlough period. We know she needs the rest and change. In one of her letters she speaks of her dread of leaving the work at Bilaspur Hospital, without any one in sight who can carry it on. She has regretted for some time the lack of equipment for that hospital and need of a larger staff of helpers. We hope that before she returns to the field things needful may be supplied to the work for which she is giving her life.

Mr. E. T. Cornelius writes from Aguascalientes, Mexico, that the school there, which opened in January, has already enrolled somewhat over one hundred pupils, and that the English night classes have approximately

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sixty pupils in them. The missionaries on the field plead earnestly for more workers. We are thankful indeed that the College of Missions will furnish four or six new ones this year. We are trusting there will be others to follow a year later.

A recent letter from our missionaries, Mr. and Mrs. Garrod has much interest in it. Our readers will remember that these workers are at Manigotogan on Lake Winnipeg in Manitoba, Canada. The "Harlan," our missionary boat on Lake Winnipeg, continues to serve a purpose in the mission.

They tell us that many young men are coming to the services of the church and they are very much worth while. Some of them are transient people, working in the lumber regions, but the missionaries feel that they are getting a touch of Christian life that will do them permanent good.

An every member canvass in the little congregation there has been very satisfactory. They are trying to send some of their offering to the various boards of the church.

They have put a new ceiling in the church building and have ordered material to improve the walls. This has been done from funds raised among the people, Mr. Garrod himself doing a good deal of the work.

They report a severe winter. Much of the time it has been 50 degrees below zero. They are encouraged with the thought that spring is coming.

The friends of Miss Wilhelma Smith and Dr. Lewis F. Jaggard may be somewhat surprised to hear that they were married on November 13, at the home of Emory Ross, Bolenge, Africa, Dr. Ernest Pearson officiating. We are sure that all will be ready to offer their hearty good wishes to these earnest missionaries who are doing so much for the suffering people of Africa. Their work is at Monieka.

Some months before her marriage, Miss Wilhelma Smith wrote, "Ever since I came I have been making friends among the town people as well as in our own Christian community. I wish I could show you my kindergarten, with from twenty-five to thirty-five little brown tots in it, who can't be restricted to one hour, but come to see me at all times. They are often irresistible, even though the color does sometimes rub off."

S. G. Rothermel, Maudaha, India: It is now about four-thirty in the morning. Tomorrow is Thanksgiving Day. We shall go to Mahoba today on our little red Indian motorcycle to be on hand for the service tomorrow. We have much to be thankful for this year. Our greatest cause for gratitude is the progress the work has made. During this month we have had eleven baptisms. That makes twenty-four in all this year so far, of which twelve were from one caste, the *chamrs*. We expect others to become followers of Christ shortly. Rejoice with us and pray for us.

R. D. McCoy of Japan writes that he and Mr. Yokoyama of Sendai have just visited all of our Japanese churches, speaking on stewardship and urging the churches to pay fifty per cent of a proposed increase in the salaries of all of our native preachers and evangelists. He states that almost without exception the churches agreed to increase the stipend twenty per cent and the mission will do the same. He states that the people were very happy in being able to do it and that they are getting a new vision of their responsibility for the development of their churches. He writes: "I feel that the prospects for the future are very bright." The step they are taking now will give them confidence and courage to take other steps in the future.

The Dayton, Ohio, Brewery Company has disposed of two plants for the manufacture of ice cream.

BOOKS WITH PURPOSE

The mark of a book written to meet a need

Constructive and Challenging Publications of Religious Leaders of Today

The Army and Religion
PUBLISHED FEB. 1

Edited by D. S. CAIRNS, D. D.
Preface by the Bishop of Winchester

Perhaps, as never before, the British Army during the Great War represented a sort of cross-section of the nation's life. Here, then, was an exceptional opportunity for an enlightening analysis of an army that represented the life of the men of the nation itself.

"It would be difficult to present the religious revelation and results of the war more skillfully and judiciously than they are presented in this report."

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A simple, straightforward assertion, based on both biology and history, of the solid grounds we have for "the larger hope"—a reaffirmation in these days of persistent questioning, of the fundamental relation of God to the universe and to the individual life. **Cloth, $1.50**

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A NOTABLE 1919 BOOK

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HAS COMMANDED MARKED ATTENTION

JOHN HESTON WILLEY

"The Great Adventure" has called millions of young men in the past few years, giving new emphasis to the old questions of death and the hereafter. This fearless and unconventional discussion throws a renewed light from the Bible on some of the eternal mysteries. **Cloth, $1.25**

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The Meaning of Prayer - -	**$ .90**
The Meaning of Faith - -	**1.10**
The Manhood of the Master -	**.90**

The Christian Citizenship Training Program

A NEW, fourfold program for boys—of unusual interest to all leaders of boys, and to parents.

Write for illustrated descriptive circular

Religion Among American Men
PUBLISHED FEB. 15

As revealed by a searching study of conditions in the American army.

First-hand information on the real attitude of the American soldier to Christian life and organized Christianity. A challenge to the Church.

Cloth, $1.50

The material for this book was gathered under direction of the "Committee on the War and the Religious Outlook"—consisting of such men as:

WILLIAM ADAMS BROWN
GEORGE W. COLEMAN
W. H. P. FAUNCE
HARRY EMERSON FOSDICK
HENRY CHURCHILL KING
FRANCIS J. M'CONNELL
CHARLES S. MACFARLAND
WILLIAM DOUGLAS MACKENZIE
SHAILER MATHEWS
ROBERT E. SPEER
ANSON PHELPS STOKES

Missionary Outlook in the Light of the World
PUBLISHED MAR. 1

Also prepared by the Committee on the War and the Religious Outlook.

A presentation, by recognized experts, of the missionary enterprise as the fullest expression of noblest ideals in the World War, the changed outlook in practically every mission field, and the new light thrown on missionary principles and policies.

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Two 1919 "Everyday Life" books which have been notably successful

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HENRY KINGMAN

Thin paper, art leather cloth, round cornered, pocket size, 90c.

A thoughtful book, which seeks to meet the demand of our day for reality in religion by studying what Jesus showed to be essential to a life built on eternal foundations. Arranged for daily reading and study during 10 weeks.

Marks of a World Christian
DANIEL JOHNSON FLEMING

Thin paper, art leather cloth, round cornered, pocket size, 90c.

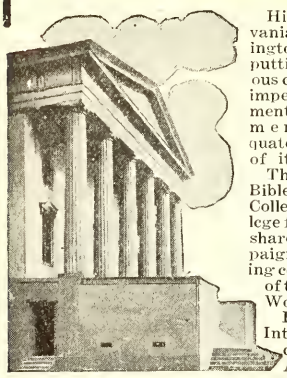
An analysis of "the mind which each Christian should bring to bear upon the world," which comes with an unusually fresh and vigorous appeal in these days when we hear much of world citizenship and need to realize that we must be world Christians if Christians at all. Arranged for daily readings and study during 9 weeks.

Ask your bookstore or write us

ASSOCIATION PRESS
347 Madison Avenue, NEW YORK

Transylvania's Big Plans

College of Bible and Hamilton College to Share Results of Campaign



Entrance to Main Building

Historic Transylvania College, Lexington, Kentucky, is putting on a vigorous campaign for the imperative enlargement of its equipment and for adequate compensation of its faculty.

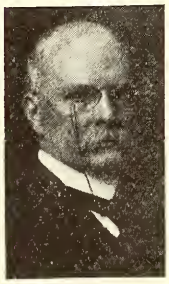
The College of the Bible and Hamilton College (Junior College for Women) will share in the campaign, which is being conducted as part of the Inter-Church World Movement.

Previous to the Inter-Church financial drive in April, Transylvania and its friends will concentrate on the importance of education among the 130,000 members of the Kentucky Disciple Church, and the former students and the alumni, in order to inform them concerning the urgent needs of these institutions.

Hon. Champ Clark, a product of Transylvania

A reasonable increase of the salaries of the faculty is absolutely necessary. They must have enough for a decent living, which they have not had since the doubling of living expenses. One of the first needs is a fire-proof building to house its library of rare old scientific works and other books of priceless value, the loss of which would be a real calamity.

Funds are also needed for additional endowment, to pay off indebtedness, to provide new buildings and repairs to old ones, and for an adequate athletic field with stadium, in order to maintain its rank and the progressive policies maintained since its founding, 1798.



James Lane Allen, noted author, graduate of Transylvania

The approved askings for these needs are $2,454,953 for the five-year period, $588,124 for 1920.

Among the noted men who have been connected with this institution are the two whose cuts appear, and Henry Clay, Jefferson Davis, Albert Sidney Johnson, Major General Duncan, Senator Mark Smith, Dr. Virgil Gibney, and John Fox, Jr. Dr. Richard H. Collins, the historian of Kentucky, characterizes its graduates as "statesmen, jurists, orators, surgeons and divines among the greatest in the world's history—men of mark in all the professions and callings of life."

In order to secure the addresses of all former students, it is hoped that those seeing this will at once send their present address to the Registrar; this will also insure their receiving full information regarding the campaign.

Requests for information regarding the campaign should be addressed to

TRANSYLVANIA CAMPAIGN COMMITTEE
First and City National Bank Building
LEXINGTON KENTUCKY

Gloversville, New York, expresses through the minister, C. W. Houston, gratitude for missionary aid: "Church is in splendid working condition. In November we took pledges amounting to $1,650, to be paid on or before June 1. Forty per cent of pledges are paid. This will reduce the building debt to a single mortgage of $5,000. We will take the Every Member canvass the first Sunday in March, with self-support as one of our aims. Nothing phenomenal has featured the past year, but it is conceded as being one of the best in the history of the church. There were fifteen splendid additions by baptism. Excepting a defunct country church, we are the only Disciples in the county; but it can be truthfully said that we have become a vital factor in the religious life of the city. We press on to larger things in the Kingdom, ever grateful for what the American Home Missionary Society has done for us."

H. M. Hale, minister of Highland Park church, Chattanooga, Tennessee, writes thus encouragingly: "We have been with the Highland Park church twenty months. A number of good people have come into the church. There have been some fifty added and a great list of prospects we will reach later in the year. We are quite confident that the church will soon grow into one of the strong churches of the brotherhood. We are having a delightful ministry, and peace and good will reigns in the church. These are a delightful and generous people. The church is progressive and wide awake. It is a joy to serve the warm hearted Southerners."

Norman Brighton, Boston, Massachusetts, "Glad to report progress being made in spite of the fact that within a radius of one-half mile around our church there are twelve other churches. And in spite of the fact that in Boston and in Greater Boston there are 900,000 Irish Catholics, 200,000 Christian Scientists, or leaners in that direction, 100,000 Jews, 50,000 Universalists, about the same number of Unitarians. All of this in a population of 1,500,000."

Moody Edwards. San Luis Potosi, Mexico: We have been directing the repairing, locating and cleaning of the rooms we are going to occupy in our work; providing plans, methods and means of caring for the ministerial students we have here; announcing and arranging for our work; giving attention to the colporteur and evangelistic work. We had no idea how many to prepare for in the school. We began work today, January 5, in the Kindergarten, Spanish school, English school, and the Ministerial department. We have fifty-nine enrolled now, and more are coming. We think this is a good beginning. The news has spread over the city. We hear it mentioned in all parts. We have worthy teachers in all departments. The colporteur work is important. Sr. Francisco Velasquez is working under our direction in this, and is supported by the Bible Society. He is a very faithful worker; has sold, to date, eleven Bibles, a number of New Testaments and Gospels, and has given out a large number of tracts. We have organized a complete follow-up system and find it working well. We had our first communion service last Sunday. We have had seven confessions. They are the first fruit of our work here in San Luis Potosi. We had 115 in Bible school.

1855 1920

BUTLER COLLEGE

A standard coeducation college, well located. Indianapolis is the capital of of the State of Indiana and is near the center of the great brotherhood of Disciples of Christ. Four of our National Boards have offices at Indianapolis. Butler College is coordinated with the College of Missions, where missionaries for Home and Foreign fields are being trained.

A College of Arts. Courses may be taken leading to academic degrees—such as A. B., A. M., B. S., M. S.

A Christian College. A school of ministerial education is maintained.

A College for Teachers. Accredited by the State Board of Education of Indiana for the training of teachers.

Second Semester closes Thursday, June 17. 1920.

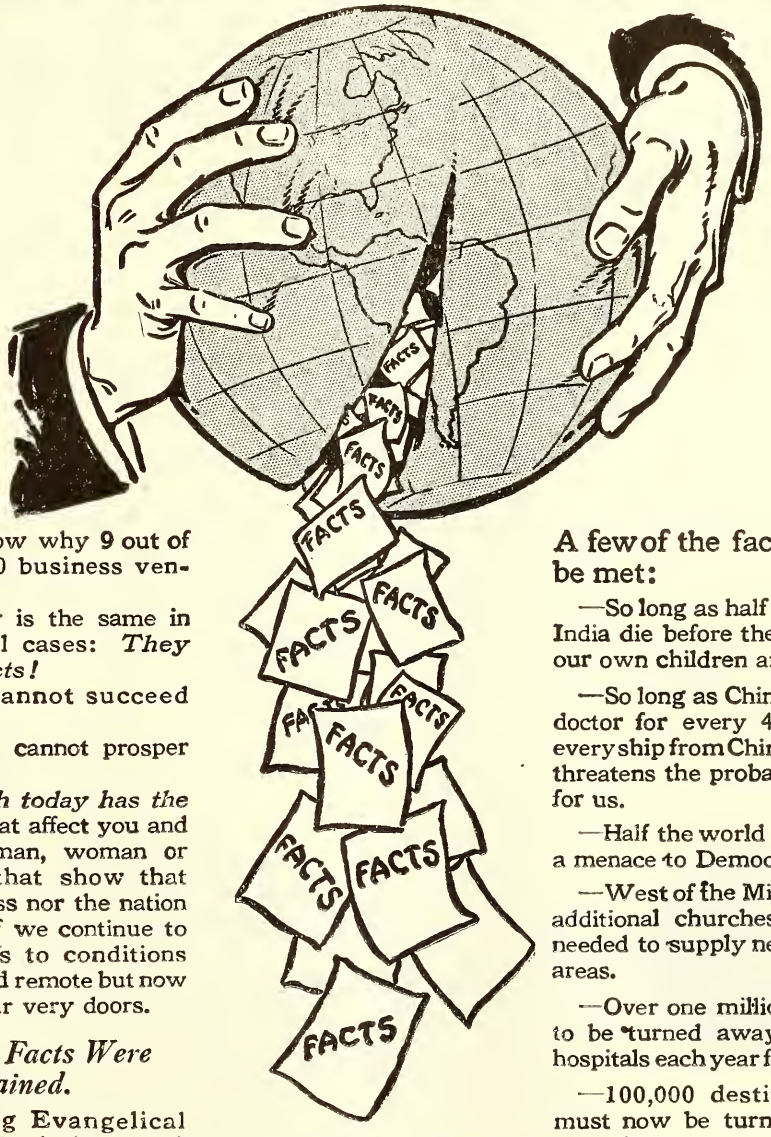
Summer Session opens Monday, June 21, and closes Saturday, August 14, 1920.

Fall Session opens Tuesday, September 14, 1920.

For information address

BUTLER COLLEGE
INDIANAPOLIS, INDIANA

Now the Church Has Taken A Leaf From Successful Business



DO you know why 9 out of every 10 business ventures fail?

The answer is the same in practically all cases: *They lacked the facts!*

Business cannot succeed without facts.

The Church cannot prosper without facts.

The Church today has the facts—facts that affect you and every other man, woman or child; facts that show that neither business nor the nation itself is safe if we continue to shut our eyes to conditions once considered remote but now squatting at our very doors.

How the Facts Were Obtained.

The leading Evangelical Churches of North America have formed a league in a great co-operative movement in order to gain greater efficiency by eliminating waste and duplication of effort. This co-operative movement is known as the Interchurch World Movement.

The Movement set out to find the facts. No superficial survey was this. It searched the most remote corners of the world to discover things as they were—not as they might be. The results of this scientific survey reveal for the first time *the whole task of the whole Church.*

A few of the facts that must be met:

—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to Democracy.

—West of the Mississippi, 5,000 additional churches are urgently needed to supply newly populated areas.

—Over one million people have to be turned away from church hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

How You Can Help Your Church and Your Nation.

Men and money are needed to carry out this world program. Not merely for church maintenance but for hospitals, colleges, schools, children's homes and social welfare around the world.

When your church calls upon you *give*—and give from your heart as well as your pocketbook.

The INTERCHURCH World Movement of North America

The Evangelical Churches Co-operating in the Service of Jesus Christ.

45 WEST 18th STREET, NEW YORK CITY

Mrs. R. J. Bohanan of Corning, Iowa, died in January. Mrs. Bohanan served the Church while she lived and planned for the continuation of this service through her estate.

William Woods College

¶ A junior college for young women, fully accredited and standardized.
¶ Endowed as but few colleges are through the munificence of the late Dr. W. S. Woods.
¶ Equipped with most modern facilities for education, including gymnasium and natatorium. New conservatory of music building and new academic building in course of construction.
¶ Faculty of twenty-four well trained and qualified teachers.
¶ Courses in junior college, preparatory, art, commerce, expression, music and physical education. Campus of fifty acres, five dormitories.

For Catalog and Picture Book address

Joseph A. Serena, President
Fulton, Missouri

HIRAM

A Good College

For Your Boy or Girl

Miner Lee Bates, Pres. **Hiram, Ohio**

C. T. Radford, recently located in Willcox, Arizona, writes: "Members enthusiastically adopted the slogan '100 additions during 1920'. We will organize evangelistic teams and hold meetings in three or four towns near Willcox. A hard field, but some noble helpers."

Nampa, Idaho, reports a good work. B. F. Shoemaker, the minister, writes: "We are paying off our church loan. We will probably pay another $100 soon, leaving $1,000, which is all pledged but $200, and we plan to have it all paid in by April 1 and burn the mortgage. All feeling fine over it. Mr. Burr made a stirring appeal last Sunday and we pledged $650 during the day. Had seven additions by letter also. We expect others soon. Our Benevolent Society offering for the American Christian Missionary Society was $31.80. Our Benevolent Society offering for Ministerial Relief and Armenian Relief was over $25."

S. W. Brown, Warren, Arkansas, reports: "It is well known that the Warren church is less than eighteen months old, and like any child needs close attention and care. Though we are new we assumed some heavy obligations at the outset, getting hold of a piece of property where we could have a home and do the Lord's work. The part which the American Christian Missionary Society has had in helping maintain the work this past year has meant so very much to us, and we assure the Board that we appreciate what they have done. As we compare conditions now with those of one year ago, at which time the American Christian Missionary Society came to our assistance, we see a great difference. At that time we were owing $1,300, and small provision made for paying what would be due in the month of August following. Now we find ourselves with the indebtedness on the property reduced to $600.

"Thirteen have been added during the year 1919, and all services regularly held. This could not have been done except for the help given by the missionary society, in paying the minister's salary. We rejoice that there is such an agency to which we can turn in cases of this kind. As we view the situation help will still be needed for a year or two more. After that we trust with the Lord's blessing to be self-supporting. Our plans for this first six months include putting a floor in our tabernacle, which means an outlay of about $300, and the holding of a revival meeting in the early summer—June or July."

C. E. Robinson, Osaka, Japan: H. C. Sarvis has arrived in Osaka and will assist in teaching English in the Christy Institute. He will do other teaching also. I made trips to Gose and Shinjo in order to attend the Christmas exercises. The programs were especially good in all of our churches this year. Offerings were taken for relief work in Siberia and for other worthy causes, and the response was generous. The most marked improvement in our Christians for the past year is seen in their increased liberality.

Mrs. Idella Higdon, Manilla, P. I.: We are very enthusiastic about our work and life in Manila. I wish I had words to tell of all the kind things the older missionaries have done. We appreciate them more and more all the time. We are particularly enthusiastic just now over the plans for the Union Christian College. If we can have a regular compound it will mean a permanent home for us. It is rather inconvenient to move so often, but we are the smallest family, so we are the ones to move. Don't even think that we are complaining, for we are not.

Miss Edith Eberle, Laoag, P. I.: I had not been out in the province for an evangelistic trip for many a day; so was glad when I found myself packed up and away for a few days of real living among the people. We visited churches in three places, had conferences and special services, had three baptisms and a delightful time of fellowship. To reach one of these churches we followed a narrow roadway—too narrow and rough for the automobile—down a portion of which a river, suddenly appearing because of rains in the mountains, found its course. This we waded, slipping over sharp stones. Homeward bound late in the evening we were stopped by a river which we "couldn't get across" although the flood of water had come down from the mountains just a few minutes before we arrived. The men who had charge of the ferry were obdurate so we turned back, although Laoag and home comforts were less than one-half hour's ride away, and spent the night in the nearby town where we superintended the cooking of our belated supper and looked after cholera precautions. Then we held a short service and slept as soundly as though we had not been thwarted in our plan to reach home. Delays are a matter of course in the Orient.

Mrs. Minnie F. Ogden, Batang, Tibet: I have had vacation from school this month and have put in the forenoon studying Tibetan. Lee Gway Gwang and I are having a meeting every Tuesday for women and young girls who are asking for baptism.

J. C. Ogden, Batang, Tibet: Enrollment in the day school, 104; new pupils this month, 11; average attendance, 110. Gardening and farming among the pupils are very encouraging. Sewing, weaving and knitting belts require a small outlay, but appear to be of much benefit to the girls. They take great interest in their work. Since 85 per cent of the pupils must live by farming and the trades, we believe a small outlay in these lines is justifiable. The shoemaking department is self-supporting. The teachers do fine work.

Bethany College

Founded by Alexander Campbell in 1840.
A standard College offering courses in the Arts, Sciences, Education and Religion.
A well trained faculty.
A fine body of students.
Athletics given due attention.
Expenses low. Opportunities for self help.

For Catalogue address
Cloyd Goodnight, Pres.
Bethany, West Va

The Nation's Peril and The Church's Shame

Our Underpaid College Teachers

Comparative chart showing daily wage scale and time required for preparation.

DAILY WAGE SCALE

Wage of carpenter $9 per day.

Wage of milk wagon driver $8.50 per day.

Wage of painters $7 per day.

Wage of average Disciple teacher $4 per day.

TIME REQUIRED FOR PREPARATION

Milk wagon driver one year.

Painter two years.

Carpenter three years.

College teacher at least ten years.

The salaries of our teachers in our colleges must be speedily increased at least fifty per cent to keep pace with living expenses.

This means that college incomes must be increased by the same percentage or disaster is inevitable.

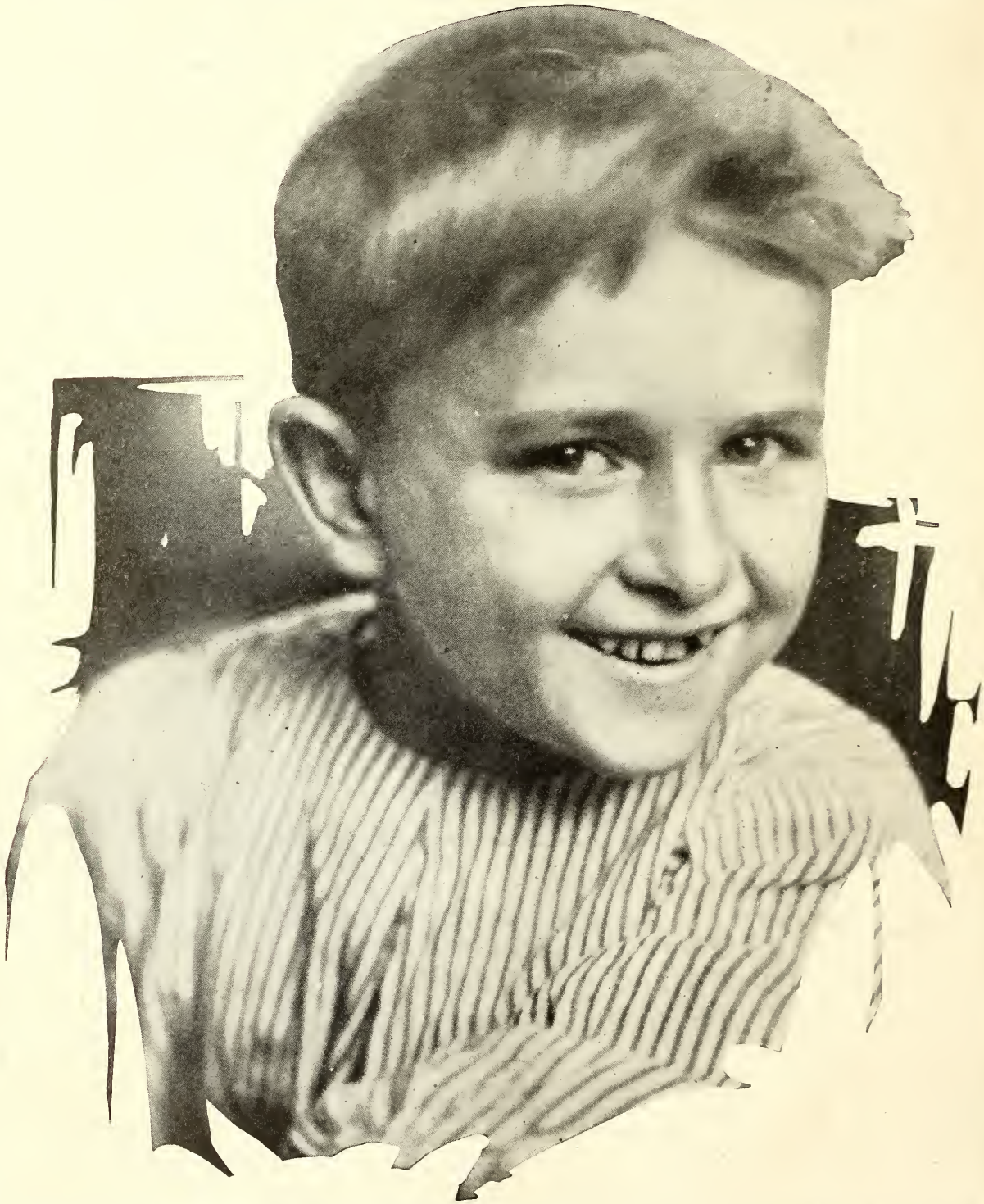
We Must Raise the Interchurch Budget for Disciple Colleges

BOARD OF EDUCATION

222 Downey Avenue Indianapolis, Indiana

The Nation's Peril and The Church's Shame

Well! What Will You Do About It?



You see I'm all right, but the rest are not. I couldn't use my legs at all when the church people brought me to their hospital. But the treatment is helping me, and maybe some day I'll be able to walk and run and play like other boys. So I'm all right! But what about other boys and girls? Doctor and nurse say all the homes and hospitals are full, and every day boys and girls that have no home, no father, no mother, are turned away. They say it'll take a million dollars this year to let the National Benevolent Association of the Christian Church do its part. You'll help big, won't you?

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

WORLD CALL

GREATEST MISSION FIELD IN THE WORLD

MAY, 1920 10 CENTS

Circulation Department

THE subscription price of WORLD CALL will be increased to $1.50 on July 1, 1920. New subscriptions, *for one year*, will be accepted at the dollar rate until July 1. Anyone having an expiration date not later than September, 1920, may renew *for one year* at the dollar rate, *providing such renewal reaches* WORLD CALL *office before July 1, 1920.*

Please take a look at the expiration date shown on your magazine. If you are entitled to renew at the dollar rate, why not send in your renewal now?

Please give your expiration notice prompt attention. Will you not cooperate with WORLD CALL office and your local magazine chairman by returning card and one dollar to the office and by notifying your chairman that your subscription has been renewed?

Please notify WORLD CALL office directly when you change your address; also when you fail to receive any copy of the magazine due you.

Please send literature orders to the Literature Departments of the Boards, and send subscriptions for WORLD CALL to WORLD CALL office.

Have you told your friends about their opportunity until July 1 to receive WORLD CALL one year for $1.00? If you have not, will you do so?

Promotion on Merit

NOTHING need be told Disciples of Christ who attend conventions about Miss Daisy June Trout, a daughter of Kentucky who left a Y. W. C. A. secretaryship at a heavy sacrifice of salary to work in the Christian Woman's Board of Missions. When the five magazines were united in WORLD CALL the Board was asked to release her to become Circulation Manager. The increasing duties and decreasing personnel of the Board finally compelled it to ask the Magazine Committee to permit Miss Trout to return to her former work, or rather to the larger work of the churches, womanhood in the United Christian Missionary Society. The change is a promotion.

Two things made it possible to do this without serious loss to the magazine. First, all secretaries, state and national, men and women, are field representatives of WORLD CALL. Second, Miss Bertha A. Haffield, who had come to WORLD CALL after two years' experience on *Missionary Tidings*, and had served with marked efficiency as Assistant Circulation Manager, carrying on the work of the office while Miss Trout was in the field more than half of the time, was ideally fitted to take over the entire responsibility of the Circulation Department. Our subscribers have already found her a prompt, courteous and capable correspondent, and the staff rejoices in her fellowship in our common task of producing and distributing a magazine that we hope will increasingly deserve at least a part of the generously flattering praise that comes to the office.

EDITORS OF WORLD CALL.

Lake Louise

FACING this page is a reproduction of a wonderfully fine photograph of Lake Louise, Western Canada. It is generally agreed by travelers that there is not a more beautiful spot on the continent of North America and it is a question whether there is anything in other lands that excels it.

WORLD CALL

Continuing

MISSIONARY TIDINGS
The MISSIONARY INTELLIGENCER
AMERICAN HOME MISSIONARY
The CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

American Christian Missionary Society
Carew Building, Cincinnati, Ohio

Christian Woman's Board of Missions
College of Missions Building, Indianapolis, Indiana

Foreign Christian Missionary Society
Box 884, Cincinnati, Ohio

National Benevolent Association
2955 North Euclid Avenue, St. Louis, Missouri

Board of Church Extension
603 New England Building, Kansas City, Missouri

Board of Ministerial Relief
627 Lemcke Building, Indianapolis, Indiana

Board of Education
222 Downey Avenue, Indianapolis, Indiana

Board of Temperance and Social Welfare
821 Occidental Building, Indianapolis, Indiana

Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

National Organizations of Disciples of Christ
By Men and Millions Movement, 222 West Fourth Street, Cincinnati, Ohio

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MISS BERTHA A. HAFFIELD, *Circulation Manager*
EARL V. EASTWOOD, *Office Editor and Advertising Manager*

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Budget for Missions, Benevolence and Education

May 1, 1920 to April 30, 1921

Foreign Missions	$2,488,352
Home Missions, Including State Missions and Church Extension	2,064,965
Religious Education, Including Sunday School and Christian Endeavor	197,331
Ministerial Relief and Pensions	223,912
Benevolence, Including Buildings for Nine Institutions	1,000,000
Temperance and Social Welfare	25,440
Total to United Christian Missionary Society	$6,000,000
Education	$5,975,000
Christian Unity	25,000
Total to Board of Education	$6,000,000
Grand Total	$12,000,000

Allotment to States

Alabama	$60,000	Montana	$30.000
Arizona	15,000	Nebraska	225,000
Arkansas	100,000	New Jersey	2,000
California	600,000	New Mexico and West Texas	20,000
Colorado	100,000	New York	200,000
Connecticut	5,000	North Carolina	150,000
Delaware	5,000	North Dakota	5,000
District of Columbia	75,000	Ohio	1,300,000
Florida	50,000	Oklahoma	350,000
Georgia	100,000	Oregon	150,000
Idaho	40,000	Pennsylvania	350,000
Illinois	1,000,000	Rhode Island	1,000
Indiana	1,200,000	South Carolina	25,000
Iowa	750,000	South Dakota	15,000
Kansas	650,000	Tennessee	80,000
Kentucky	1,200,000	Texas	1,000,000
Louisiana	25,000	Utah	3,000
Maine	2,000	Vermont	2,000
Maryland	15,000	Virginia	300,000
Massachusetts	10,000	Washington	150,000
Michigan	150,000	West Virginia	150,000
Minnesota	50,000	Wisconsin	15,000
Mississippi	70,000	Wyoming	5,000
Missouri	1,200,000		
		Total	$12,000,000

Joint Promotional Committee

C. H. Winders, Chairman

Mrs. Anna R. Atwater — H. O. Pritchard — Stephen J. Corey — J. C. Todd

J. H. Mohorter, Executive Secretary, 45 West 18th Street, New York City

Funds raised in this campaign should be sent to the Treasurer of the Joint Promotional Committee, Postoffice Box 1352, St. Louis, Missouri.

Regular funds should be sent to the separate Boards, as heretofore.

TO INFORM THOSE WHO ARE INTERESTED, TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

MAY 1920

The Church's Zero Hour

IT is 2 p. m. Sunday, April 25. Then begins the canvass for pledges in the Interchurch World Movement. This canvass will continue a week and a day, through Sunday, May 2. It is not a mere every-member canvass, but a thorough-going, intensive campaign, to reach every member of course, but not to leave him until he is adequately enlisted.

The askings of the cooperating churches for missions, benevolence and education amount to $336,000,000, of which $175,000,000 is to be paid within one year.

The amounts are too small, whether measured by the work that is to be done or by the resources of the 15,000,000 church members who are represented in the campaign.

This is war.

The supreme issues of the military war were not settled; the way was merely cleared for their settlement. It is the Christian war that must permanently save the world from greed and lust and tyranny.

Nothing but immediately impending disaster drew the Allies and America into the unity that marked the other conflict, and it has taken a like serious situation to lead 60 per cent of the evangelical churches of America to make common cause through the Interchurch World Movement. The campaign is united in some features and simultaneous in others, but cooperative in all respects. The same devil is fighting all the churches.

The battle line runs clear round the world, athwart every nation, and into every human situation. Wherever man is, there is the conflict.

This advance was ordered by the Prince of Peace nineteen hundred years ago. Today it is clearly seen that all the incalculable cost of the European war was due to the Church's failure to obey her Lord. She will now go and sin no more lest a worse evil come upon her. For every dollar of the budget that we fail to give now America will have to pay ten dollars in taxes in years to come. For every missionary she fails to send today ten soldiers will be required tomorrow.

So manifest is the necessity that the principal denominations not cooperating with their fellow Christians in this campaign have independently undertaken similar unprecedented forward movements.

The church that today shuts its eyes to the world's need of Christ and stops its ears to Christ's marching orders must hereafter call itself something else than a church of Christ or become an object of contempt in the eyes of all intelligent people. For this thing is not being done in a corner and participation in it is not being limited to church members.

The Interchurch World Movement is to continue five years. Some of the cooperating churches are taking their pledges for the entire period. The goal of the Disciples of Christ is definitely set for the first year at $12,000,000, equally divided between missions and education. The tentative aim for five years is $60,000,000.

Consider carefully the statements in this and the two preceding numbers of WORLD CALL regarding the needs to be met by this budget and you will see that instead of being a large sum it is altogether too small.

How can a great body of a million and a quarter people count itself doing more than its share when it gives in a whole year for the redemption of the whole world and for the education of all its own sons and daughters less than the cost of one battleship? Yet this is all our $12,000,000 budget amounts to.

The issue comes home more sharply to the Disciples of Christ since the culminating day of the campaign is May 2, our annual Home Mission day. The budget for Home Missions is $2,064,965, almost equal to that for all foreign fields combined, if the $197,331 for Religious Education (Bible school work) be included.

Even if we dared to slight the evangelization of Asia and Africa, we could not fail to see the immediate necessity of making North America Christian. If we were willing to let Latin America remain illiterate and without the Bible, we could not refuse to improve the Sunday schools of the United States and Canada or to train preachers for our own churches.

In the long run the two are one, for America, Christian, will inevitably share her faith with all the world.

A peculiar responsibility attaches to every reader of WORLD CALL in this supreme hour—the responsibility of knowledge. It is your privilege not only to make your subscription in the light of what the missionaries—call the roll and measure their sacrifices—are doing, but to report the facts to those who are not informed, and secure their cooperation.

Every citizen had to be enlisted in the support of our soldiers before the other war was won; every member and friend must be enlisted in the World Movement of Disciples of Christ for the support of our ministers, teachers and missionaries, before our part can be done toward the realization of the greater purpose of our Savior.

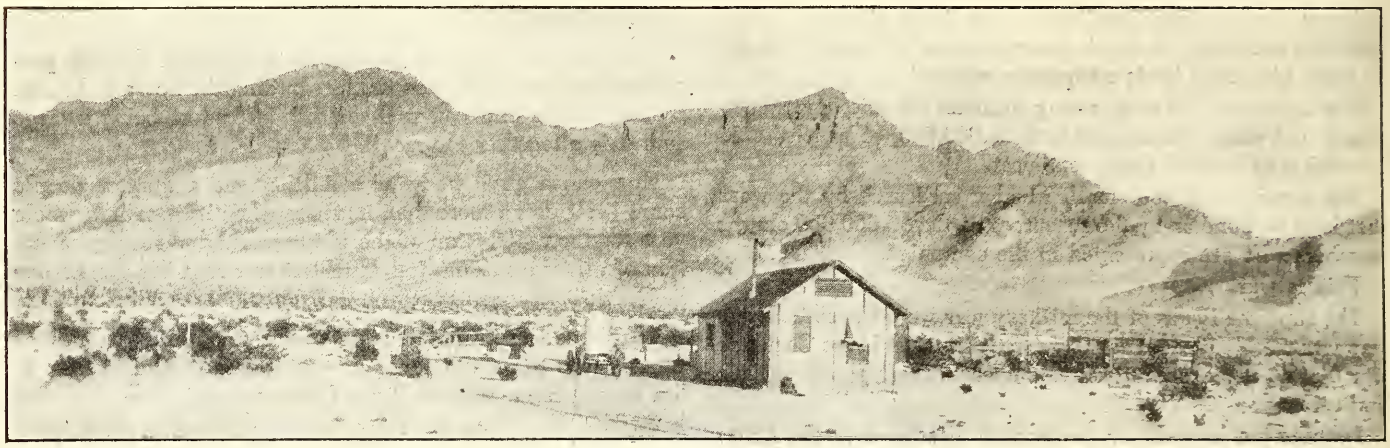
And let us come to the Zero Hour with prayer, as did our soldiers over there—prayer for guidance in doing our whole duty; prayer for those we should lead into fellowship with our missionaries; prayer for the cooperating churches and for all friendly citizens who are helping; prayer for all non-cooperating churches that separation from us may not mean unfaithfulness to their Lord; prayer for the front line that it may hold until relief comes and the victory of our Lord is assured.

False Prophets

By GRANT K. LEWIS

THE course of empire has made its way westward across the American continent, always in the face of the ignorance, prejudice and opposition of the conservative back home. Thus in the days of New England settlement, at the first general town meeting of Cambridge, Massachusetts, the town council was instructed to build a road to the west "as far as it would be needed." At the second meeting, one year later, the council was severely criticised for building the road so much farther than it would ever be needed, thus wasting the people's money. They had built the road eight miles!

One of the first missionaries ever sent to Chicago complained that the location could never be anything more than a swamp and that it would be a waste of missionary money to attempt to establish relief work there.



A Shack in the Desert Where a New Home Is in the Making

If Daniel Webster were only alive today we would like to have him visit the Pacific coast, stopping at Los Angeles, San Francisco, Portland and Seattle. If Daniel could see the big ocean liners in that magnificent harbor at Seattle, he might recall that once upon a time he said, "What can we hope to do with the western coast of three thousand miles, rockbound, cheerless and uninteresting and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it is now."

And Senator Benton of Missouri said, "The ridge of the Rocky Mountains may be named as the convenient, natural and everlasting boundary. Along this ridge the western limits of the Republic should be drawn and the statue of the fabled god, Terminus, should be erected on its highest peak, never to be thrown down."

And in all seriousness, Senator Dickerson of New Jersey said, "Is this territory of Oregon ever to become a state, a member of this Union? Never! A young, able-bodied Senator might travel from Oregon to Washington (D. C.) and back once a year, but he could do nothing else. It would be more expeditious to come by water around Cape Horn, or to pass through Bering Straits."

But Senator McDuffie of South Carolina, in 1843, capped the climax when he said, "Have you made an estimate of the cost of a railroad to the mouth of the Columbia? Why, the wealth of the Indies would be insufficient. Of what use would it be for agricultural purposes? I would not give a pinch of snuff for the whole territory."

From that so-called "Oregon Country" there was carved three states, Washington, Oregon and Idaho, whose population in 1910 was 2,140,349, and whose estimated valuation in 1912 was $5,771,020,234. And to think that less than seventy-five years ago a wise United States Senator said it wasn't worth "a pinch of snuff"!

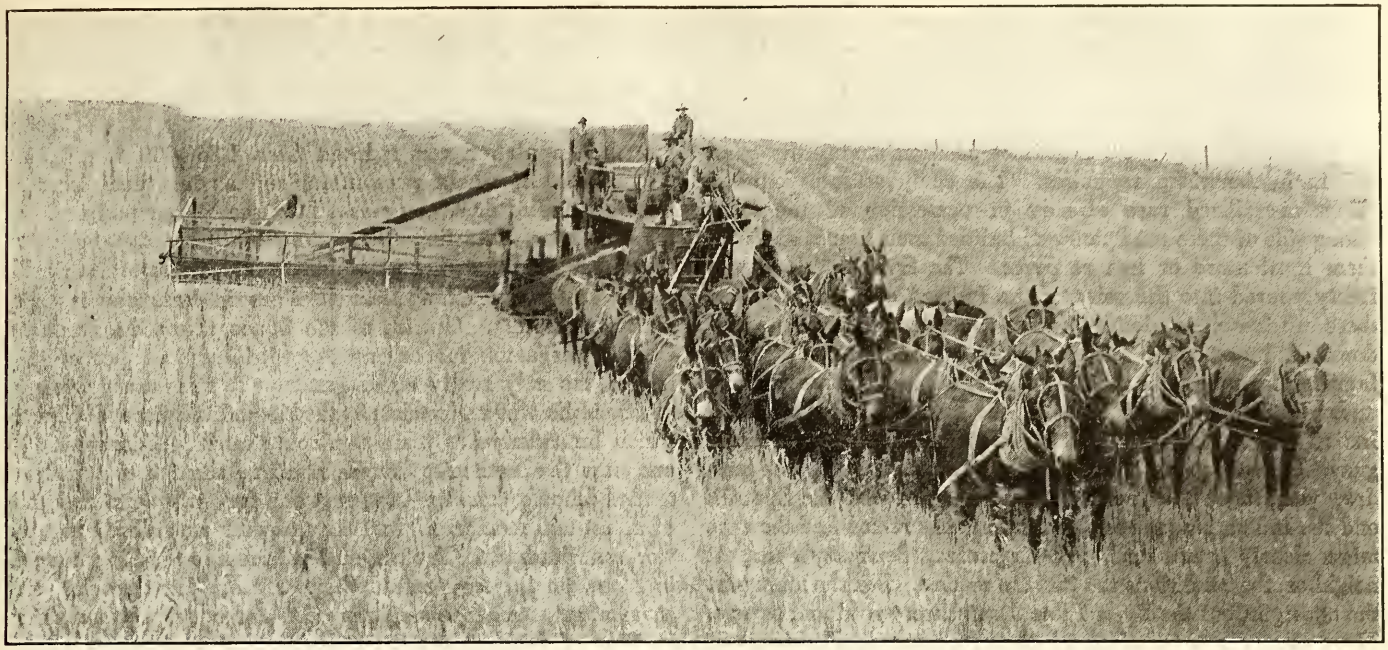
Proctor Knott's speech on Duluth has become a classic of satirical literature. It has found a place in many standard publications of oratory and has been published in many editions by the Commercial Club of Duluth. In it he said:

"Now, sir, as to those great trunk lines of railroads spanning the continent from ocean to ocean, I confess my mind has never been fully made up. It is true they may afford some trifling advantages to local traffic, that they may even, in time, become the channel of a more extended commerce; yet I have never been thoroughly satisfied either of the necessity or expediency of projects promising such meager results to the great body of the people." And again:

"'Duluth!' The word fell upon my ear with peculiar and indescribable charm, like the gentle murmur of a low fountain, stealing forth in the midst of roses, or the soft, sweet accents of an angel's whisper in the bright, joyous dream of sleeping innocence. Duluth! 'Twas the name for which my soul had panted for years, as a hart panteth for the water brooks. (Renewed laughter.) But, where was Duluth? Never, in my limited reading, had my vision been gladdened by seeing the celestial word in print. (Laughter.) And I felt a profound humiliation in my ignorance that its dulcet syllables had never before ravished my delighted ear." (Roars of laughter.)

Yet in 1914 Duluth had 90,000 population, bank deposits of over $23,000,000, an assessed valuation of over $323,000,000, grain shipments of over 93,000,000 bushels and a lake shipment of over 33,000,000 tons, worth over $287,000,000.

The barren waste to which the speaker referred has become a great agricultural section. Duluth has in a measure attained the commercial and industrial prominence he attributed to her in extravagant phrases and the predictions made in jest have thus come true.



Combine Harvester at Work in the Big Bend District, Lincoln County, Washington, Cutting, Threshing, and Sacking as It Goes

The whole world knows now how lacking in vision these great statesmen were. In 1889 the American Christian Missionary Society sent William F. Cowden to the Northwest. Then, one by one, churches began to appear in growing towns. So also men of God were sent into the great state of California, and churches about Los Angeles and San Francisco Bay began their development. Because of this far-seeing vision of the American Society hundreds of churches are growing on the west coast. In the states of California, Oregon, Washington, and Idaho we now have 506 churches, which gave last year to benevolences, in addition to supporting their own local churches, $170,116.20.

This same misunderstanding based on ignorance and prejudice has been voiced against the development of Alaska. When Secretary Seward proposed to buy Alaska he was greeted with shouts of derision from Congress, and the members vied with each other in piling vituperous epithets upon his unhappy head. They called it "Seward's Folly," "Walrussia," "The Frozen Empire," "Icebergia," and the like. Nevertheless, just as the "Oregon Country" fooled the wise men, so Alaska is fooling the folks of a later generation. While the eminent statesmen railed over the expenditure of $7,200,000 used in the purchase of Alaska, it is interesting to know that the value of the 1918 catch of Alaska salmon was $20,000,000, and it has produced in minerals, furs, fish and other products more than $550,000,000. It is coining money by the millions, its fish and its copper now exceed its gold, and its agricultural development has only begun. Alaska is our last great frontier. It has the room, the resources and the climate. It is now getting the people and the transportation facilities.

The American Society in 1917 sent Harry Munro as its first missionary to Alaska. He explored this great country and noted the strategic places and developed an acquaintance. As a result of his labors the Society can now wisely plan the future of our work in this great empire. Plans are in the forming for sending two missionaries to Alaska when the opportune time arrives, one to do itinerant work among the new towns and camps; the other to establish and develop a permanent church at Petersburg, and from that base render service by motor boat to the canneries and lumber camps in adjacent territory. The estimated cost of this program is $6,000 per year.

THOUSAND SPRINGS

One of the most remarkable pieces of scenery in the State of Idaho is "Thousand Springs," issuing from the northern wall of the Snake River Canon. The flow is several thousand cubic feet per second and is constant throughout the year and maintains a temperature of about 60° F. They come from a subterrancan flow of "Lost Rivers." The largest single spring is "Snow Bank," discharging 1,500 gallons per second. The waters from "Thousand Springs" are used to generate electric power and for irrigation. Thus man is assuming dominion over nature and making the desert glad and fruitful. The gospel must accompany material progress or it will be a peril. The picture was sent to World Call by Mr. H. L. Cook, of the Idaho Power Company, Boise, Idaho.

Now or Never in Paraguay

By C. MANLY MORTON

PARAGUAY occupies a distinct position among the other Latin American republics. The early settlers found a semi-civilized race already in possession of the land. Along side of these the Spaniards builded their homes and with them lived more or less at peace. The Spanish blood was freely poured into the veins of the Indians until today, while there are few pure blooded Indians in Paraguay, yet the predominant blood of the Paraguayan race is Indian and the most familiar language, the most widely used and the most freely understood, among the mass of the people, is the Guarani Indian language. Very little immigration has reached Paraguay. The race today is practically the same as it was one hundred years ago, with perhaps the exception that the Spanish and the Indian bloods are more thoroughly mixed and the type more clearly established. In Argentina, Paraguay's nearest neighbor, the conditions are just the reverse. For the most part the aborigines of the River Plate district were wild and savage. There was no compromise with the new comers. The result is that as in the States, the Indian population was either killed or driven back into the wilds, where today in ever diminishing numbers they rove and live their nomadic life. Argentina has received a vast stream of immigration. Buenos Aires is almost as cosmopolitan as New York City. Spanish, Italian, German, Irish, Russian and many other races have there found their homes and freely mixed their bloods, not so much with an aboriginal race as with one another. The result is altogether different from that found in Paraguay. Racially the Paraguayan is different from the Argentine or from any other Latin American. He is different in sentiment, in emotion, in morale, in character. He must be dealt with and met on a different plane.

Paraguay is an inland republic. To the east, west and north she is almost completely cut off from her neighbors by dense swamps and woodlands and by the lack of ways of communication. Her only outlet is through the Argentine Republic to the south. She has, therefore, suffered from the pressure and often oppression brought to bear by the Argentine government, which for sixty years after the liberation of the colonies from Spain sought to force her to join the Argentine Confederation and lose her identity in the larger nation. The result is that while this nation is in many things forced to accept the leadership of her stronger neighbor, yet there are those who advocate a conscious rejection of anything Argentine and seek deliberately to create opposing circumstances.

During the first thirty years of her liberation from Spain Paraguay was completely cut off from the outside world. During the entire reign of the dictator Francia no one was permitted to enter or leave the country without a special permit from the dictator and these permits were seldom given. During this time the country developed and lived upon its own resources. This period of isolation tended to accentuate the peculiar traits of the people and to give them a temperament and character all their own. At the close of the first half century of her freedom from Spanish rule and at the height of her intellectual, social and material development, when she stood as perhaps one of the best known and most influential and powerful nations of the southern continent, she was made the double victim of the ambitions of her own ruler from within and of the envy and jealousy of her neighbors from without, and was thus forced to fight a war to extinction against the combined forces of Brazil, Uruguay and Argentina. In this war the population was reduced from 1,200,000 to 220,000, only 20,000 of whom were males and among them scarcely one able-bodied or strong man. Her wealth, her position, her all was gone. Starting there, she fifty years ago began to rebuild and to regain her place among the nations of the world.

The history of Evangelical Missions in Paraguay is especially interesting. Outside of the Chaco where the Anglican Church has a mission among the wild Indian tribes of that region, the only really serious attempt at missionary work in this republic was undertaken by the Methodist Episcopal Church which for twenty-five years conducted work in Paraguay. At one time the Methodist Church had in Asuncion two well attended schools (one for boys and one for girls) and a church of about 140 members. In 1912 the work was closed and the workers withdrawn. The United Brethren have had two couples in Asuncion for ten years. They have one little service with an average attendance of perhaps 20 and not more than three, or four of them at the most, Paraguayans. The others are Turks or Syrians. The John Hay Mission has been working in Paraguay for some seven or eight years. Various independent missions have been established in Asuncion and the outlying regions during the past several years. Every one of them has within a short time failed and left the field. Today, notwithstanding the fact that the United Brethren and the John Hay Mission still maintain their workers and that the Southern Baptists are sending two men to Asuncion within the near future, I feel that I am well within the truth when I say that Paraguay is, practically speaking, a virgin field and that the biggest effect of the past efforts at work in this country has been to demonstrate beyond a doubt that if Paraguay is to be reached and influenced that it must be undertaken with a broader vision, a further look into the future and with a different program from anything that has ever been undertaken in the past.

In Paraguay today the Disciples of Christ have a peculiar responsibility as well as a unique opportunity. The eyes of all American Christendom are upon us watching the spirit and manner in which we undertake and execute this task. If we fail, we will commit one of the most colossal missionary blunders of the age. If we succeed, we will win a nation for Christ and will set in motion a force which will do much toward bringing all of South America to the feet of the Master of Men.

In the past, Christianity has meant a system of hollow formalism, the priesthood a means of extortion, a profession in which mediocre men have entered and have lived in drunkenness and immorality upon the ignorance and superstition of their fellow beings.

This condition has its direct effect upon Evangelical missions. The fact that these men are disgusted with the Catholic Church does not signify that they are in any sense inclined toward Protestant missions. They are as strongly against us as they are against the Roman religion. To them explanations are of no avail. We may explain until our voices fail. We may tell them that Evangelical Christianity is different from the Roman faith which they have always known. We may dwell upon the purity of the message we bring, the highness of its principles and the divineness of its origin. But they are used to words. They have heard just such claims from the priests. In Latin America the work of Christian missions is more difficult than

Indians of Paraguay Sitting in the Sun Outside Their Rude Abode

among a people who have never heard the name of Christ. Here, the people have heard too much and seen too little. The gospel which today takes hold of the hearts and lives of these people, must be preached through the school room, the hospital, the orphanage, the social contact, the daily living of the workers who day by day quietly, inoffensively live the teachings of the Son of God.

The worker who comes to Paraguay should be a more enthusiastic envangelist, a stronger believer in the power of the Gospel of Christ and a more determined worker for the final establishing of His Kingdom than the one who goes to a field where the church is the first institution established and where the preaching of sermons from the pulpit is one of the most conspicuous duties. But the man or the woman who comes to Paraguay must be able to look ten, twenty, fifty years into the future and to work today with his eyes on the days to come. He should have a double endowment of faith, patience and love. He should so teach school that the boy who passes through his classes will some day ask of him, or perhaps his successor when he shall have passed away, to tell him the secret of that man's life and to reveal to him more of the divine power which would make men live as did he. He should so administer assistance to the sick and the needy that the day will come that men seeing the Christlikeness of his life will themselves ask for the church and its fuller activities and duties. He should so lecture on literature, on science, on politics, on art that every lecture will bear a message of health and healing to the hearts and souls of those who hear. In this way the ears of the nation will be opened and its soul touched and quickened.

In view of the above facts and conditions, I would at this time like to *recommend:*

1. The establishment of a modern high grade Christian school for boys and girls, with the three departments, *i. e.*, Kindergarten, Primary and Secondary Instruction, according to the *revised* program of the National College.

At least one new modern school building should be ready for occupancy by the beginning of the school year March, 1921. In order to construct this building, plans should be prepared at once and estimates secured in order that work may begin at the earliest moment.

2. The naming of this school, *Colegio Internacional.* It will be necessary to have a name for the institution from the very beginning.

3. The establishment of a modern agricultural school (at some place near Asuncion to be designated by the Paraguayan government), as early as the proper man can be found to direct it. There is not such an institution in all Paraguay and no other institution is more desired by the Paraguayans or would fill a greater demand or need. The government has promised to give us the land and a small subvention for stocking and maintaining such a school. Several times during the year just closing officials and men of prominence have inquired as to our intentions and plans and have expressed a strong desire for the realization of such a work. Unless we are able to do

something along this line within the next two years, I fear the opportunity will be lost. The demand is so great and the need so pressing that unless the government sees that we mean to accept its offer, I fear that it will be placed elsewhere and that not only some one else will gain this advantage in influencing the life of Paraguay, but that the work will be done in a less efficient manner and the influence exerted for the promotion of a less important cause.

4. There is a crying need for medical work in Paraguay. Leprosy, tuberculosis, syphilis and other diseases carry off thousands every year. I will quote extracts from an editorial published in "El Diario," one of the largest and most influential papers of Asuncion. When translated the editorial reads as follows: "With the motive of his recent return from Villa de San Pedro, where he is installing a hospital for the treatment of syphilitic diseases, we have had the opportunity of interviewing Dr. Jose V. Ynsfran and of asking him his impressions of the sanitary conditions in that important district. The above mentioned physician did not hide his alarm and manifested to us that the situation is positively grave and that it is going to require an energetic and persistent treatment. The sanitary problem, he assured us, assumes such proportions in the department of Villa de San Pedro, as well as in the entire republic—proportions so formidable and overshadowing—that if it is not solved within a short time, the entire future of the race will be endangered." "This single instance," the writer continues, "will be sufficient to demonstrate the extent of the problem: More than seventy per cent of the young men drawn for obligatory military service have to be rejected on account of their physical condition. Such a condition would produce fright in any other country, where twenty per cent is considered a proportion alarming."

S. G. Inman Trying to Photograph a Market Woman in Asuncion, Paraguay

According to unofficial statistics (there are no official statistics on this point) the average life in Paraguay is less than 25 years.

According to government statistics, twenty-eight per cent of all deaths is among children of less than one year of age. Forty-five per cent of all deaths is among children of less than five years of age. The infant mortality is indeed alarming.

The government is just now putting forth a strenuous effort to better the conditions, and the more progressive of the people are alive to the danger and the need for quick and decisive action. But the problem is so immense and the means at hand so meager that an internal solution of the problem is not likely to come within the near future. The government has not the funds with which to meet the needs. The number of doctors in the country is not sufficient. The preparation of a great many of the practicing physicians is lacking in many details (in the country districts any person, whether he has ever had medical training or not, can practice medicine). The one government hospital here in Asuncion and the various private sanitoriums are poorly equipped and far below the normal standard.

Several, among them some of the prominent doctors of the capital, have suggested to us the great need and the advisability of our establishing a model hospital here in Asuncion. Outside of this city there are several towns of importance, each with a back territory of thousands of square miles, without even the pretensions of having a hospital and some of them without a trained doctor. There are vast regions in which a consecrated doctor could do a monumental work in his profession and at the same time direct the religious thought and being of thousands of people. Such a doctor could, perhaps after the first year or two, be entirely self-supporting.

I would therefore recommend that the Board begin searching for: 1st. A doctor and two trained nurses for a hospital to be established either in Asuncion or in one of the other towns of the republic (the exact location to be determined upon further investigation); 2nd. For a doctor to go into the interior for general practice. I believe important financial aid for the above work can be secured here on the field. I would further recommend that if at all possible the first doctor be sent out within the next two years.

5. There is not a single orphanage for boys in all of this republic. There is but one such institution for girls and that is conducted in the same buildings and under the same management with the poorhouse and the lunatic asylum. This institution is conducted by the Catholic Sisters aided by a subvention from the government.

Since our school to be opened in Asuncion is to be for boys from the higher class families and since it is impossible to mix the two classes in the same institution, I would recommend that the Board plan to establish, as early as possible and not later than 1924, a Boys' Orphanage and Industrial Training School in either Villa Rica or Concepcion, the second and third largest towns in the republic. I would also recommend that as early afterwards as convenient, or even at the same time or before, if the specially prepared workers and funds can be secured, that a Girls' Orphanage and Domestic Training Institute be established in one or the other of the above mentioned towns. For this work a grant of land and some financial aid can be secured from the government and citizens of each locality.

6. There is great need for social leadership in Paraguay. The social life is putrid with immorality and the mental life is highly impregnated with materialism and vice. Sixty-three per cent of all births in Paraguay are illegitimate. The late president of the republic, one of the most honest executives as well as one of the most respected and loved officials the nation has ever had, was never married to the woman who was the

Former Home of the Dictator Lopez, Now a National Museum of Paraguay

mother of his children. In the same issue of the paper which mentioned that his eldest son marched in the procession to the cemetery, the day's extract from the official registry classified him as a bachelor. Congress voted to pension his minor children, but never a word was mentioned about the poor woman who had borne them. The sanitary conditions are unbelievably bad. The only thing which saves the country from constant epidemics is the scorching brightness of its tropical sun and frequent, drenching rains which wash everything before them. The young manhood is idle and lacking in idealism. In many ways Paraguay is yet in the middle ages. There should be at least one couple in Asuncion with the qualities, training and means for social service leadership. The school should be made a general social and cultural center. In the new buildings there should be a first-class auditorium and an up-to-date gymnasium. There should be a well-planned and ample athletic field and all of these accommodations should be so arranged that at certain times they can be used by and for the entire community. There should be a first-class motion picture machine with a service of educational films. Lecture courses covering the fields of literature, science, morals and religion should be organized and made attractive to the public.

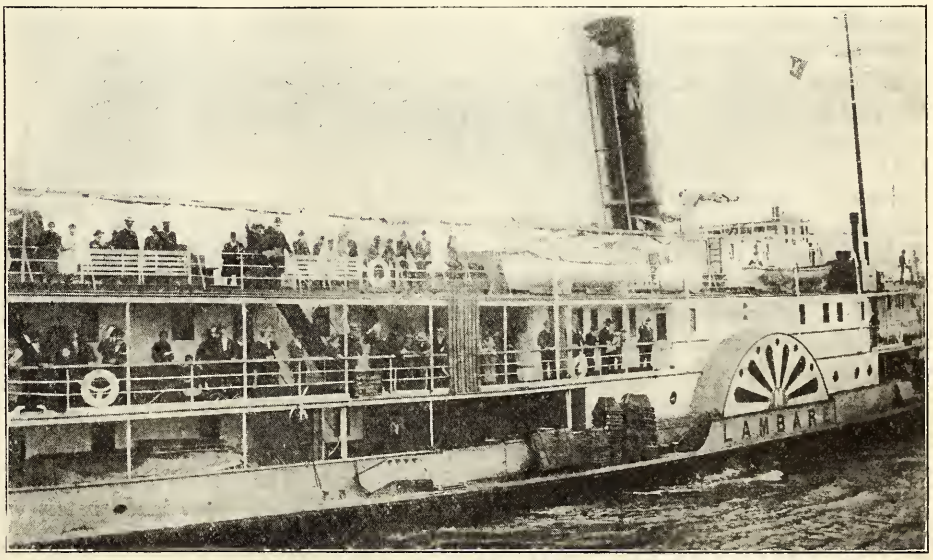
There are also opportunities for social workers, such as director of social activities for the various North American Companies which have established themselves in Paraguay. If the man could be found it is probable that one of the most important of these companies would, at present, put him on their pay-roll and bear all of the expenses of his work, for the sake of having a director for the social and religious life at its plant. Of course, a work of this kind would be, in a way, limited in its scope, yet there are vast opportunities in this field, and it is well, in the search for men, to keep this in mind.

7. I would like, also, to recommend that "mission homes" be erected for all missionaries sent to Paraguay. House rents, as well as all other expenses, are higher in Paraguay than in any other country of the world. From our own experience, we know that all living expenses, including rents, are double what they are in Buenos Aires. Besides this the commodities are far inferior. The average house in Asuncion which rents from $75 to $100 gold per month is both unsanitary and lacking in even the most rudimentary commodities. The house which rents from $50 to $75 gold per month is for the most part unsanitary to the point of being really dangerous. For less than $50 gold per month there are no houses to be found, of any kind, within the radius of the city where a missionary can at all afford to live.

8. Lastly, I would recommend that Paraguay be made the subject of special study and prayer during a part of this incoming year. This is a task as big and as important as the Disciples of Christ have ever undertaken. It is a work which is going to require the outlay of life and means on a large scale. Its opportunities are today at their zenith, tomorrow they will begin to wane if not taken advantage of at once. Human power cannot accomplish the task which we have taken upon ourselves in this nation. Those who come to the field must be backed up by an intelligent interest and by a united campaign of prayer on the part of the constituency at home.

During the five year period between 1924-29 the number of workers should be increased to at least 56 and several new branches of work should be opened, such as combined school and evangelistic work in several of the interior towns, a colony and industrial and agricultural training institute for the Indians of the old Jesuit mission territory, a church in Asuncion and perhaps one or two of the larger towns. Something might also be done among the wild tribes of the Gran Chaco.

Realizing its imperfections, I at the same time take pleasure in submitting the above report for your earnest consideration. I ask for it a patient, critical study and for ourselves as well as for those others who are perhaps at the present time on their way to Paraguay, the interest and prayers of the entire brotherhood.



Paraguay's Principal Means of Communication with the Outside World, 1,100 Miles Away

Is Religion a Necessity?

By F. E. SMITH

THE argument of money carries conviction in all channels of life. It is the statement of a general law to say that people spend their money for what they want. This holds good the same as that people find time for what they want most to do.

Is religion a necessity? Christian minded people give ready and active assent. They think in the realm of faith, many in the realm of conscience. Viewed from the final and practical point is this the real answer?

The amount of money spent for religion is less than for any regular items in our accounts. When we think in terms of necessities we recall food, shelter, clothing and other items. If religion is a necessity it seems that somehow it should be related to this classification in more than theory. If we recount the amounts spent for comforts we do not find any place for religion, the amount spent on it is too small. When one thinks of the luxuries indulged in by the present prodigal spending, it is at once clear that religion, so far as amount spent on it is concerned, has no place here. In a practical consideration where can religion be classified according to the amount it costs? Not with vital necessities, nor with comforts, certainly not with luxuries. It appears then that we have argued to the world in a way that speaks conclusively that we do not consider religion a necessity. We may not like this statement of fact but we have it to face. A church that costs little will be valued little.

The Problem Analyzed

Any problem is unsolved until analyzed. The twelve million dollar Interchurch Budget looks large until analyzed, but after that we feel like apologizing because it is so small. When seen in comparison with our real ability and resources there is no room for boasting, unless we compare with the former days of giving when this grace was even more unpopular than it is now. The Interchurch Budget means an average of two cents and seven mills a day for all our people. This budget and the current expense budget of all our churches are carried by a six-cent daily average. If a half cent more is given, a four hundred dollar increase could be made in the salary of every preacher. It looks like a trivial amount when compared with our other daily expenditures, for example street car fare one way.

Is Christ, the Church and world redemption worth to us as much as the price of our ride to work? It is odd indeed how such a sum is spent without a thought, in the daily round of life, but when claimed by the Master, it assumes the proportions of a real obstacle! When compared with our former standards of giving, six and one-half cents daily looms large. What a program this amount would carry! How can we do less and have any sense of respect for ourselves and our religion? Yet this amount is not to be considered for a moment in the classification of necessities. We will have to move up much farther than this before religion becomes a necessity, from the money consideration.

The Fatal Cost of Parsimony

We are beginning to uncover the shame of the Church. The lack of resources has placed second rate or practically no equipment in the average church. Ministerial support has been on a church starvation basis, our missionaries have been broken and many are needlessly dead because of lack of equipment and overwork due to insufficient workers. Our colleges have been starved until we esteemed them too weak to nourish our own sons and daughters, whom we then sent to tax-supported institutions or those fostered by Congregationalists, Presbyterians, Baptists, Methodists and Episcopalians. All this while the Church has greater resources than any secular institution. No corporation would so equip and support its employes. It would not be good business. We have dwelt on the resources of God while we have not called into service the wealth of the Church and her friends. We ought to quit calling on God to undertake what He has already endowed us to do.

Big Dividends on Minute Investments

The day has come for those who propose to accept the divine mandate to lead the lives of men, to demonstrate in terms that all must accept that religion is a necessity. This done will usher in a new day of revival. Unimagined spiritual resources will be released. The value of a heroic challenge to our giving, if accepted, will be worth to the Church all it costs, without considering the objective for which it is given. If men are right with God on the money question the chances are good that they will be right all around. If they are wrong on this, it is mighty hard to be right in the rest of life. The money test of Jesus is as real today as when first spoken.

There is a call in stewardship that we dare not disregard any longer. There are many good plans for giving, for instance, it is hard to understand how any one can cultivate the grace of liberality and give less than the tithe. But this is a minimum standard. Some argue about tithing, not those who practice it, however. When we come to view our religion as a necessity in our giving, we accept a principle that goes beyond any plan of minimums. It vitally affects the whole life.

The half cent mentioned above that produces a four hundred dollar salary increase for every one of our six thousand ministers, has in it great resources both material and moral for the kingdom. It would place the preacher at the front as a leader and free him from a thousand troubling anxieties. Large numbers of churches could take on a full time ministry and have a real chance to live and serve. Ministers who have been driven out of the pulpit could be called back and those whose time and strength have been divided could be claimed wholly for God. Many dying churches would be revived by such an infusion of new blood. There would be born a new conviction in preaching and a much greater loyalty to the ministry.

We Are Well Able and We Will

Our resources are more than enough for such an unheard of gain. If we understand how such giving will strengthen the church, redeem the world and develop our own souls, it is nothing short of criminal before God and the needs of men to refuse. But even the giving that will produce such results as just seen does not bring the spending for God up to the place occupied by what we spend for our necessities. We will have to multiply our giving many times before we can cease to apologize for it. How woefully lax we have been and how inadequately we have occupied the field God expected us to cultivate! A great new day is yet ahead, to be brought in by loyalty to the scripture in our giving to God.

Unredeemed America

By F. W. BURNHAM

This address by the President of the American Christian Missionary Society in the 70th annual convention of that organization, October, 1919, was one of the outstanding events in a history-making week. The spirit and power, and many of the words of it, have made a profound impression in some of the greatest state conferences of the Interchurch World Movement which were led by Mr. Burnham. On the eve of the Interchurch Financial Campaign, which begins April 25, and culminates May 2, the annual Home Mission day of the Disciples of Christ, we cannot do better than ponder well this message of Christian statesmanship.

CHRISTIAN civilization has not yet arrived. We are still in the age of elementals. The world is slowly emerging from the reign of brute force and savagery, augmented by scientific discovery and national efficiency. But, through the fires of our wrath and the smoke of our torment, there is discernible the assembling in the world of those governing forces of righteousness and justice which augur new eras of history. Swift transitions are possible, while the world is in the re-making, if elemental forces are laid hold of. The war has not made a better world; but it has brought us a new world which may be made better than the old.

Our first task is with our own beloved land. She needs redemption, and today is the day of opportunity. Much surface work has been done and enough beneath the surface to show the strength and quality of her fertile soil. The coming of prohibition has removed obstacles which seemed insurmountable, liberated half the race, and released resources of life and of money incalculable; but all the roots of life have not yet been reached; only a better way has been cleared for reaching them.

For clearness of thought it may be well to consider, in order, some of the phases of our American life which yet need the redemption which only the gospel of Christ can bring.

Social and Industrial

First, our social and industrial life needs redemption. The Cleveland riot of May 1, 1919, the disturbances of like character in a number of other American cities on that day, and the subsequent bomb outrages were the partial result of propaganda for an industrial revolution. The Seattle strike, the Winnipeg strike which tied up the city, entailing great suffering and resulting ultimately in a riot which threatened the stability of the civic government itself; the nation-wide strike of steel workers; the Washington, Chicago, Omaha and Oklahoma race riots; the lynchings in various quarters; these internal disturbances which must make America appear to the rest of the world as bad as Russia seems to us, all show a state of mind in which injustice, intolerance and unrighteousness are rife. No socialistic panaceas nor programs for shifting the hand which holds the lash can cure the ill of which these are the symptoms.

The present high cost of living which seems to result from everyone placing upon everything which he creates or handles all the additional charge which he thinks it will stand, until the price is maddening to the consumer—this on the one hand, and on the other, an extravagance in spending, on the part of rich and poor alike, hitherto unparalleled, indicate a spirit of recklessness and disregard of consequence to others and to the future from which we must save ourselves.

For this insane social and industrial order of things Christianity holds the only cure. Referring to proffered solutions of the industrial situation the New Republic said recently:

> "A sensible person will not be dogmatic about any of them. But he will insist that what lies at the bottom of all of them is a strong sense that in some combination of collective action and consent, with expert finding of facts, lies the hope of industrial regeneration. He will insist too that the basis of civil order depends not upon the application of some particular plan at some particular place, nor even on the application of a principle in a particular crisis; *but in a temper of mind* capable of convincing the bulk of the community that men are examining the facts and urgently trying to invent methods of dealing with them."

But it is just "the temper of mind", necessary to sane procedure, which almost nowhere now obtains. That "temper of mind" is not induced by much of the material in the New Republic itself; nor by the leaders on either side of the present struggle. It is "temper of mind" with which the gospel deals and it will not be until men have lost the present frenzy and heard again the "still small voice" of the Spirit of God, that they will find the "temper of mind" which is capable of working out and making applicable, measures for industrial peace, justice and democracy.

It is the time for the Church to exert her Christian power of sanity, calmness, and good will and to preach the unity of humanity. It is an hour for the preaching and the practice, of the fundamental Christian virtues.

Sources of Public Thought

Second, the sources of public thought in America need redemption. I do not refer primarily to the public schools, though these fountains must be kept pure; but to those other sources of public information and opinion which, for adult life, more than all else shape the thought and determination of the people, chief of which are the magazines and the daily papers. Most of our people leave the public schools while yet in the teen-age, before much constructive thinking has taken shape. The pulpit and the platform and the printed book wield a considerable influence among the more thoughtful and discerning; but for the vast majority of people the ideas and ideals which find utterance in the daily newspaper give form and substance to their thinking.

Certainly we believe in the freedom of the press and we bring no railing accusation against the better type of journalism with which our land is blessed. But I think there is no gainsaying the fact that there is a considerable portion of American journalism which is yet of the jungle. Its plan is to win by tooth and claw. Party loyalty plays up the news in the interest of party programs. The person or the policy out of favor is given no chance for a fair and impartial hearing. The purpose of such papers would seem to be not to disseminate the news, that is to propagate the truth; but

to give forth the news so colored as to advantage party or personal interest. In these days of big business, also, one is sometimes compelled to wonder how much of that which is given out as substantial editorial judgment, on behalf of the public welfare, is really the measured portion administered to the "public patient" because interests higher up think that is what the patient needs.

The menace of a press controlled is at once apparent. It is said that before the coming of the war of 1914 at least a dozen of the greatest metropolitan newspapers of Germany were owned or controlled by the Krupp Gun Works. It was by such a debauchery of the sources of public thought that the German people were led to their ruin.

It is not my purpose to say that the Church should buy up or control the public press; for I am not at all sure that such a course, if it were possible, would be for the public good. Truth compels us to admit that some of the so-called "church papers" are the worst offenders against the innocent. But what I am saying is that, somehow, through home and school and church, the gospel of Jesus must get itself so incorporated into the young life of the nation and into human institutions and organizations that, in the future, these sources of public thought shall be unswervingly dominated by His invincible righteousness.

Organized Religion

Third, organized religion in America needs redemption. It seems strange to make this statement about religion itself; but my emphasis is upon *organized* religion, and one needs but to read any one of the four Gospels to observe that it was against the *organized* religion of His day that Jesus waged His unrelenting warfare; and that it was just that issue which brought His tragic death. Organized religion, like organized government, does not like reform in the direction of liberty. It is essentially conservative. It hates reformers and redeemers, and yet, the race must be redeemed from its tyranny; for in that direction lies salvation.

A letter received not long since puts the case concretely. This letter is from a business man in Dexter, Kansas. It is addressed to one Chas. F. Horner, a Chautauqua superintendent of Kansas City, Missouri. By Mr. Horner it was sent to Keith Vawter, of Cedar Rapids, Iowa, because Mr. Vawter is one of the managers of the Redpath-Vawter Chautauqua system; and by Mr. Vawter, because he is a member of the Board of Trustees of the American Christian Missionary Society, it was sent to me. It reads as follows:

Dear Sir:

Our community has a serious religious and social problem to solve and some of our men suggested that you might be able to put us in touch with the right man or people to help us.

We have a town of 500, with a large surrounding territory. We have five church societies, four church buildings, but not a single pastor, resident or otherwise, and not a social organization of any kind in action, if the lodges, such as the Masonic, I. O. O. F., be exeepted.

Church federation has been attempted but the division superintendents and Presbyters eame along to oppose and kill off sueh efforts.

It is believed that $1,500 or more could be raised to support a preacher or social director, and that the school building (we have a very fine high school building) could be used for a religious and social center.

It was suggested that we try to work outside the regular religious organization, and as secretary of two local Chautauqua Associations, I was asked to write you about the matter.

Here is a town, typical in a measure, of perhaps ten thousand others in the United States and Canada, in which organized religion is making religious life and culture impossible. Five church societies divide the community into hostile camps and mutually nullify each others' efforts. Four church buildings, erected by the devotion and the sacrificial gifts of Christian people, stand stark and empty pointing their spires toward Heaven but denying the very Lord in whose name they were built. Meanwhile the young people go to the dances and the moving picture shows, and earnest business men, whose hearts yearn over the situation and who wish to see their children brought up in the nurture and admonition of the Lord, propose to underwrite the salary of a social-religious work director and secure permission to use the high school building in order that their town, bereft of religious instruction and of divine worship because of organized religion, may have in it the teaching and the influence of the Christ who died that the race might be redeemed! Future generations will wonder at the stupidity of such a situation. Somebody is responsible for it now. Jesus said to people who were responsible for conditions scarcely worse in His own day: "Woe unto you, Scribes and Pharisees, hypocrites! you shut up the Kingdom of God against men; for you neither go in yourselves nor do you permit those who want to go in to enter." (Matt. 23:13.)

If every one of these four church buildings in Dexter, Kansas, could be burned to the ground simultaneously and the town thereby led to a new start with one community church, it would be better off. But how much better still, if one of these buildings were transformed into a public library, another into a gymnasium and the other two put together in one united church with a competent pastor in charge who might shepherd the entire community.

It is to be noted from the letter that what keeps this from being accomplished is some outside influence of organized religion. It seems altogether probable that if this community and thousands of others like it, could be left absolutely free, with the open Bible and under the guidance of the Holy Spirit, to work out their own religious destiny without any tinkering whatever from the outside by bishop, superintendent, evangelist or editors of church papers, they would get together in their religious work and worship, and their doing so would be pleasing to God and in harmony with His revealed will. The fathers of this Restoration Movement did so in the past. They had neither editors nor secretaries to tell them what they had to believe or practice. They abandoned all such guidance and committed themselves wholly to the Word of God and to the abundance of His grace. If we rejoice in the liberty which they brought to us, why should we deny it to others?

Organized religion needs redemption. Christian unity cannot be forced, but if men will open the floodgates of Christian liberty the incoming tide will lift everything that floats.

During the period of mobilization and of war the inconsistency and futility of our denominational divisions stood out so glaringly that there arose a wave of public sentiment in favor of Christian unity. But with the close of the war and the almost simultaneous gathering of great sums of money by the several leading religious bodies of America there seems to have set in a decided backwash of denominationalism. Unless, now, something is done to maintain and even to increase the clarity of vision which came in the war period, regarding the need for unity, the latter state will be worse than the former. It is the hope that the actual survey of conditions on the fields, at home and abroad, being unitedly carried on under the Interchurch World Movement, revealing conditions in the home land like the one above cited, and making absolutely imperative some endeavor toward solution, will help to stem this backward tide and to turn it again toward unity.

Neglected Areas

Fourth, there are neglected areas in America which need redemption.

(1) Cities

Our great cities are at once the challenge and the rebuke of the churches; for many of them the most densely crowded and needy sections have been practically deserted by the Protestant Church. A survey not long since, in one of our great cities, revealed the fact that while on its principal boulevard there were five churches within a stone's throw of one another, each costing from one hundred thousand to a quarter of a million dollars, in another portion of the city there was an area containing thirty-five thousand people in which there was no Protestant church whatever. The reason is obvious. In our competitive system it paid to build churches among the rich and well-to-do, because there would be self-support and ample contributions to organized agencies, while in the other section, among the poor, the kind of people to whom Jesus Himself belonged, a church would be a liability rather than an asset. But no land can ever be redeemed by such a process. One of the tasks before American Christianity is first the removal of these blind spots from her eyes, by taking knowledge of the conditions, and then courageous, persistent cooperative effort to remove the scandal and to meet the need.

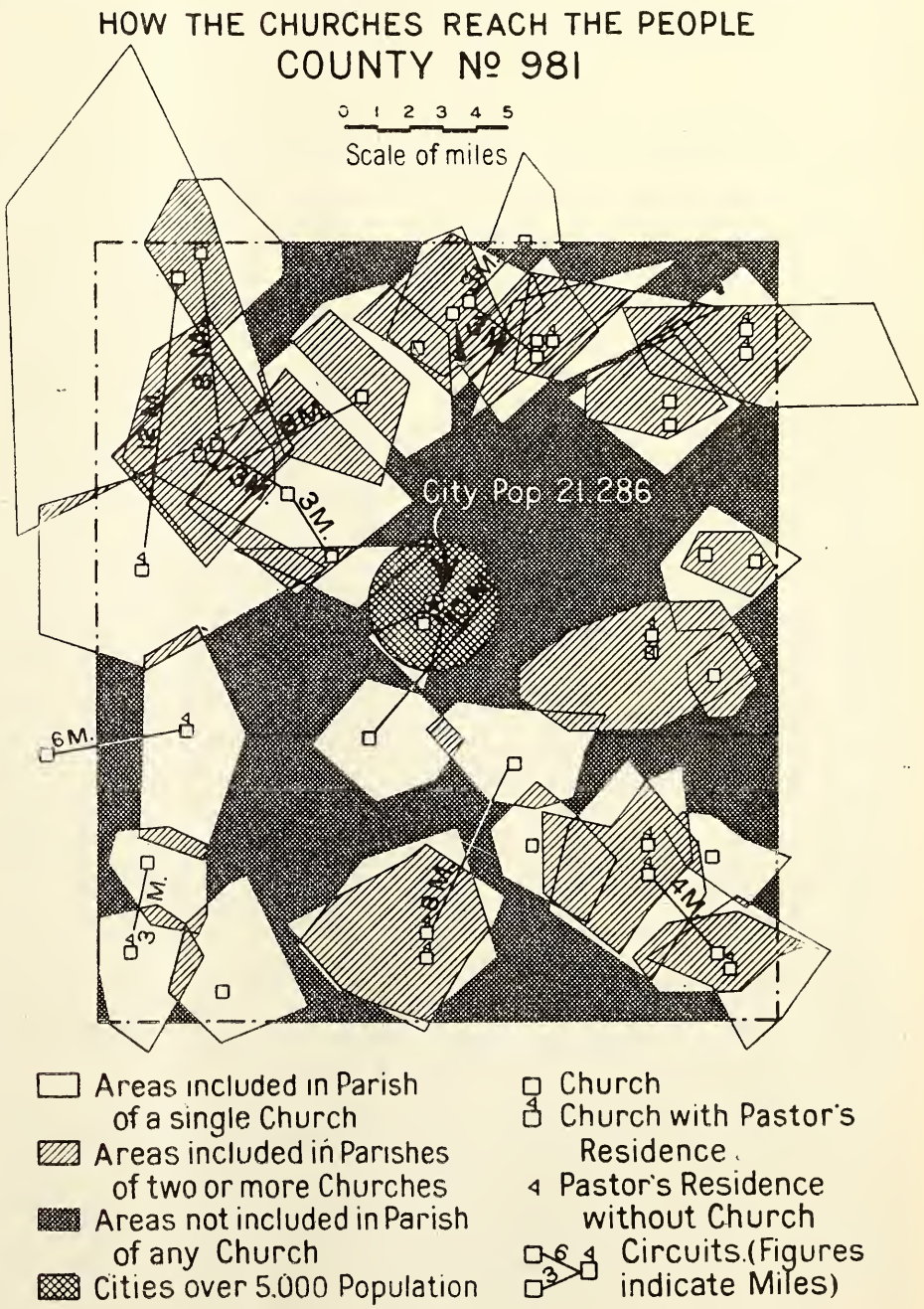
(2) Miners and Loggers

The miners and the woodsmen constitute neglected groups who must be reached if America is to be redeemed. The splendid work which Ray Manley has been doing among the miners of the coke regions of Western Pennsylvania, and similar work by others, is just enough to throw the flashlight upon the possibilities of redemptive service among these sons of toil if the Church would awaken to that task. Dr. Worth M. Tippy has been writing and speaking most searchingly about the results of his visit to the lumber camps of the Northwest. Here he found sixty thousand men practically as devoid of Christian teaching and religious influence as if they lived in the heart of Africa. Among them, he says, he found the most outspoken and daring radicalism anywhere to be found in America. The building of churches in their midst is next to impossible. The ordinary type of religious work is not feasible because the camps are constantly shifting, and yet these men must not longer be neglected by the Church.

That they are amenable to the gospel, when it is taken to them, is demonstrated by the results in the few cases where the effort has been made. More courageous or dramatic witnessing for the power of the gospel could scarcely be found than that shown by converted lumberjacks in some of these camps. Our own brother, C. M. Patelle, now a junior student in Eugene Bible University, Eugene, Oregon, is an illustration of this truth. He himself was a lumberjack from boyhood. He rose from the ranks by efficiency and physical prowess until he held the position of Hook Tenter—the virtual boss of a camp—in the Skagit River region, Washington. This position can be held continuously only by one being able to lick any other man in camp. Mr. Patelle is now preparing himself for the ministry of the gospel with the hope of going back to the men among whom he labored and of bringing to them the light and the peaceableness of the glorious gospel of Christ.

(3) Pioneers

The open prairies and the mountain regions of our frontier states and provinces constitute a neglected area in America. Here dwell the scattered and isolated pioneers, the vanguard of civilization, upon whose lonely labors the course of em-



A Sample County Survey of the Interchurch World Movement

pire depends. "The pioneer," B. A. Abbott says, "pushes the long, long trail of human progress a little further into the realms of the unknown and untried. He does not need our pity; his life is one of exhilaration; every morning is new, every day a march nearer the desired goal of humanity; he opens up all the new lands, he sees the mountains and the rivers first in their primitive beauty, with the wonder, mystery and glory of the old eternal radiance clinging about them; he leads humanity on; he is the man of the morning; he gives life all its new horizons; he pushes out beyond the commonplace; he keeps the world young and the wonder spirit alive."

Perhaps it is true he does not need our pity; but he does need and he deserves our fellowship in the gospel and he yearns for it. We have seen the tears of joy of some of them, who, for the first time in years, gathered with a little company, in a far provincial convention, to greet those with like precious faith whose comradeship they have missed so much since they left the old home back in the central states and struck out upon the new trail. And as they need us, we need them. We cannot go on toward the fullness of the Kingdom without them. Now that they have broken the trail and made the roads we must send after them the heralds of the gospel, who, by modern means of transportation, will hunt them out and visit their frontier homes, bringing them the consolations of the gospel and binding them together into the fellowship of faith.

Some years ago, when the Canadian Pacific Railroad was first being projected through the region of which Saskatoon, Saskatchewan, is now the center, a frontier Bishop of the Angelican Church, who saw in glowing vision the coming of the pioneers who would people those vast prairies and build villages, towns and cities along the line of the proposed railroad, went back to the mother country, where, in church and in college and in home, he pled for the means of support and for the young men who would come out and join the pioneers and plant the Anglican faith across the province. He secured fifty young men who came on the promise of a salary of $50 per month, a pony, a tent and tent equipment. These young ministers were placed, one by one, across the prairies in the places where the railroad company indicated there would be stations. They had no congregations to preach to; no chapels to preach in; nothing but the interminable prairies, and each his own tent and the pony. But the pioneers were beginning to come and each minister was instructed to pitch his tent, take his pony and ride across the prairies in search of dugouts and of pioneers; to minister to everyone whom he found; to preach the gospel; help the laborer; heal the sick; and invite men to help found the Kingdom of God. They endured untold hardships; one of them froze to death; but they stayed, and today fifty Anglican chapels dot the landscape where winds that railway across the plains.

(4) American Indians

There are more than *three hundred thousand American Indians* in the United States. It is reported that some sixty thousand of them are as pagan as their ancestors were before the white man came. Toward these first Americans we have a primary obligation. We are the possessors of their land. We took it because we could, on the pretext that we would make better use of it than they. In return we reduced them to a state of dependency and made them wards of the government. If we have attempted education among them it has been the white-man's type and not adapted to their needs. Since we ceased to fear them we have ignored or forgotten them. They are of interest to the tourist as adding a touch of color and of romance to a trip through the Western states. The religious statistics are 28 per cent Roman Catholic adherents, 19 per cent Protestant adherents, 20 per cent children under ten years, neither, and 33 per cent neglected.

The early Christian fathers in this country took seriously the obligation to spread the gospel among the aboriginal tribes. We find this purpose written in the charters of most of the early colonies. The names of many of these missionaries linger attached to towns or rivers or mountains long after their labors have been forgotten. Yet their work was attended with success, in some cases with notable success, such as would now thrill us with elation if recorded of today's efforts on the other side of the globe. But where one missionary had been the westward push of the empire brought hundreds of rapacious adventurers and soldiers of fortune, who, without fear of God or man, broke treaties which had been made by their predecessors and deceived and plundered the Indians. Though the methods have changed the end is not yet. President Lincoln said, "If I live, this accursed system of robbery and shame in our treatment of the Indians shall be reformed."

There are notable missions among the Indians today. In some respects the Arapahoe mission of the Protestant Episcopal Church, at Wind River, Wyoming, among a fierce and recalcitrant tribe, is the most notable of them all.

The American Church has a duty to the Indians and America will not be redeemed until this obligation has been redeemed also. Wendell Phillips said, "The Indian race is the one with which the people of the United States have most dread to meet at the Judgment Bar of Almighty God." The Disciples of Christ have an opportunity and a definite appeal to help establish among the Indians of the Northwest, in the Yakima Valley, a work similar to that of the Arapahoe mission, in which the Indians themselves will cooperate.

(5) Negroes

The status of the Negroes in the United States today must be a matter to give grave concern to every thoughtful mind. Since their liberation from slavery the Church has done a good bit for them and they have made wonderful progress. But what has been done only makes imperative the doing of more. The Negro race must be redeemed. But the Church has also a serious duty to create among both Negroes and the white population a better understanding and a kindlier spirit on the part of each race toward the other. It remains for Christianity in this good land of ours to demonstrate whether two races can live in the same country without strife which will ultimately lead to the extinction or subjugation of one of them. This is not a political issue, but one involving the supremacy of Christian principles. The recent shifting of large numbers of Negroes from the south into northern states, made necessary by the demand for unskilled labor during the period of the war, has made this issue more acute; while the military training of the Negro young men and their participation in the great war has helped to develop a type of race consciousness which is of menacing aspect. Here is a task which the Church cannot forget nor neglect nor wash her hands of.

(6) Immigrants

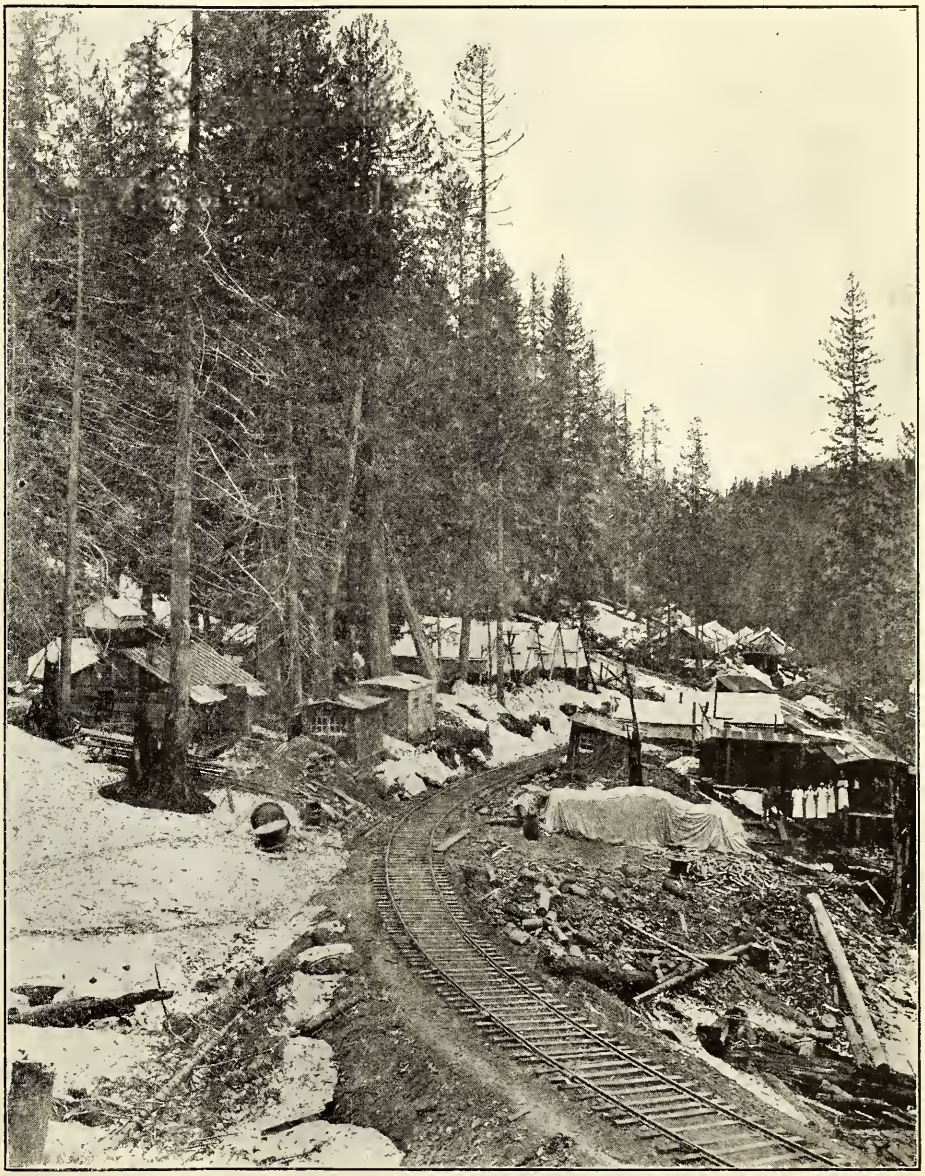
The Immigrants in America constitute a vast neglected portion of our population. The nation has suddenly awakened to a realization of their presence. In the strikes and demonstrations and riots in our cities during recent months the majority of those opposing constituted authority were of alien birth or parentage. In the Cleveland riot those who bore the red flags were nearly all immigrants. In the steel strike the charge is brought by the operators and owners that the ma-

jority of those who went out and who are causing the present disturbances are foreigners. It has even been suggested that they be sent back to the countries from which they came! We need to remember how it happens that they are here. The truth is we sent for them. The agents of our great industrial organizations were sent to Italy and Austria and Hungary and Poland and Russia and other European countries to find the brawn and muscle needed in our great steel factories. Villages over there were almost depopulated or transferred in toto to industrial centers in America. Glowing inducements accompanied our invitations. The Immigrants were promised good wages and freedom and opportunity and all the rich blessings of this land of light and liberty. And when they came, at the rate of almost a million a year, how were these promises fulfilled? We crowded them like cattle into the worst quarters of our great cities; we put them to work amid blazing furnaces twelve hours a day, with a twenty-four hour shift every two weeks. They were compelled to live in most unsanitary quarters where normal childhood and the development of wholesome family life were impossible. Then we turned loose upon them the most wolfish elements of our civilization, until, maddened by mistreatment, plundered and betrayed, and knowing no other means of redress, when some wild Bolshevist comes among them and advises that they strike and join the revolution to overthrow their masters, they fall in behind the red flag. Then we shoot them down, for incipient rebellion must be quelled, and proceed to maintain civic order by force. But for how long?

And what have we done for the immigrant? The Church has done but little and the state less. In this very building, a year or so ago, the Governor of this State, referring to the fact that the German language had been taught in the public schools while no public money had been used to teach English to the immigrants, used words like these: "Henceforth we shall not spend a dollar of public money to teach German to any man's child, but we are going to spend thousands of dollars to teach the English language to these alien neighbors of ours that there may be one flag and one language in this land." His utterance was cheered heartily by a vast throng. The trouble is we are beginning about a quarter of a century too late.

As a people we have touched but the fringe of this problem. We have talked much and done little. You have not given us the funds with which to do. Even now we are only making the first beginnings toward approaching the task in constructive fashion.

A well selected committee, which had been at work a year, submitted to the Des Moines Convention in 1916 a carefully wrought out, constructive policy for our guidance in this immigrant work. The events which have intervened have shown no need for change in that policy; but rather, have demonstrated its wisdom. We cannot hope to make progress in dealing with the immigrant situation by relying for leadership upon immigrants themselves who have learned a little of the English language. Only by putting every such piece of work under trained American leadership is measurable success possible. Work like that being done by Frank Butchart in Cleveland, by Ray Manley in Western Pennsylvania, and by Miss Bertha Merrill, first in Chicago and now in New York, is of substantial worth. In these workers we have the beginning of the fulfillment of our ideals. Graduated from our own colleges, with post graduate training in the universities under great social leaders, and, in the case of Mr. Manley, residence abroad in the native lands of the people among whom he works here, this type of leaders, then a social-service program shot through with religious spirit and ideals, with the cooperation and assistance of a nucleus of American Christians; all this planted right in the heart of great centers of immigrant population, this is lifting at the task constructively. And it is to be noted that this type of work has this double advantage: that, while it meets the immigrant at the point of his greatest need, it also enlists and brings into contact with him and his family the culture and



A Lumber Camp in the Northwest—"Remote, Unfriended, Melancholy, Slow"

refinement of our own best Christian lives, and giving to them at first hand a vision of the needs and opportunity for service and the joy of fellowship in worthful human endeavor it lifts at both ends of our social problems.

Conclusion

The redemption of America is a vast far-reaching task. It is a part of God's far greater task of redeeming the world. It cannot be accomplished in a day; but much more can be done than is being done. Our labors can be made cumulative, and they can be multiplied in power and effectiveness if we can secure the harmonious cooperation and unity of effort of the whole Church of Christ in America and then direct that effort into scientifically efficient channels of service. In this war we have seen what a nation can do when all its people and all its resources have been drafted for the accomplishment of a single aim. It yet remains to be seen what the United Church of Christ can accomplish when all her people and all her resources have been definitely concentrated upon the redemption of the world. In his great book on "The Science of Power" Benjamin Kidd has said:

"There is not an existing institution in the world of civilized humanity which cannot be profoundly modified or altered or abolished in a generation. There is no form or order of government or of the dominion of force which cannot be removed out of the world within a generation. There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around him."

The redemption of America is not impossible. It is not an idle dream. It is the will of God. It can and must be done. Its achievement only awaits the fullness of the Church's sacrificial spirit.

At the Cleveland Conference of the Federal Council one of the French Chaplains, who had served all through the great war and had come to America to speak on behalf of French Protestantism, said that when he was called by his church to undertake this mission, after the armistice had been signed, he asked permission to go back and visit once more the front line trenches. The permission was granted, and he went back to the trenches where, for more than four years he had been with his boys of France. He found all up and down those front lines the little white crosses which marked the graves where had fallen his own French boys and the British boys and the Canadian lads and the American youths—miles upon miles of white crosses—and he said it seemed to him as if the "Good Friday Cross" (that is the way he put it, meaning the Cross of Calvary) had been a tree which had bloomed and borne seed and that some wind, like a breath from Heaven, had scattered those seeds, as the maple seeds are scattered in the springtime, all the way from the mountains to the sea, and that these seeds had sprung up and produced the little white crosses all across his native land. Then said he, "Friends of America, what we need is not the white crosses which mark the graves where lie our sacred dead, but the living Cross of Christ planted in the living hearts of our everliving France."

So I say now, what America needs for her redemption, and for her greater share in the redemption of the world, is the planting deep, and yet deeper, in the hearts of the Church of the sacrificial cross of the crucified, but ever-living Christ.

Cincinnati, Ohio.

Prayer is the soul of religion and failure there is not a superficial lack, for the supply of which the spiritual life leisurely can wait. Failure in prayer is the loss of religion itself in the inward and dynamic aspect of fellowship with the eternal.—*Harry Emerson Fosdick.*

Sans Rent, Sans Fuel, Sans Equipment, Sans Clerks, Sans Artificial Light, the Foreign Merchant Brings the Prices of His Wares—Second Hand Clothes and Third Class Foodstuffs—Within the Reach of His Customers

Home Missionary Leadership in Movements Toward Unity

By FINIS L. IDLEMAN

WHAT is the province of the American Society? What functions may it perform for the Disciples? Is it to be a liberating force, or a mechanical automaton?

Whatever the original function the American Society was set to perform, the wisdom of its present administration and the occasion of its just claim upon us for support must rest upon its present adaptation to the needs of the Kingdom. If what it is doing is not changing to meet changing conditions, like all antiquated institutions, it ought to cease and give place to one that will.

Everything that is born of God grows. When it ceases to grow it is no longer serviceable in a divine scheme.

How far we have traveled since 1869! In the meantime religious opinions and practices have been blended and shaded by so many common efforts that the wisdom of religious debate as a means of propaganda has been discarded by all who know the mind of the Spirit. The inevitable results of acquaintance and fellowship have taught us all more of neglected truth, and blended our thinking appreciably. People who have any reason to be known as religious cannot hate their religious neighbors now, for like Charles Lamb, they "cannot hate whom they know." Moreover, we have discovered what was not clear seventy-five years ago, that we can never overtake America's growth in population nor meet her social and spiritual needs by working as separate and disinterested communions. On that program we were losing the battle daily. Encysted wrongs were defiant. The tide of immigrants overwhelmed us, and continental conceptions of the Lord's day, and personal liberty were inundating the whole country. Unless a most vigorous and united Protestantism had begun to grapple with the living issues of unprecedented magnitude the church would have been tragically beaten.

It became the duty, therefore, of the administrators of that sacred trust to advance beyond the original conception and intention of its founders and unite with leaders of other religious bodies similarly entrusted. They were compelled with common zeal to cease the overlapping and overlooking and make an honest attempt to Christianize the total population of the United States, and its possessions. Any other course in the light of modern Christian ethics and strategy would have been suicidal and sinful. It remains a most difficult task even with the utmost cooperation possible. With the present measure of our giving, the Disciples of Christ have a hundredfold more work than they can do if they accept the mere allotment of unoccupied territory mutually agreed upon as their area of responsibility. How unchristian and blunderingly fatal it is for us then to multiply struggling and competing churches in already overoccupied fields.

The American Society, by virtue of its priority among us in organized missionary activity, is set for the mutual interpretation of the movements of the Kingdom to the Disciples. We have no other general agency that can do that essential piece of work. When the American Society fails to do one or both of these services, it leaves us detached from the total body of Christ in America, and most pitifully impoverished. It must interpret us to the total Christian fellowship. That interpretation must be one of passion, not of pride. No Christian body has anything to be proud of in the light of the unevangelized world, and when it does boast it becomes doubly despicable. The passionate yearning for the unity of the church must respect the fact that there is a Christian constituency to be united. The mother society among us may always be correct in pleading for unity, as a true interpretation of the Disciples of Christ. It will always be incorrect if it proceeds to do it dogmatically. That passion must be seen in practice. Wherever the American Society can cooperate with similar societies of other communions, it is bound to do it or misinterpret the people who support it. To preach union and deny it in participation, is to shut the door to any thoughtful hearing.

What if God should take our plea for unity after a hundred years, and give it to a fellowship whom we have called "sectarian"? It is better not to have had the truth than to hold it in lovelessness. The American Society, through its opportunity for fellowship, its unique privilege of cultivating the character of our ministry and through the actual practice of vital unity in the fields to be occupied, stands pre-eminently charged with the solemn obligations to interpret the living truth of the oneness of the church to divided Protestantism in such fashion as to make that truth winsome and compelling.

Likewise this society must interpret the Kingdom to the Disciples. The forward movements that look toward the enlargement and unification of the cause of Christ should find here a ready medium of communication. Its officers should be among the first to sense the movements that enfold possibilities of realizing the prayer of Jesus, and to interpret this to our ministry. It would be most derelict of them if a single conference looking toward the unity of the church, or the Christian conquest of America, were to be held without their participation. Else we shall be led by blind men, and fall into the ditch of doomed sectarianism. Our isolation is always our peril. Few are privileged to have first-hand information about the new heart-throbs of the church universal, and our qualified representatives who may be both free to attend and to disseminate the spirit of such movements are most surely obligated to do it. To have leaders of any other type is spiritual disaster. We do not need parrots but prophets. We have contribution to make to the world, and the agency which may so help, or hinder, that contribution is the American Society. Rather than limit and heckle its leaders in their privilege of widened fellowship and of widening ours, we should pray daily that they may have the visions of seers to see the way God is moving in the midst of His people and the courage to follow after.

Central Church, New York City.

Christ is Love,
I often say those words
Of such profound simplicity,
And yet I drift
Tossed by the veering winds of life,
Afraid to rise,
And trust myself to Him.

VERA HUNT, in *The Churchman.*

The City Problem of the Church

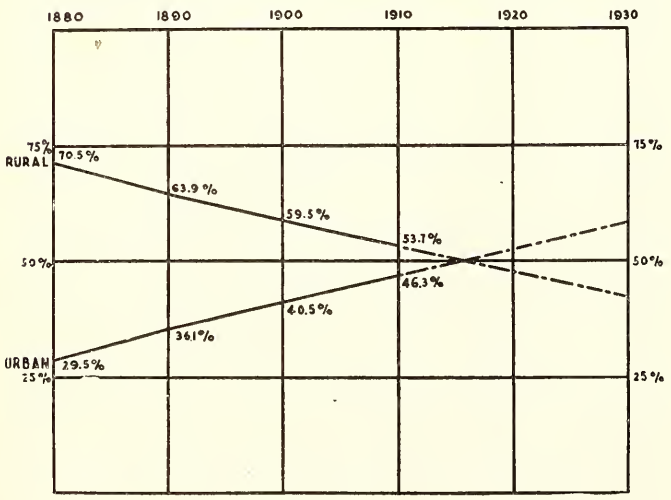
By MAXWELL HALL

City Survey Division, Interchurch World Movement

AMERICA is steadily becoming a nation of city people. Once it was a land of country folk. The rural districts were dominant. As the decades have passed, however, the cities have become larger and more numerous. During the first decade of the twentieth century the urban population increased nearly five times as rapidly as the rural population and its influence has increased in proportion. With the growth of the cities there is developing what may be called a city race, which promises to differ physically, mentally, socially and spiritually from the rural race of the present and the past. The question may be asked, what part is the church of Jesus Christ to have in this development.

This movement of the people into the centers of population was marked during the period of the war by an event which occurred so quietly that it was not recorded in the newspapers at all. And yet it was an event of more importance and carried with it a greater significance for the future of America's life, than any other single incident during those eventful days. With each succeeding census it has been evident that the proportion of persons living in urban communities, as compared with the total population, has been increasing. To refer to Chart I, the line representing the urban population has been rising. This means, of course, that the line which represents rural population has been falling. In 1910, it is seen, these

RELATIVE INCREASE OF URBAN AND DECREASE OF RURAL POPULATION IN THE UNITED STATES FROM 1880 TO 1930



BROKEN LINES DENOTE EXTENSIONS
Computed From Decennial U.S. Census

CHART NO. I

lines were approaching one another, from the best estimates that we have been able to secure, it is evident that these lines crossed during the period of the war.

In other words, America has become, once and for all time, a nation with the majority of its population living in the city environment. The country boy who has been carrying the flag through the decades of the past, has handed it to the city boy, who will carry it down through the aeons of the future. This is a fact of the very greatest importance for the future of our national life, and it stands as a challenge to our city churches. If America is to be Christianized, the church must learn how to lead those who live in the city to the Son of God.

The change from the rural to the city environment has had a very decided effect upon social and religious institutions. The great basic institutions of society, as they enter the city life, have been undergoing a change which can be readily seen. The fundamental institution of society is the family, and the effect upon the family of the change to a city environment is very marked. It is a far call from the cottage on the hill to the apartment on the avenue, or from the elegant country home to the mansion on the boulevard. As the family enters the city environment, there is almost a complete change in the family life. The habits are different; the atmosphere changes; the very relations of the members of the family to one another are altered. It is difficult to overestimate the effect upon society of this change in the family.

Next to the family the institution of prime importance to the moral and spiritual life of the race is the church, and the difference between the successful rural church and the successful city church is just as great as the difference between the typical rural family and the typical city family. The connection between the success and failure of the Protestant church on the one hand, and the size of the city, on the other hand, is very significant. The accompanying chart (Chart II) shows very clearly that as the city has grown larger, the proportion of the Protestant membership to the total population has grown smaller. Of course, there is more than one explanation for this fact, but no explanation is sufficient to enable the church to escape the charge that it has failed to keep step with the growth of the city.

The First Ward in the city of Chicago, and Old Boston, are typical illustrations of the effect of the failure of the church to minister effectively to the congested districts of our large cities, and many of our smaller cities can show typical illustrations of the failure of the church to meet its responsibility.

The American city is of recent origin and rapid growth, facts which are graphically set forth on Charts III and IV. In 1800 there were only six cities in the United States with a population of 8,000 and over, and the total population of these cities combined was less than the population of Columbus, Ohio, today. In 1910 there were 778 cities in this country with a population of 8,000 and over and they had a total population of nearly thirty-six million. Their number and size, of course, is steadily increasing.

There are three processes which work together to build up the population of the cities; namely, rural emigration, by which is meant the movement of those who have lived in the rural districts of America into the cities; alien immigration, or the movement of people from other lands into the cities of our own land; and the birth rate.

Corresponding to these three processes, there are three groups which make up the population of the city. First, the rural emigrant; second, the alien immigrant; third, the in-

digenous city folk. The problem of the city church, as distinguished from the rural church then is not so much a spiritual or a social problem, as a psychological one, for that which differentiates these groups from one another is the fact that their childhood was spent in a different environment. They think in different terms; the landscape of their thought is different landscape.

The Protestant church is largely the property and the product of the rural emigrant. Most of the members of the Protestant churches in our cities have come from rural districts. A show of hands in almost any Protestant church in any city will show that this is true. The proportion of ministers who have come from rural districts is still larger. As a result, the traditions of our city churches are rural traditions. The appeal is to the rural mind. Their message is spoken in the vocabulary of rural America: for this reason it is unintelligible and unattractive to those who have come from other lands and also to those born and reared in the city environment. If you will listen to the average sermon from the majority of our city pulpits, you will notice that most of the illustrations are from rural life. The language is that of the rural community. The viewpoint is one familiar chiefly to the rural mind. Such a sermon, of course, is interesting to most of the officers of the church and the members, because it takes them back to their childhood, but it does not appeal to the young men and women whose childhood has been spent almost exclusively in the city environment.

The alien immigrant presents to the city church a magnificent evangelistic opportunity, but if the church expects to attract him it must keep in mind the background of his thought. His traditions, his customs, his standards and ideals have not only been very different from our own, but are just as decidedly different from most of his fellow immigrants.

The conduct of the church toward the stranger in our midst has been very curious indeed. Instead of looking upon his presence as an opportunity, and approaching him with sympathy, the city church has been disposed to look upon him as a menace and to flee from his presence as from a pestilence. All over this country we have imposing monuments to the stupidity of the church in this direction, large empty buildings which once housed active churches, but which now stand with windows broken and doors boarded up, bearing witness to the fact that these churches were unwilling to undertake seriously to make disciples of all nations, when these nations were brought to their very doors. In New York City alone sixty-eight Protestant churches have been abandoned within the last twenty years, while only twenty-four churches have been built, sixteen of which were for Negro congregations. This policy of the church toward the alien immigrant must change, or its effect upon the growth and prosperity of Protestant Christianity in America will be disastrous. Fortunately it has changed and is changing in some places, but there is still much to be done.

There is a third group which differs decidedly from the other two and which we may call the indigenous city folk, those who have spent their childhood in the city environment. This difference may not appear at once, for many of them are the children of the first and second generations of those who have come from the rural districts of America or from other lands. But the difference is a real one. To demonstrate this let parents who spent their childhood in rural districts, but whose children have spent their childhood in the city environment, compare their own attitude and viewpoint toward life in general when they were children with the attitude and viewpoint of their own children today, and the difference will appear at once.

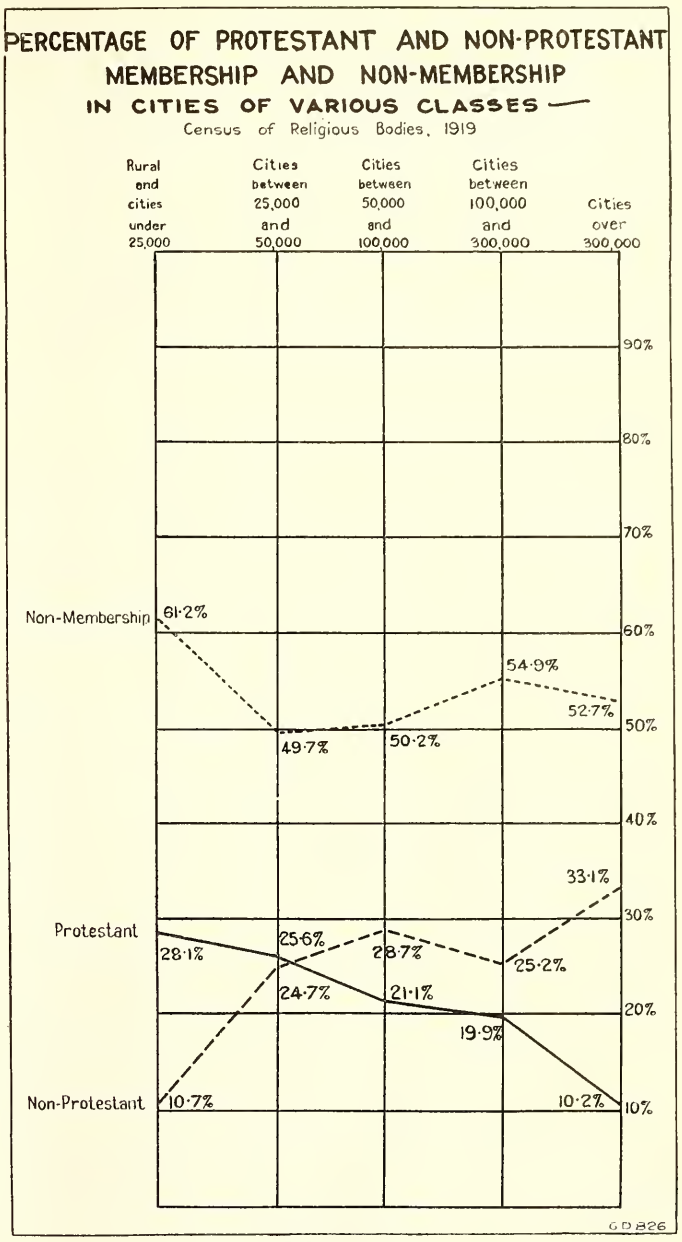


CHART NO. II

These indigenous city folks are destined to be the dominant group in our city life and, consequently, the dominant group in the life of the nation. It is of the very utmost importance that the church shall reach and shape the lives of these people. A rural church, with a rural message and rural methods, will never reach them, but they can be reached, even though it may not be as easy as it was in the open country.

The environment of the city is not so conducive to religion. The country boy and his sister live in the midst of an environment which irresistibly declares the glory of God. The meadows and the woodland, the songbirds and the wild flowers, the grain from the field and the fruit from the orchard, are constantly reminding them that God is the Creator of all things and that he loves His children and provides for all their needs. But what does the child of the city street see to remind him of God's presence in this world? His environment is the handiwork of men. The wonders of the city are marvels of engineering and finance. About all that he sees of nature is in the sky above, but the clouds and the stars are so far away, and

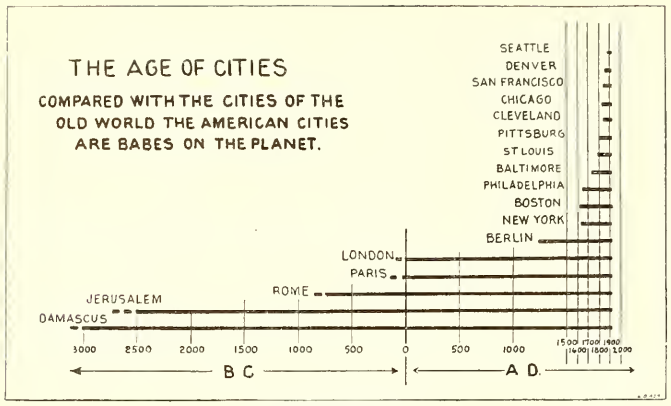


CHART NO. III

the tall buildings so close at hand that he does not see the picture for the frame. No wonder we have Sunday schools of atheism on the lower East Side of New York. The church must take the Bible, which has largely a rural setting, and so interpret its message, that the city child will learn to see that the principles of Christianity which the Bible brings to him will help him more than anything else to solve the problems which confront him day by day.

There are a number of conditions peculiar to the city which conspire to make the distinctive tasks of the city church exceptionally difficult. The family life is changed. Church members who move into the city have a tendency to break away from the traditions of the past as they enter the city life. The individual is submerged. The alien who is present in large numbers is wholly unfamiliar with the method and the viewpoint of the Protestant church. There are congested areas and segregated districts. Industry creates class distinction. The well-to-do people who are able to finance the large churches are often far removed from the more densely populated sections where the church is greatly needed, and the downtown church, while surrounded by large business enterprises is often quite a distance from the homes of most of the people of all classes. Such conditions as these, and others like them, make the problem which confronts the church in the city peculiarly acute and makes it absolutely necessary for the church to adapt its work to meet the conditions which it has to face.

In every large city there are different types of churches, depending on the location and the character of the people to be ministered unto. There is the downtown church,—the Polyglot church,—the suburban church, the industrial church. No two churches are exactly alike. No two should have precisely the same program, because no two communities are identical, and no two groups of people should have exactly the same type of ministry.

It is imperative that the church should adapt its methods and message to its environment. Otherwise it will become extinct, just as prehistoric animals like the Dodo bird became extinct when they were unable to adapt themselves to their surroundings. This may seem to be a very difficult task, but the hopeful thing about it all is that a goodly number of churches have shown not only the disposition, but the ability to minister effectively to the community in which they are situated. Such churches become great unifying forces uniting people in the spirit of brotherhood, which goes far toward solving their most serious problems.

It is essential that the local churches shall make this adaptation; that they shall construct buildings and provide equipment adapted to service, not merely to services; that they shall proclaim the gospel message in the language of the city and employ methods which are suitable to the needs of those to whom they minister. It is also necessary that the religious body as a whole shall be disposed to adapt its program to meet the city conditions instead of forcing the city churches to conform to the program which is suitable only to the rural congregations, which in most communions are in the majority. It must not only give to the city church a large measure of freedom, but it must help its churches in any given city, to construct a program which will enable them to render the service that is needed.

It is becoming increasingly evident that if the Protestant churches are to continue as a vital force in the city life, they must learn the lesson of cooperation rather than competition. They must present a united front to the forces which are opposed to the principles and the life for which the church stands, and combine their efforts to build on earth cities of our God.

There are three things which a successful city church must do. It must study its environment to find out what sort of conditions exist and what kind of people live in the community in which it is located. It must re-examine its methods in order to determine to what extent they are suited to meet the existing conditions and the people whom it is to serve, and then it must adapt its ministry, remembering that it is not the business of the church to build itself up out of the community, but to build up the community out of its own life.

The Interchurch World Movement through the City Survey proposes to assist the churches to do these three essential things. The block survey when completed will enable each church in the city by a glance at the maps, to see in just what sort of a community it is situated. The household survey among other things will reveal in detail the relation of each person in the community to the church. The church survey will provide a method for the church to make an exhaustive self-examination and help it to see to what extent it is fulfilling its mission. As results are published, it will reveal how various churches are dealing with the city problem. This will be of incalculable value for there are few problems which any church confronts that some church has not dealt with successfully. Other special surveys will set forth in graphic form social and industrial conditions that the churches may more fully know their task both individually and collectively.

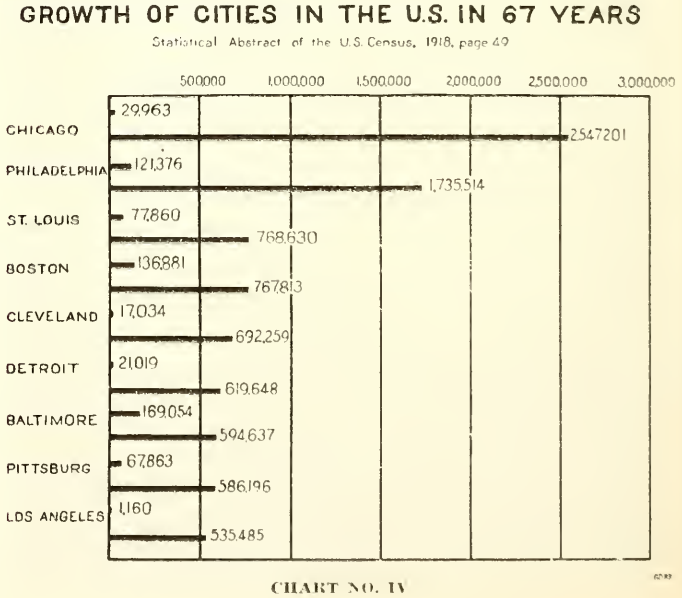


CHART NO. IV

If the Church of Christ will only follow the example of its Lord, who adapted both His message and His methods to suit the needs of those to whom he ministered, whether in Galilee or Jerusalem, it will discover that the gospel is the power of God unto the salvation of the city no less than of the town or country.

As Jesus sat on the brow of Olivet and looked out through His tears over the metropolis of His nation, He voiced His passionate interest in the city problem of His day and when He sent His apostles forth as witnesses He bade them begin in Jerusalem. We cannot doubt that His interest in the city is just as great today as it was then, and that He will bless abundantly the church that undertakes with vigor and determination the task of bringing the city into subjection to His will.

The Call of the City

By EDGAR DeWITT JONES

"Faint and far, like a thing of dreams,
With palace and mart and spire,
With the tread of a million hurrying feet,
With hope and regret and desire—
The city lies and it calls with a voice
That touches men's souls with fire."

ALL the world is the field for Christian conquest, and in order to show the dire need of one area for the gospel, it is not necessary to ignore or belittle any other. Country and city, island and continent, village and metropolis are on an equal footing in the sense that wherever man is, there also is the necessity for his spiritual rebirth. Yet withal, some sections of the world-field are by the very nature of the case more pivotal and more pressing in importance than other sections. Thus the twentieth century city is at once the most baffling and inviting, the most complex and strategic—in truth the most challenging of objectives for the propagation and triumph of the Christian order.

The call of the city is the call of "much people." The multitudes, the masses, the crowds, the throngs are there in seething, tumultuous tides. It was the sight of the multitude that touched the heart of Jesus and moved Him with compassion, and nowhere else is the spectacle of shepherdless sheep on so colossal a scale or the appeal so poignant to the shepherd heart as in the populous centers. "Much people" may weary us exceedingly and life in a city apartment may be "flat" enough, but it was for the people and not for trees, flowers, murmuring brooks and lovely meadows that Jesus suffered and died. The people, rich and poor, good and bad, weak and strong, noble and depraved, young and old—the people in vast numbers are in the great cities of the land and they continue to move cityward in ceaseless swollen streams, coming from village, from farm, from everywhere, to win or lose in the battle for life and love amid the roar of traffic, the smoke and the grime.

The mighty currents of commerce and industry flow turgidly through the great cities. All roads lead to the metropolis. The influence of the great city for right or wrong is proverbial. As goes Philadelphia and Pittsburgh, so is Pennsylvania likely to go; as Chicago thinks so is the entire state of Illinois influenced in thought. First century Christianity rightfully gauged the city as the place pivotal and the greatest missionary of the Apostolic group boldly laid siege to Corinth, Antioch, Athens and Ephesus. There is something contagious in the fervor of his vibrant words, "I must see Rome." It is idle to speculate what might have happened had Alexander Campbell planted Bethany College in the heart of New York City instead of in the glorious hill country of West Virginia, but one may be permitted to indulge the fancy that could he have done so the position of the Disciples of Christ, as well as their program, would be more widely understood and accepted, not only throughout the east today, but throughout the country as a whole. It is not quite accurate or fair to call the Disciples of Christ a rural people, but it is a stubborn fact that as a body they have not, save in a few notable cases, made their presence felt appreciably in the large centers. What has been accomplished outstandingly in Kansas City and only a little less so in Des Moines, Louisville and Cleveland, is due to far-seeing, prophetic leadership and superb staying qualities.

The Americanization of the great cities is halted and hindered by the lack of an intelligent, united and aggressive policy on the part of the Christian forces. The foreigner is at our door; the alien at our elbow. In Detroit the non-English-speaking population is very large, numbering: Polish, 120,000; German, 150,000; Belgian, 15,000; Finnish, 2,000; Swedish, 10,000; Hungarian, 28,000; Greek, 8,000; Jewish, 40,000; Armenian, 6,000; Italian, 40,000; Russian, 15,000; Lithuanian, 6,000; Danish, 4,500; Croatian, 3,000; Czecho-Slovak, 15,000. To teach these people English is good, but it is not enough. These peoples have been so often exploited, so cruelly misunderstood that they need an indirect and kindly approach as individuals rather than as "classes" to be closely scrutinized and experimented upon. Justice and mercy as filtered through Christian conduct come more nearly being a panacea for humanity's hurts than anything else.

To be sure the smaller city offers a more delightful field than the congested centers to the Christian layman or minister, but since when has it become the duty of Christian teachers to settle down for life in delightful fields and amidst comfortable surroundings when the call comes to go where there is less comfort but greater need? Finis Idleman's leaving Des Moines and faring forth to New York City to spend the rest of his life ministry was almost as foolhardy as William Carey's going to India, or Dr. Susie Rijnhart's invasion of Tibet. Colonel Roosevelt, in a characteristic letter to his son Archie, with reference to his playing football, advised him not to get smashed in a practice game, if possible, but to be perfectly willing to be smashed completely whenever the real thing was on and the victory of his college team justified it. That is good advice for every worker, every servant of God and humanity. The cities of America challenge leadership in every worthful career to risk being smashed utterly in order to plant the Great Hereafter in the Now.

"Censers are swinging
Over the town;
Censers are swinging,
Look overhead!
Censers are swinging,
Heaven comes down;
City, dead city,
Awake from the dead!"

Central Church, Detroit, Michigan.

The Healing of Africa

By DR. ERNEST B. PEARSON

THE heroes and heroines of many tales are people of superb physique. The purest of blood courses through their veins, making it impossible for a disease germ to find habitation there. They excel in feats of physical strength or win their way by the charm of a beautiful personality.

Here in Congo-land one sees frequently specimens of manhood which might well grace the front page of physical culture magazines; strong men, beneath whose dark, glossy skins the supplest of muscles play; women, erect and perfectly modeled, who, in grace of carriage and ease of movement, might successfully vie with their fairer sisters. It is not of such, however, that I would write, but rather of those whose bodies harbor festive microbes which feast upon the lifeblood until these bodies are broken or wasted or disfigured, and the game of life, without help, becomes a losing one.

One of the Many Children who Suffer from the Yaws. Ten Days After He was Treated at the Dispensary He was so Well That He Was Able to Dodge the Camera.

Not all the sick of Congo, by any means, come to our hospital dispensaries, but we do see victims of numerous diseases in various stages of their maladies. Quite a number of those who come to us for treatment come with such common ailments as you in the homeland care for without the help of the doctor. Even for their lesser aches and pains some are glad to get away from the nauseating concoctions of the Witch Doctor, or if they happen to be mission workmen, to have a try at getting out of work for a day or two; but the majority prefer to take "mixed treatment." It is no uncommon thing to give some patient a dose of medicine at the dispensary and a little later, if one happens past his hut, to see the "place where the misery's at" smeared with clay or other native medicine and, if possible, tied off from the rest of the body by string or grass. For a severe headache they tie something tight around the neck; for pain in the foot a constriction is placed round the ankle or just below the knee; for trouble in the hand the wrist and the elbow may be tied-off in the same manner. Generally such methods hinder rather than help in the cure, but in rare instances, as when a man is bitten on the foot by a snake, constriction above the ankle may help some. Even for such injury, however, they may hardly be expected to stop at the ankle, but tie-off also at knee, wrist, ankle and neck.

In the native mind most all abdominal disturbances are due to the onslaughts of *Nsembe*, or intestinal parasites, that childhood complaint for which our good grandmothers used to give us vermifuge every so often. Their diagnoses are correct, too, in no small percentage of cases and we find santonin and calomel one of our best sellers. The native usually desires quick and visible results from his medicines, which can be gotten, unfortunately, in only a few complaints such as this. Dysentery occurs constantly, for the native is ignorant of its cause and does not take the necessary means for its prevention. Foreigners, if they are wise, take the precaution to boil all their drinking water and to wash all raw foods in boiled water. To those who have become infected by its causative organisms, intramuscular injections of emetin usually give immediate relief to its distressing symptoms.

Malaria we have with us always. Foreigners, as a rule, fortify against its invasion by daily or periodic doses of quinine. The native responds quickly to the same remedy when an attack comes on.

Sudden changes in temperature always result in respiratory troubles for many of the natives. They continually come to us complaining of pain in the chest. Inadequately protected by clothing and depending in a large measure upon their fires for warmth they are ready subjects for bronchitis and pneumonia. Treatment in all these afflictions is rendered more difficult by the limited variety of suitable foodstuffs which are available. Green plantains (bananas) boiled and afterward pounded out into cakes, cassava (manioc) soaked in the river and then made into a thick, leathery dough, greens of various sorts, palm nuts and oil, fish for those who live near the rivers—these are the principal foods of our natives. And they are not adaptable to a sick diet. Few domestic animals, save a few chickens and a goat or two, are raised, so milk is not used. Eggs the native cares for only as they will buy him something else which he wants from the white man. Fruits in splendid variety flourish with a little care, but the native would rather do without most of them than give this care. The little sugar cane that is raised is only munched a stick at a time,—the African's candy. Rarely is provision made for a rainy day, so when sickness comes and the appetite flags there is little to tempt it back again. When the sick man refuses such foods as his wife or his friends prepare for him they are apt to let him go without. During the influenza epidemic it was no uncommon thing to find some poor sufferer all alone in his little grass hut, his body burning up with fever, left by his friends without even a gourd of water to quench his thirst. I am afraid that even a white man would not be very optimistic under such circumstances. Whenever a protracted illness lays hold of a native he is very apt to conclude that he is due to depart to a better land and only with difficulty can he be persuaded to make a fight for life and health.

Sleeping sickness still continues to claim its victims although it evidently is not so destructive as it once was. No specific remedy has as yet been found for it and it is difficult, if not impossible outside a stockaded hospital, to get these patients to stay for such help as we can give them. The same may be said of leprosy, which, while not so common as in some other lands, does exist, the victims going about freely wherever their desires may take them. One of the most pitiable afflictions which we see is yaws, for little children are the most frequent

sufferers. They come to us with their little bodies covered from head to foot with foul-smelling, crusted sores. Until recently, yaw sufferers were doomed to endure their disease for a long time, many of them being hampered for life because of this, but with the production of Salvarsan (606) as now made possible by our home government we have placed within our reach a sovereign remedy. One injection of this medicine suffices, as a rule, and in from ten to fourteen days the ugly sores have all dried up and the skin soon becomes soft and glossy. Little bodies which were thin and wasted become plump again and smiles come into the sad little faces. The action of this wonderful medicine is little short of a miracle to the native, and seldom does a day pass but that we have people asking for *bote wan tunga* (medicine of the needle), for they hope to find in it a panacea for all their ills. Unfortunately there are many diseases which respond very, very slowly to our treatment. Ulcers upon the feet and legs are as common as they are intractable and try the patience and ingenuity of the doctor. We have not made even a beginning at solving the venereal disease problem, which in its various ramifications confronts us at every turn. Skin diseases run the whole textbook category and call for barrels of ointments as well as other remedies.

Surgery appeals to the Congo native and he submits to it readily. We have never been able because of lack of equipment and trained assistance to give all the help needed in the way of surgery. In the past, tumors and hernias have been about the extent of our efforts. With the exception of emergencies, the rest have gone away unaided. Men have come to us burdened by large elephantiasis tumors weighing from ten to as much as seventy pounds and have gone away walking as unencumbered as any of their fellowmen. One of our doctors records the removal of one such tumor which weighed more than did the patient after its removal. It is rather somewhat of a strain, however, for one doctor to be compelled to carry through such an operation with lay helpers of very little experience. We are looking forward to the day when adequate staffs of both nurses and doctors will make this unnecessary.

With such a galaxy of diseases to contend with, you may wonder how these folks live at all. We see some individuals, just as you do at home, who are never sick, and not everyone

—Courtesy "World Outlook."

Contract Labor in West Africa, a Present Day Form of Slavery
Putting Negroes into Lighters at San Thome

suffers from all these diseases at one time, by any means. We rarely have smallpox; cholera and plague, typhoid and typhus and yellow fever are not on our list; tuberculosis is rare and diphtheria rarer. And there are many other ailments which you home folks have whose very names we have almost forgotten.

We are scarcely ever uncomfortable because of the heat here on the equator, certainly not so much as we have sometimes been in Michigan and Illinois, and there are times when we wish for an open fireplace with a good wood fire to help take the chill off the air. The climate of Central Africa has been greatly maligned. Even today it is the common practice with many Europeans to speak of it with a shrug of the shoulders and a decidedly skeptical tone of voice. It is not energizing, but neither is it as devitalizing as has often been pictured. With a better knowledge of the causes of her diseases has come increased means for their prevention and their treatment. An increasing white population brings added conveniences, so that while this may never become a white man's country it is fast becoming a land in which with reasonable care they may live and work in health and comfort. Those who come determined to live fast and loose soon find cause for complaint against the climate. For those who come with help for her native peoples in their unequal game of life, establishing here their homes and obeying nature's laws as scrupulously and as cheerfully as they do in the homeland, there is not only normal physical health, but also spiritual joy and blessing.

Patients Awaiting an Examination by the State Doctor for the Sleeping Sickness.

The Christian at the Primaries

CHRISTIANITY has always played an important part in determining the political ideals of the citizens of this Republic. Christianity was the determining factor in securing our liberties, in the overthrow of slavery, and in the abolition of the liquor traffic. During the war we made tremendous strides in the direction of social betterment. Chief among our achievements was the overthrow of the liquor traffic.

Since the war the forces of reaction have been trying to undo what we accomplished during the war. They see the necessity of re-establishing some form of liquor drinking before the public has had time to see the benefits which are to be derived by sobriety. Just now this liquor constituency is trying to select nominees for President who are silent on the enforcement of the Eighteenth Amendment. Governor Edwards of New Jersey gives the temperance forces no anxiety because he is playing in the open. Regardless of what we may think of the merits of Governor Edwards' contention, if we were permitted to choose our opponent we would gladly choose one who fights in the open. The Christian forces in America must be prepared to hold what we have gained.

While I believe that the Eighteenth Amendment was written into the Constitution as the Constitution provides it shall be amended, yet the regularity of this procedure is not the position of greatest vantage for Christians. Lawful procedure is a matter for our supreme courts to determine, and while they are determining this and after they have determined it, let Christian citizens speak of the merits of prohibition, and use their influence and votes to secure public officials who will treat our prohibition laws as expressive of the will of the people. As Christian citizens we should repeatedly emphasize the results and cite the facts concerning prohibition during the time that this law has been in effect. Recently a speaker at the annual meeting of the Illinois Chamber of Commerce, convening in Peoria, said that $10,000,000 had been deposited in the savings banks of Chicago during the first six months of prohibition under the war prohibition measure. The danger lies therein that we take prohibition as a settled issue and cease to bring facts to bear upon the minds of those with whom we have to do. In the coming primaries men should declare themselves with reference to the enforcement of prohibition legislation. We feel that William Jennings Bryan's attitude on this matter is right. No man seeking the highest office of this nation, the presidency, should expect the support of Christian voters while he remains silent on the enforcement of the Eighteenth Amendment. These candidates are not remaining silent on other matters. They are discussing the issues pertaining to the League of Nations, to our army and navy, and to our country's budget, and yet they are in the main as silent as the Sphinx of Egypt as to their attitude to the enforcement of prohibition. When asked concerning His disciples and His doctrine, Jesus replied to the high priest, "I have spoken openly to the world; I ever taught in the synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I have said unto them: behold, these know the things which I said." John 18:19, 21. This attitude toward the public which characterized Jesus is essential to the winning of the multitudes to a cause of righteousness. Jesus asked men to come out into the open and declare themselves. Why temporize? It is hard for the public to believe sometimes that there is not an overzealousness for leadership and a lack of emphasis on the cause.

If a cause as righteous as prohibition cannot win in the open in America and cannot hold the field against all forces of reaction, then let us know it now, so that the altar fires may be kindled anew. This silence is a display of weakness and an evidence of our lack of faith both in God and man.

So long as secret stills thrive and smugglers wax rich, and men look upon their warehouse holdings as rich assets, and prohibition is being used as a jest, we must herald the blessings of prohibition until men seeking political preferment will be ashamed to attempt to win prestige by being silent on that cause which has set at liberty those that were bruised.

MILO J. SMITH.

Education and Democracy

By H. O. PRITCHARD

"WHATEVER you would put into the state you must first put into the school." Thus declared the celebrated German scientist, Humboldt. The truth of that statement has been demonstrated by recent history. For thirty years Germany sowed militarism and autocracy in its schools and the harvest was a world war. The meaning of this strange perversion of education is now perfectly clear. It has been borne in upon us impressively that the most efficient training of the intellect carries with it a danger greater even than does utter ignorance, if there go with it a twist of the moral vision and a torsion of the moral will.

"How is it possible that society should escape destruction, if the moral tie be not strengthened in proportion as the political tie is relaxed?" These words of De Tocqueville, the great French philosopher and statesman, are far more pertinent at this hour than when he wrote them nearly a century ago. The problems of the world are more and more seen to be moral problems—problems whose central element is neither economic nor financial, but moral—and because this is true the leaders who, for the most part, will guide in their solution tomorrow must be found among those who have had the right sort of training in our schools.

Not only is education itself essential to democracy—indeed it is the corollary of democracy—but the right kind of education is absolutely necessary if democracy is to survive the forces of selfishness and moral decadence which always attack it from within. We rejoice that this principle was so clearly seen by those intrepid forefathers who laid broad and deep the foundations of this republic and who built our first schools and colleges. Those were Christian institutions. There are no Christian colleges in Germany. There never have been any. How different in America.

For more than two hundred years Christian schools and colleges have leavened American democracy with moral ideals and supplied it with religious leadership. The spirit of our fathers is evidenced in an old motto carved on a gateway of Harvard University:

After God had carried us safe to New England and we had builded our homes, provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government; one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall be in the dust.

Our fathers were true to that spirit. Of the first 119 colleges founded east of the Mississippi River, 104 were Christian institutions. It would be difficult to measure the influence of these colleges on the life of America and ultimately upon the whole world. More than half the signers of the Declaration of Independence were college graduates. And these men were themselves believers in education. Benjamin Franklin founded the University of Pennsylvania. George Washington was chancellor of William and Mary College. The leading trustee of Hampden-Sidney was Patrick Henry. Thomas Jefferson founded the University of Virginia. And those who came after them carried their spirit. Daniel Webster stirred the Supreme Court of the United States as it has seldom been stirred in his famous plea for Dartmouth College. Before the Civil War, Stonewall Jackson was the head of a school and after the war Robert E. Lee could conceive of no greater service to render his beloved Southland than to accept the presidency of a college. In 1862 Abraham Lincoln, though not a college man, signed the land grant bill which virtually created 52 colleges in the west.

To an even greater degree our colleges have furnished the religious leadership of America. In the early part of our history the Christian colleges supplied all the trained leaders. Even now they are furnishing a very large percentage. The figures for the various religious bodies range from 80 to 90 per cent. From the days of the haystack prayer meeting at Williams College, when a little group of consecrated students started the whole tremendous foreign missions movement, down to the present hour, the Christian colleges have supplied the personnel for this movement. One college recently gave to the church 24 missionaries in five years. A study last year of the educational equipment of the missionaries of a single religious body, shows that out of 288 that have gone out to active service in the past eight years, 90 per cent were trained in church colleges and only 4 per cent had failed to receive a college education.

What the colleges have done through the rank and file of their graduates in making America Christian cannot be computed. The promotion of these institutions by the Church is an investment in the life of the nation and the world which has and will multiply itself many fold. But the responsibility of the Church must go beyond its own colleges, if America is to remain Christian and be made more Christian. There are approximately 200,000 students in state universities, colleges and normal schools. More than 70 per cent of these students came from distinctly Protestant homes. They are taking courses in law, medicine, engineering, pharmacy, dentistry, agriculture and scores of other specialized curricula not offered in the church college. To secure these they are compelled for the most part to attend institutions not under church control and which are prevented by law from offering religious instruction.

These great tax-supported and independent institutions are turning out leaders by the thousand each year. What kind of leaders are they going to be, so far as moral and religious force are concerned? This is the question the Church must answer. Too long already has the Church neglected this field which President Bryan of Indiana University declares "Is the greatest mission field in America. The danger of our time is that this supremely important task will fall between Church and State and be neglected by both. Today the Church is spending less than one dollar for the religious care and instruction of the students at these institutions to every three hundred dollars which the State pays for their secular instruction!

The Disciples of Christ have their part to play in the redemption of America and the world. The colleges founded by them have done a magnificent work. But they have been and are handicapped by the lack of resources as are the colleges of no other great religious body in America. Of all the great churches in America the Disciples have done least for the cause of education. No other church has so shamefully neglected its institutions of learning. But a new day is at hand and now we are going to make amends for past neglects. We are patriots. We are lovers of truth. We are followers of Christ and we will not fail America, the world and God in this strategic hour.

The Ideal Patriot

By GEORGE W. KNEPPER

FOR two thousand years men have retold the story of the Macedonian vision. Seeing it from the standpoint of Paul, they have declared it a call to foreign service; and so it was. But there is another side, for this Macedonian visitant was surely the home missionary *par excellence* and the ideal patriot.

There were gross wrongs in Macedonia and he both knew and cared. Looking over his native land he beheld the exploitation of the weak, personal selfishness, greed, lust, sin. Piety was there, but it was untutored and without power to change. The old condition was unbearable, the Jewish leaven was ineffectual, a way out there must be, and that way must be found.

A realization of actual conditions is the first step to something better. When the prodigal came to himself he was not satisfied till he came to his father. Are we Americans as wise; do we realize the desperate social and religious conditions of our own land; have we discovered that the dominant philosophy of our day is pessimism; do we know that big men freely declare that our schools, our churches, our civilization have failed?

Is there no hope? Yes, it is the gospel of the Living God, and to the church has been committed its propagation. The church holds the answer to every problem of society. Will it be wise enough to see the need and recognize that desperate need as a challenge to new spiritual conquests?

No American who travels, reads, interviews, and investigates will long remain ignorant of the fact that certain great classes, as a whole, have remained untouched by the richness and fullness of the gospel of God. And there is no Disciple of Christ but must be ashamed of his own communion's neglect, in particular, when he knows the facts. That religious force that should have done the most, has, in reality, contributed the least, when we consider its evangel, its power, its opportunities.

What about the foreigner? God brought him here to this great western land in order that he might enjoy the God-given rights which cruel systems denied him in the homeland. Have we Americanized him, civilized him, Christianized him? Let Trotzky answer for millions; he took his post-graduate course in a New York slum. The alien came with a hungry heart, an outstretched hand, a proffered friendship. Alas, to millions America became the land of lost ideals. What have we done? We have insulted his manhood by calling him "sheeney," "chink," "dago," "bohunk," "wop," "guiney," "greaser," "nigger." We have robbed him, exploited him. We have denied him our homes, our churches. We have wrapped our Pharisaic garments about us lest we touch and be unclean. And you disciple, is it nothing to you? No, for you have done less than the least.

The wit said of our Puritan fathers that "they first fell on their knees, then upon the aborigines." Truly, and their posterity are still there. The one shameful blot of American history, indelible as Lady Macbeth's blood spot, is our treatment of the American Indian. To this day we deny him the rights of men, in the land our fathers stole from his fathers. What has the greatest church of American origin done for the original American? Nothing, less than nothing. Today he is asking a man's chance and even the church is silent.

"To the Jew first," said the Son of God. What has the church done for the Jew without stint but to damn him? And yet the fiat of God was, "Blessed is he that blesseth thee, and cursed is he that curseth thee." Are we reaping our reward of neglect? We declare the fearful menace to religion today is a sport-filled Lord's day. The Sunday show is the enemy of God and society. Yet the theater, movie and baseball are absolutely controlled by the Jew. The exceptions are too few to notice. Or again, is society menaced by revolution? What is its source; Jews, who lost the God of their fathers and hate your Christ. Call the roll, Gompers, Bergman, Goldman, Eisner, Bela Kun, Liebkneckt, Rosa Luxemborg, Karl Marx, Trotzky, there you are! Eighty-five per cent of soviet Russia is Jewish. Disciples of Christ, where are your Jewish trophies?

What more than maudlin sympathy has been given to the real toiler—the slave of the mill, mine, farm or forest? What has been provided to meet his every need? Is it any wonder the church has been deserted by those whom the church deserted? The breach was not intentional on either side. Labor has become dynamic, the church has remained static, and naturally they grew apart. How far apart this little story of a western lumber camp will show.

A camp welfare worker tried long and hard to get the confidence of the men. At last, thinking he had succeeded, he asked if he might preach. The workers withdrew from his presence to consult about the matter and and at last came with this ultimatum, "You may preach and the whole camp will be there to hear, providing you agree to talk only on the theme we assign you." "Very well," answered the preacher, "name your text." "It's this," replied the spokesman, "To hell with the church." There is not a recognized industrial missionary supported by a church of the Disciples in America.

There were rich men in our Lord's day who became His disciples, but they needed a lot of cleansing first. Who will preach the gospel to the rich—to the country club bunch? God knows, they need it. At a fashionable wedding near Philadelphia, the bridesmaid carried the bride's little Pomeranian pup and a bouquet of orchids which the paper reported were "yellow to match the color of the dog." There they march to the altar of high God on the most solemn mission on earth, except to confess our Lord as Redeemer! Through the ages there have been missions to the poor. God send us a mission to the rich!

There is even a sadder condition in America. Her children are growing up pagan. And the so-called Christian home is furnishing as large a share as the slum. The modern child is blase, pert, lost in pleasure because it is *a la mode*, and ignoring such old-fashioned things as Bible school and church. A man, brought up in a Christian home himself, and by his achievements and interests, not far from the most conspicuous citizen of his city, confessed the other day that he had four daughters, the eldest twelve years of age, who had never been inside of a Bible school. Church! We need a new children's crusade. Not to rescue the tomb of a crucified Lord, but to find the living Christ!

Thus in brief words we have called attention to some classes. The roll is not complete. Here, however, is a suggestion of great, teeming, strategic fields that the church has scarcely touched. And when we, as Disciples of Christ, face the need

of our Macedonia and our record in the light of the facts, we have only cause for shame. God grant it may be the godly sorrow which leads to repentance.

Alongside these needy classes we should consider several conditions. Many others might be named. All society is astir. There is a universal unrest, and a widespread belief that things are not right. Passing over the many social, industrial and political problems for which the church alone can offer the solution, may we think of but two conditions, and remember they are no more serious than a score of others.

The neglected fields rise up to condemn the church's lethargy. It's appalling to think that after two thousand years two-thirds of the race has never heard that Christ died to make men free. More condemning still it is to know that in Christian (?) America there should be those who have never heard the story. In Washington, Oregon and Idaho there are 2,900 organized school districts, with boards, teachers and schoolhouses, in which there is absolutely no religious service. This is not in India, but in America! And our eastern cities are as neglected as our western states. Or think of divorce. One county, and that not the worst in its commonwealth, last year issued 1,377 marriage licenses and had 516 suits for divorce filed in in its courts. One American state allows divorce for nine causes, and the ninth is this, "Any cause that the judge deems worthy." Truly Sodom will have to look to her record!

This Macedonian knew the gospel was the last and only hope for the evils of his land. It was a great realization. What was true for his land is equally true for our own. Christ is the only redeemer of nations as he is of men. An appeal to history proves that Christ is the only solution to the whole problem. On history's page is written the attempt of morality, science, philosophy, legislation, humanitarianism, beauty, utilitarianism—and their failure as well. These things are good, have been helpful, but never solved the problem nor ever will.

All problems are but phases of that master problem, Sin. And the only remedy earth or heaven knows for sin is the cross of Calvary. But even at this, it will take a complete gospel to win the world; a gospel that keeps as well as saves; a

Photograph from Methodist Board of Foreign Missions

Mohammedan Children in Johnstown, Pennsylvania

Open Air Gospel Meeting, New York City. This Is One Method of Bringing the Gospel to the Masses

gospel that rejoices instead of wails; a gospel that eventuates in sacrificial, altruistic service.

In facing this whole problem of the evangelization of our homeland, the Disciples of Christ have a peculiar interest. Of all the great evangelical churches, we alone have had an American origin. Surely the call has a greater compulsion for us. But there is another thing: to us has been given a unique glimpse of Christianity, for when the ultimate church comes, we will have less to give up than any other religious people. Our birthright demands that we be second to none in the full redemption of America.

Now these facts being true, the natural query is, why have we Disciples failed in our duty so lamentably? The reasons are apparent. We have restored the form of apostolic Christianity but have missed its spirit of passionate devotion. Then, we have never thought in large terms; we have had the narrow vision of a rural folk. Again we have never preached a full gospel. We are experts on getting men into the kingdom, but we largely fail to get the kingdom into men. Sanctification, the personal second coming of our Lord, stewardship of money and life, divine healing, intercession, these are tabooed subjects to most Disciple prophets.

Probably our most serious failure has been in teamwork. We have never exerted all our strength or resources on any one great objective.

Lastly, one can readily read another lesson in this story, for surely the Macedonian's words imply he recognized the necessity of cooperation. Cooperation is the modern word. It's the secret of large and successful business. It's the dominant idea for future government. Shall all the world be wise and the church alone be foolish? Unity will come as surely as the Son of God prayed for it. But cooperation will be the first step to its consummation. It was cooperation that brought the palsied man to the feet of Jesus, and it is cooperation that will yet bring the world there for healing. When the church moves as a unit the Kingdom of God will come in a day. When any communion acts as a whole on any program it will leaven the world.

The American Christian Missionary Society is a cooperation. It exists only to give a chance for a common task backed by a united folk. Its record is not to be despised, but it might have achieved the impossible had it had the support of all Disciples. This is no day for pettiness, for personal aggrandizement, for childish disputes and for unbrotherly suspicions. This is the day supreme for fellowship with man and God in the great task of establishing the Kingdom of our God. Big tasks break little men; they challenge big souls. What is our caliber as a people? Are we in this supreme hour of the world, in this day of overwhelming opportunity, unitedly going to measure up to the divine summons, or shall we, like the carping spies of Israel, put our opinions against the will of God and thereby lose our heritage?

God is on the march! We march with Him or we will be trampled by His cohorts as they move. "Prepare ye the way of the Lord!" "Repent, for the Kingdom of Heaven is at hand."

"He hath sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh! be swift, my soul, to answer Him! be jubilant, my feet;
Our God is marching on!"

Central Church, Spokane, Washington.

How Division Undermines the Church

By H. C. ARMSTRONG

THE sin of division and the weakness of denominationalism becomes more emphatically obvious with every advance in the study of the missionary problems of the Church. On the foreign field unity is the outstanding, imperative, practical necessity. On the home field division is the one evil that renders the program of the Church ineffectual. Yet, strange to say, it is at home, where its evils are most obvious and most acute, that division has its stoutest, and indeed about its only, defenders. We are so accustomed to our divisions that we are not troubled by them. We read of India's divisions and we are appalled. But when a prominent Hindu lecturer tells us that denominationalism in America functions in the same general social direction as caste in India we are highly offended. We may or may not be willing to admit the sin of division, but the facts being brought to light by the Interchurch World Survey are compelling us to acknowledge the weakness and inefficiency of the present divided order. These facts are telling us why "a divided Church cannot evangelize the world," or even the part of the world in which we live.

None who attended the great World Survey Conference of the Interchurch World Movement at Atlantic City and saw that long, long list of Church divisions run out on the screen can ever forget the impression made upon that audience as the scandal of the present situation was flung out before our eyes. Two hundred and one divisions in the Church in America! Some of them as small as thirty-five members! No wonder the great English journalist and author of "The Church We Forget" shudders. "Let us take up the New Testament and read for ourselves the Acts of the Apostles and then record our first and immediate impression. Does it not strike you at once that if these early Christians revisited us today they would need a dictionary? It seems to me they would be puzzled by our sectarian labels—I hardly dare think what Paul would have said about the schisms which now cleave asunder the Body of Christ."

Ministerial Supply and Support

"The pastor is the keystone of success" for the entire program of the Church. The minister is the indispensable man. "Ministers are the officers of the army of the Lord. The nation that loses its officers loses its army; and if the army is lost the nation is lost; and if the nation be lost, all is lost. It is so with the Church. If we lose the ministers we lose the Church; and to lose the Church is to lose all." There is the crisis. The Survey reports show that we are losing the ministers. It is said that there are at least 50,000 vacant pulpits in the United States. The Survey reports that last year in one communion 3,388 congregations did not have regular pastoral care. In another there were 994 fewer ministers than in 1914. In the one section of the country 35 per cent of the congregations of one communion were without regular ministers in 1915. Another communion needs 1,000 new ministers a year to fill the gaps.

Division is directly at the bottom of this alarming condition. By dividing the resources of the community denominationalism makes adequate salaries impossible. "Inadequate salaries make widening gaps in the ministerial ranks by compelling efficient men to seek other means of supporting their families and by preventing the recruiting of the ablest and best young men." Moreover, and vastly more vital, denominationalism does not challenge the young manhood of the community. Studies of religious conditions in the armies of both America and Great Britain show that our young men are not even interested in the churches. The ministry as a profession never enters their minds. In one of these studies it is reported "The religious work in the army showed clearly how little interest the men of our country have in any form of denominationalism." It can no longer be doubted that division is the supreme problem in the program of the Church and its ministry.

The Church and the Community

Division is not only depleting the ministry; it is estranging the people, young and old, from the Church. The Interchurch Survey reports that there are in the United States 58,000,000 unchurched people. More than half the population are not in any church of any kind. There are 26,000,000 children and youth under 25 years not in any Sunday school or institution of religious training. Denominationalism has not succeeded and is not succeeding in winning America to Christ. The Interchurch Chart shows that in no state are half the people in the Church, and in some states as much as three-fourths and seven-eighths of the population is out of the Church. Division is definitely at the base of this tragic situation. The surveys made in some of the states show that in the sections where there are the most churches most people are outside the Church, and conditions of health and morality are worst. The reasons are not far to seek. Division means overchurching in some sections and neglect in others. Both overchurching and underchurching mean inadequate church facilities and programs. Both result in part-time preaching in many places, with little or no pastoral care. In short, division means that a constructive church program is impossible. For example, one town in Texas with a population of 1,050 has seven churches, one to every 150 inhabitants. The smallest church has forty members and the largest 350. What chance has that town for any adequate religious program for its salvation? Just the same chance that thousands of other towns like it in America have—no chance at all. There is one supreme, imperative home missionary necessity. It is the union of the Christian forces of America.

Moreover, as with our young men, so with the people generally, denominationalism does not challenge their lives. Dr. James I. Vance has well said, "The world has become too enlightened for a sectarian church to flourish much longer. People have gone too far in the practice of the Golden Rule to be stirred by sectarian appeals. The church that thinks only of itself in this century is doomed. A church that prefers to walk alone will soon discover that its solitude is that of the city of the dead. "The church faces a task which is staggering, but which is sublime. The war has released forces in human society which will wreck the world if allowed to run wild, but which will usher in the Kingdom if brought under control of the law of love."

There is a day of sunny rest
For every dark and troubled night—
And grief may bide an evening guest,
But joy shall come with early light.

—BRYANT.

The Old Soldier's Last Battle

By E. S. MUCKLEY

THE deepening shadows of the dying day were a symbol of the gathering gloom that had been settling down with increasing weight upon the heart of the old soldier. This evening, as he had done many evenings before, he sat upon the porch of the humble three-room cottage fighting the hardest battle of his life.

Sometimes during these evenings there was a far-away look in his eyes and you knew he was dreaming the old man's dream as he was projecting himself in swift flight back through the years and traveling again the long way he had come. The varying experiences through which he had lived were reflected in the changing expressions of his face while the dream went on—now placid, now perturbed; now bright with joy, now clouded with sorrow; now the glow of victory, now the gloom of defeat.

Sometimes the dream would change to a vision, for not only dreams of the past may haunt or cheer an old man, but visions of the future as well. In the case of our old man it was not a vision of the far-off future, but the immediate future which he saw this particular evening. And it haunted him. Somehow the far-off future did not seem to worry him. In his faith, that was secure enough, but the nearby future—what of that? And a great fear came into his eyes as if his soul quailed before some menacing form ready to strike a blow he was not prepared to parry.

This particular evening the battle between faith and doubt, hope and despair, had been more fiercely waged than ever before. His soul was travailing through most exquisite suffering. Nor was his suffering self-centered. Another was involved—the one who had cheerily traveled the long trail with him and had kept him happy even through disappointment and loss; victorious in spirit even when facing defeat.

But now it was different. The strength of manhood was gradually leaving him—in fact was almost gone—and thought of the brave little woman who had so cheerfully faced her trials and sorrows, and had been such a comfort all the long years, coming to want and possibly starvation, almost paralyzed him with fear. That was the picture he saw. Even his faith could see no other just now.

So fierce was the conflict that in his preoccupation he had not heard the gentle rattle of the dishes as they were being washed in the kitchen—music it had come to be to his ears. He had not even heard his wife slip out on the porch and into the other old weatherbeaten rocker.

She had been sitting there for some time waiting for him to sense her presence. At last, unable to wait longer, she said:

"Henry, you're worrying again. Don't do it."

The old soldier was startled, and turning quickly, looked at his wife, the love-light in his eyes gradually dispelling the fear and doubt that had been lurking there. And his soul was quieted as he looked into her beautiful face above which rested her crown of waving silver hair.

"When did you come out Mary? I didn't hear you come."

"I must have been here five minutes before I spoke."

"I didn't hear you washing the dishes, either, or I would have heard you come out," he said, half apologetically.

They were silent for a few minutes, then:

"Henry, I've been watching you for several days. You're worrying about something and I can't stand it any longer, dear. It hurts me to see you troubled this way and not know what's the matter so I can help you. Tell me what's the matter; you always did."

"I know I always did. But this is different. It would only trouble you. You can't help. Nobody can."

"Yes I could help," she said bravely. "I could help you bear your burden if I couldn't do anything else."

He looked at her a moment, then said:

"Move your chair over here, dear, I haven't the heart even to get up and move a chair."

She obeyed. He took her hand in his and thus they sat in tender silence for several minutes. She felt he would speak when he could and waited.

"I think I have the courage to tell you now, dear. Do you think you have the courage to hear it?"

"I must know," she said calmly.

"We are getting pretty old, you know," he began. "I am eighty and you are seventy-nine. We can't work much longer. The garden patch was pretty burdensome this summer. I think I could go through another summer's work like this if the winter is not too hard on me, but not many more. What will we do then?"

She saw the despair written in his face, heard it in his voice, felt it in the relaxed pressure of his hand on hers. But she did not lose her courage, and said:

"But you have your pension."

"Yes, but even with the help of the garden it is barely enough to keep us with the prices so much higher than ever before. If you should get sick, or I, what would we do?"

"There would be a way provided," her faith insisted.

"Yes, by death," he said in desperation.

"But you know, Henry, you can go to the old soldiers' home any time you need to. Somebody would provide for me. The church wouldn't let me suffer."

"Yes, I know I can. I talked with the superintendent yesterday. They could take me in the main building, but they won't take you. And there are no cottages vacant and the waiting list will take years to accommodate."

He paused. Then with voice almost breaking, he said: "Mother, I won't go and live anywhere without you. I'd starve first."

"And I would starve with you, father," she replied as she pressed his limp old hand in both of hers. And they were silent awhile, each thinking of him who had come to be their hope in old age, but of whom neither had the courage to speak at first, for when his name was mentioned the old pain would come back. The little woman spoke first:

"If only Willie had lived he would have cared for us." She could not keep the sadness out of her voice, though she did succeed in keeping the tears from her eyes.

"Yes, Willie was a good boy. And every time I think of him—and I have thought of him so often lately—I recall how anxious he was to get well so he could buy back our home for us. If I had only been younger I could have laid up another sum for our rainy day."

And the old soldier recalled those former days when he had the resiliency both of body and mind to jump up again and fight when he had been thrown down by misfortune. And he almost wept.

Possibly no condition of life is more pathetic than childless old age, especially when caused by the death of children. A daughter had died in her teens. In later life a son was born. As he grew to manhood he became an increasing comfort. He never married because he saw the growing dependence of his parents upon him and felt he owed them his whole life in their declining days.

The father and son together had acquired a small farm. When the work of the farm had grown burdensome to his parents, the son suggested that they sell it and invest part of the proceeds in business and the balance in a home in town where they could take life easier. They gave their consent.

But the unforeseen happened. A scheming partner planned a swindling game that was carried on for several years. A crash finally came that not only wiped out the assets of the business, but took their home as well. And as so often happens, almost immediately following this crash, a worse calamity befell the old couple in the death of the son after a long illness, during which he struggled bravely but in vain for life. This all happened only three years before the opening of this story. Thus the old soldier and his wife were left stranded at the end of life. They rented a three-room cottage with a good-sized garden patch and settled down to make their last fight for life under the double handicap of waning strength and rapidly increasing prices.

We cannot wonder at the old soldier for letting this menacing cloud of gloom obscure his vision, for he did not know the mysterious movements of Providence. So absorbed were they both in the sorrow that had intruded again its heavy weight upon their souls that they were startled when out of the quiet of the evening hour came a voice:

"What is it that seems to be troubling you both?"

The voice had in it both sympathy and good cheer, for it was the voice of their pastor, who had greatly cheered and comforted them through their sorrow. Before they could recover, he continued:

"Do you feel as if all your friends had forsaken you?"

"I guess we did feel a bit that way. I have often felt that way since Willie died," the old soldier said with trembling voice.

"Well, they haven't."

"No, we know you haven't."

"Nor has the church. I've got good news for you, Brother Hardin."

The faces of both began to brighten. Could it be that a ray of hope was going to break through this heavy black cloud?

"I just received word that there is now a place for you in our Home for the Aged where you can spend your last days together without being worried and wearied with cares and problems."

"Mother, why are you weeping that way? I never saw you cry so except when Willie died," said the old soldier, greatly perturbed at his wife's sudden expression of grief. The old saint had covered her face with her apron and was shaking convulsively.

"Don't, mother, don't cry so," he said tenderly, as he put his arm across her shoulders and tried to comfort her. But it was not comfort she needed, for it was a fountain of joy, not a fountain of grief that had broken loose. Presently she regained control of herself. When she could speak she looked up at her pastor and said:

"I knew, I just knew the Lord would answer my prayers. I didn't know how, but I knew He would."

The fountain broke loose again, but in a moment she could ask:

"How did you find this out, Brother Miller? I thought of the home and wanted to write, but father said there was no use, because they had such a large waiting list and we would just die in disappointment waiting."

"I had written to the home eighteen months ago," the pastor replied, "because I thought you would need its shelter some time. I didn't tell you because I didn't want to give you hope for fear you might be disappointed, for they could not take you until some one died in the home. The waiting list ahead of you dwindled away one by one because some died while waiting and others could wait no longer and trudged their weary way over the hills to the poorhouse. Now there is a vacancy for you when you can arrange to go."

The pastor was a busy man, and after conveying this joyful news he departed. They hardly knew when he had gone. For a long time they sat in silence, their hands clasped. It was difficult for them to give expression to their gratitude for this new-found happiness. Mother spoke first:

"Father, the Lord has provided a way for us by letting some old soul pass on into the larger life. Sometime He will make room for others by letting us go over to see Willie."

The thought brought a smile of contentment to the sweet old face.

Missions and Patriotism United

AMERICA spent $20,000,000,000 the last year of the war and called millions of men to arms to carry out the exact purposes that underly the missionary conquest of the world for Christ. We must not be deceived in our thinking by the fact that one has emphasized the religious motive, while the other added the patriotic thrill. Beneath all this, the world war and world missions are close relatives. Patriotic loyalty and Christian devotion have always been brothers. Now they are indistinguishable twins.

Darkness and Light

JOHN OXENHAM

There is darkness still, gross darkness, Lord,
On this fair earth of Thine,
There are prisoners still in the prison house,
Where never a light doth shine.
There are doors still bolted against Thee,
There are faces set like a wall;
And over them all the Shadow of Death
Hangs like a pall.

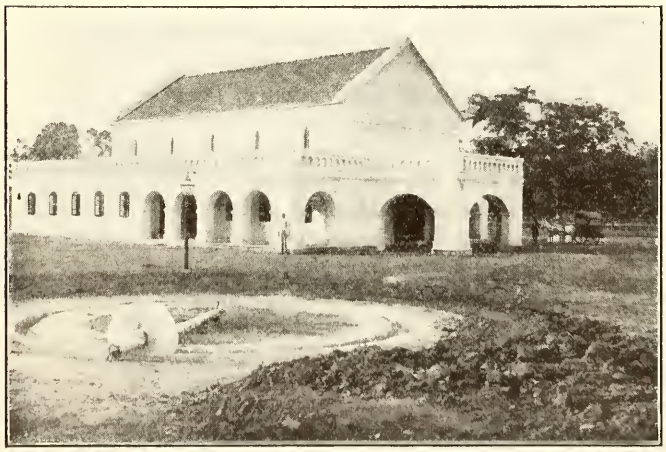
Do you hear the voices calling,
Out there in the black of night?
Do you hear the sobs of the women,
Who are barred from the blessed light?
And the children—the little children—
Do you hear their pitiful cry?
O brothers (sisters), we must seek them,
Or there in the dark they die!

Calling Sinners to Repentance

By MISS JOSEPHA FRANKLIN

SOME twenty-five or thirty years ago, before I came to India, I saw a picture which typified the then common idea of mission work in foreign fields. A white preacher in his long black coat and a huge sun hat stood under a tree holding out the Bible to a crowd of naked black heathen. The heathen were reaching out their hands in joy and gratitude and tumbling all over themselves in their eagerness to grasp the Book. I trust the present generation knows more about the manners, customs, religions and history of races and particularly more of human nature than the past generation did; still a little information now and then as to what a foreign missionary is up against in a non-Christian country will probably benefit all, even at the present time. Some others better informed may say you can find such conditions in your native town any day you look for them. This is also probably true, but all the more shame to you and your native town that you permit such conditions to exist. If they had not existed the indescribable war of all ages would never have taken place.

Some years ago a woman in a loathsome stage of syphilis entered Dr. McGavran's hospital for treatment. She had contracted the disease from her husband. When she became helpless her husband drove her from their home. She remained in the hospital for months and learned much of Christianity. She would not, however, go to any mission home for women and it was impossible for her to become a Christian and remain among her people or even to live alone and lead a moral life from the Christian standpoint. She grew fairly well and strong after a certain time. A castefellow saw her and asked her to live with him as a concubine, and she consented. The man had a legal wife. The zenana missionary and Bible woman visited the section of the town in which the pair lived. The concubine was a hard worker and good manager. In a short time her master's business began to improve and he became comparatively well to do owing chiefly to the energy and devotion of the concubine. I began visiting this section about a year ago. I found that the concubine opened up her house every Sunday for a Sunday school and when my Bible women and I came to teach them she always collected a crowd of women to hear us. A few months ago her ungrateful master fell in love with a young woman of his caste and decided to drive away the old concubine and keep the new one. The caste-people had a meeting and decided he must keep the old concubine. The man then most opportunely was seized with a demoniacal possession and sickness. He foamed at his mouth and had violent fits. They smeared him with hot ashes, blew into his ears, swept him up and down with brooms and went through other incantations to drive out the evil spirit. The man recovered. He said the *Chut* (evil spirit) of the dead husband of his new concubine had seized him for turning the woman out. The castefellows received something more substantial than the revelation and decided that the old concubine must go. When my Bible women and I were last at the place the new concubine called us in, gave us seats, and called the women in the neighborhood to hear us. The old concubine was living alone in another house near and called us to her place later. She was making her living by going daily to the great grain depots and cleaning the floors. She received the grain that was left when the bags were filled. She told her own story and at the end said: "Why should I remain in his house when he loves the other woman? I would make trouble for both and also be unhappy myself. I do not want the evil spirit of the other woman's dead husband to persecute him. It is better for me to go out and make my own living and let them be happy." Oh, the unutterable pathos of it! However, the injustice, the hardness, the cruelty, the monstrosity and the chaos of non-Christian social systems are not what discourage the missionary, but it is the fact that all of these things are so born and bred in the people that they are accepted as a matter of course, and they bow down to them as to the fiat of Fate.



The Mission Church, Damoh, C. P., India

There is, however, a little plant that grows under the huge boulder of heathenism, and slowly but surely displaces it. The plant is growing from the seed, which is the Word of God. A few years ago all of the members of a certain caste in another district waited upon the missionary in a body. Their spokesman made this remarkable statement: "In our caste our women have to submit themselves to the priests whenever they come about. We know this custom is degrading and revolting, not only to the women, but to our whole caste. We hear that no such thing is demanded in the Christian religion. If it is true our whole caste will consider becoming Christians." In this case the boulder of heathenism had been loosened. May it not be in Damoh as well?

In a certain village where my Bible women and I work we have entrance into two of the wealthiest houses of the place. Two weeks ago, while teaching the Bible in one, a woman entered weeping. She was the second wife in the other house. She and the first wife had a violent quarrel and the husband thrust her out of the house because he loved the first woman better.

We not only have to deal with wickedness and superstition among non-Christians, but among so-called Christians as well. Recently during her husband's long absence from the country a wife became unfaithful to him. In spite of all rebukes and warnings from missionaries and old Christians the guilty pair continued their illicit relations. No actual proof of their conduct could be produced, but when the husband returned he found the proof, and himself brought the matter before the church. During the investigation it was proved that the pair had resorted to practices as ignorant, senseless and de-

Only the Coming of Christianity Can Save These Women of India from a Condition That Is Worse Than Slavery

graded as those of the lowest animists. When they had heard that the husband was returning home they went to a witch doctor to get a prescription for a "love potion" to keep the husband from exposing their guilt. Fellowship was withdrawn from both and it is hoped they have lost faith in the efficacy of the potion. The surprising thing is not that a few people in the Indian Church revert to heathenism (or possibly never emerged from it), but that so many Christians remain true to Christianity and go on growing in their spiritual life.

Some very good people at home think that as soon as idol worshippers become Christians they are immediately transformed from ignorant, degraded beasts to highly intellectual and spiritual worshippers of the one great God. Such people should carefully study the parables of the wheat and the tares, the net in which all kinds of fish were caught and Paul's teaching on the Milk of the Word and the Strong Meat of the Word. The Great Teacher gave us the parable of a sower, seed, ground, growth and fruit, not a parable of a professor, a laboratory, an experiment and an instantaneous chemical change. Whatever methods may be employed to raise a people—philanthropical, educational, medical, social and industrial—the great and fundamental purpose underlying all of these must be to bring the people to Christ. When this is done evil practices will disappear as slavery and polygamy have disappeared among the more enlightened nations.

Where the Churches Are Lacking

WHY are less than half the people of the United States actively connected with organized religion? An analysis of early results of the Interchurch World Movement survey gives the following as important elements in the situation:

1. The churches are not holding their own people—their natural adherents. A great mass of people who in childhood and youth lived in Protestant homes and were connected with church and Sunday school are now not actively related. A household survey of a certain suburb revealed as many unchurched people who preferred a certain church as there were members of the church in the community.

2. Protestant propaganda is making little or no headway with the foreign-born residents who have forsaken their old-country churches or with the recent immigrants whose families never have been Christian.

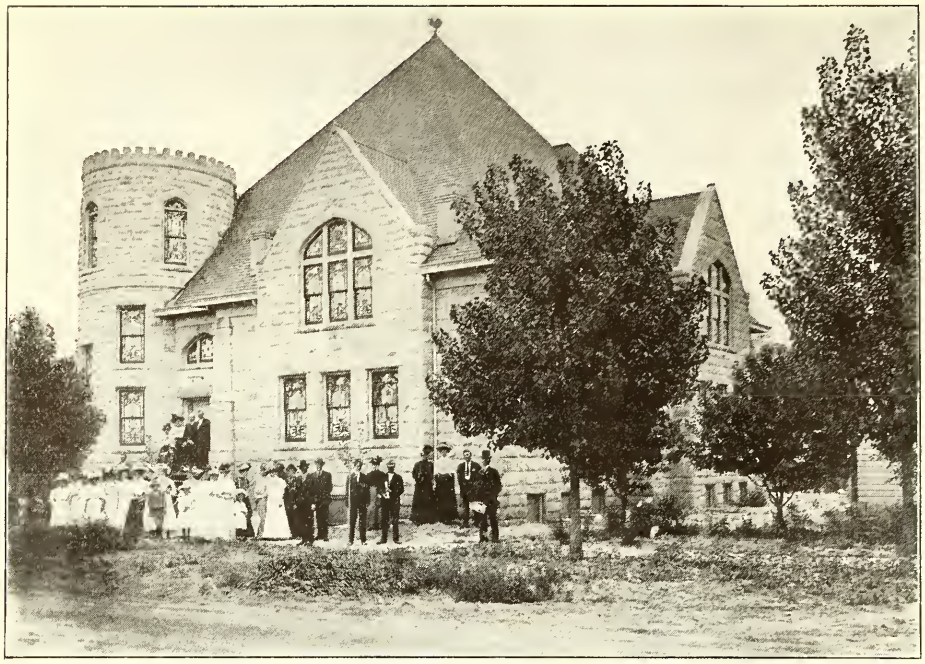
3. The movement from the country to the city, which has been a marked feature of American life in recent decades, means a great loss in church membership. Only a small proportion of church members who move to the city ally themselves to the churches there.

4. Due largely to lack of interdenominational cooperation, there are stretches of territory in every part of the United States, enormous in the aggregate, where population is scattered but numerous enough to support regular schools, but where no church whatsoever is at work. This revelation of "overlooked" territory is perhaps the most surprising result of the Interchurch survey.

5. Duplicating of the churches in communities unable to support all of those present on an adequate basis. This leads to the "absentee ministry," which cannot build up the spiritual life of the people.

6. The church has failed to adapt itself to the city so as to make an appreciable impression on the unchurched groups or nonsocial conditions of city life.

"A disease known is half cured." It is safe to predict that the tide will be turned the other way within this decade. The very cooperation of the churches in the Interchurch World Movement which has revealed these facts promises much toward their correction.



The Church at Paonia, Colorado

Present-Day Frontier Experiences

By Charles G. Stout

I HAVE felt that I was doing the right thing here, in this community work, and believed in it enough to risk everything for it; but I have not felt before that I had the moral support of the brotherhood to the extent that the case merits.

I made it plain and emphatic upon accepting the pastorate of the Community Church, that I would yield no point of doctrine or interpretation of what I understood to be the doctrines and interpretations of the Disciples of Christ, neither would I sacrifice any principle of conscientious conviction, but that I would be broad enough and kind enough to allow to every other one who believed himself to be a true servant of Jesus Christ to have his conscientious conviction of truth and righteousness, without purposely hurting his feelings or belittling any doctrine or interpretation or practice which he might deem sacred.

Upon this clear statement I was unanimously elected and, spontaneously, there came from the audience a motion to allow me the same freedom in the pulpit and in the homes of the people which I should feel if I were serving my own religious body only. That was unanimous and hearty and there has been no retraction, but there has been a spirit of freedom and brotherly love and loyalty as true as I have ever known in my own work as a pastor, or in the work of my brethren in the ministry, many of whom I know most intimately and for whom I have the highest appreciation.

Members of all churches represented call me for counsel in trouble or sorrow or sickness or death. They confide to me their secrets and share with me their joys. My acquaintance has grown to rather large proportions considering the fact that this is a new country and religious work is a pioneer enterprise throughout this great inland empire.

There is a strip of country here which is indescribable for beauty and natural resources and possibilities for the future. There is estimated to be enough coal cropping out along the slopes of this valley to supply the navies of the world for a thousand years; enough water power to run all the mills and factories of the United States forever. The valleys can produce enough fruit to supply all the markets of the country if we could secure the people to cultivate them. There is government reserve land approaching within three miles of our town where there is pasture for 100,000 head of cattle and horses.

The climate is unsurpassed for health and exhilaration. We have had only three sunless days since the first of December. We have several beet sugar factories scattered around over the mountain districts and two more to be built this season within a few miles of here.

I am not a real estate agent or an agent for anything else. I have never had a commission either for buying or selling a home or locating a settler, but if I could be relieved in the "battle for bread" sufficiently to be free to develop a strong Christian sentiment along with the material development of this country, I think my life would count for far more than it is counting now. Please take a map of Uncle Samuel's country and look at the three gateways to the Rockies, Denver, Colorado Springs and Pueblo, then look westward to Salt Lake City. Take that distance as the width of a strip reaching from Mexico to Canada, and then look up on your map of churches or the map of other religious bodies, or study the reports of the Home Missions Conferences, and see how many churches there are with settled pastors, or how many centers of religious influence there are, you may be appalled. (Only ten per cent of the population members of Protestant churches.—Editor.)

Traveling men tell me that the church here, of which I am the minister, comes the nearest to being a source of religious influence of any in the Rocky Mountain region. If this is true there is something to be done religiously for the people of the Rocky Mountains.

I went to one of our nearby mining camps (eleven miles from here) and preached a few sermons. No one had ever preached a sermon in the town excepting Mormon elders or missionaries. It is a town of twelve hundred people. I held my first meeting above the saloon, the next in the schoolhouse. I preached two sermons, organized a Sunday school with sixty-seven members, had seven confessions, and, at the close of the meeting, a man arose and made a motion that they organize themselves into a class and ask the Christian Church at Paonia to accept them as a Mission station and give them regular spiritual guidance. It was duly considered and carried unanimously. Every one voted. There is another mining town of about five or six hundred people six miles from here, where not a single sermon has ever been preached, even by the Mormons, and there are a few families there with whom I am quite well acquainted and where we could enter more easily than anyone else. One summer my wife and the children insisted upon my going to the hills for an outing and rest, so I took the two little boys and started up the river. We went past the last mining camp and the end of the railroad and followed the trail for thirteen miles up the stream where we pitched camp and started in for a season of hunting and fishing. Now there is sport! Everything from the wily trout to the elk and grizzly bear. With a bed on the spruce boughs and with the splashing of mountain streams and all the beauty and solitude of the glorious out-of-doors, one really soon begins to feel carefree. On my second day after locating camp I was out for a walk and a climb of the hills when I came upon a log cabin in which I found a woman and five children. All except the older one had been born there and even the older one could not remember ever having been out of that valley, as they had lived there for twelve years. The woman, I learned, was a native of the State of Missouri and had been brought up in a Christian church home. When she learned that I was a Christian minister she was overjoyed and insisted upon extending the hospitality of the humble home. The boys and I took dinner with them and learned the life story. She was married while very young and went to the mountains with her husband, who was determined to pursue the life of a miner. In the mining camps there were such conditions of immorality that she insisted upon finding a country home, to which he consented, provided she would file and live upon a homestead. This she did, and they had been living there for twelve years. She was the homemaker and the teacher of the children and all they knew of religion was what she had been able to teach them.

The church and the Bible and the Lord were the subjects of our conversation and the young girl expressed a desire to obey the Lord and the mother also proposed obedience. She stated that she would like to be baptized and that she would like to have the neighbors come to witness the baptism. Then she thought that she had no shoes and that it would hardly look right to go barefooted to the baptism, whereupon Hilda, the daughter,

said, "Mamma, I will go to Somerset tomorrow and get you a pair of shoes and will go by Adamses and tell them, so they can come." Mrs. Adams was their nearest neighbor, eight miles distant. Somerset was the mining camp, thirteen miles away. It would have been a walk of twenty-six miles for a pair of shoes for her mother to wear to be baptized in. My little boy, twelve years of age, said, "No, you will not walk to town and back. You could not do it in one day." She said, "I have walked the distance many a day and have carried most of our provisions that way for several years." The shoes were provided and the neighbors invited, and everyone within twelve miles was there. On a Sunday afternoon where the clear water gushes out of a deep cañon and flows as clear as the blue sky the little boys and I had a real revival. It was a sacredly beautiful service as we mingled our voices with the sound of rushing water and in the presence of a number of people, none of whom had ever witnessed such a service, the mother and daughter were buried in the typical grave. They were received into our congregation upon my statement, and after two years came down to our town, found their way to the church and received the hand of fellowship.

These are just a few experiences which the good Lord has seen fit to allow me to enjoy. I could tell of scores of other experiences which are just as thrilling and real and personal. If my dear wife had not broken down I would never have thought of taking missionary help, but that has disqualified me for going back into the States, where our people are numerous and where they are able and willing to pay. I have had splendid pay for my work in Iowa and Missouri and my last visit there (one month) paid me almost as much as the people here paid me for a whole year, even last year, and that was more than twice what I had received in previous years. Our board is certain that it would add greatly to the help of the cause of Christ in this community if I could give my full time to the work and I could do it now, so far as home duties are concerned, if we were supported from the work or had support provided.

I took the privilege of consulting a friend of mine who is not a member of either of the cooperating churches. He is a royal fellow. A man of clean life, well born, of a good New York family, and Harvard education. I have worked with him in matters of community interest. He is our representative in the state legislature, and being of the kind and character he is, I wanted him to write you a few words and tell you his version of our place in the community. My reason for doing this was to allow you to have a little more data as to the probability of my mixing with the people of a different type from the miner and homesteader. We have all kinds. One night I looked carefully over my audience here and counted graduates from thirteen of the big colleges of America and Europe. They were so to my personal knowledge. Of course that was an exception and not the general rule, but there are about fifty college graduates who live in or near our town and I picked out Mr. Rockwell as a representative of the highest type of man.

If you do or do not succeed in securing the help of which I wrote, please remember that there is a fellow out here still doing his best with no plan to strike or turn "red."

In conclusion let me say to you what a poor old man said to me as, in his lonely cabin, he looked up from his bed of suffering and in his loneliness and heart hunger asked, "When you talk to God again won't you have me in it just a little?"

Paonia, Colorado.

Alfred O. Kuhn

Rocky Mountain Bible School Superintendent

ALFRED O. KUHN, Albuquerque, New Mexico, has been appointed by the Bible School Department of the American Society, superintendent of Bible school work for the Rocky Mountain District. W. F. Turner says of Mr. Kuhn: "I have known him for over ten years. He is pure in life, spiritual in temperament, cultured and optimistic. He has succeeded splendidly in the ministry, specializing in the work of the Bible school. He is still growing. He will make good."

Summer Conferences on Missions

THIS summer the Interchurch World Movement will conduct eight Missionary Education Conferences under the direction of its Missionary Education Department. These are the conferences formerly conducted by the Missionary Education Movement, which in 1919 became the Missionary Education Department of the Interchurch World Movement.

The location and dates of these conferences are as follows:

Winter Park, Florida, June 3 to 10; Blue Ridge, North Carolina, June 25 to July 5; Silver Bay, New York, July 9 to 19; Estes Park, Colorado, July 9 to 19; Asilomar, California, July 13 to 23; Ocean Park, Maine, July 20 to 30; Lake Geneva, Wisconsin, July 23 to August 2; Seabeck, Washington, July 28 to August 7.

Blue Ridge, Estes Park, Asilomar, Lake Geneva and Seabeck are most accessible to Disciples of Christ and special attention will be given to our representation both on the programs and in the attendance at these conferences.

Complete information may be secured from the Missionary Education Department, 45 West 18th street, New York City.

News from Home

WE were very happy to receive several letters from India, which has been our "home" since 1902.

Miss Clarke, superintendent of the Industrial Home in Kulpahar, our last home town in India, tells of the marriages of seven of our young women from the "Training Home." After several years in this "Department of Home Economics" we feel sure they will make good wives and that each new home will present to the heathen community a new idea of womanhood and the place of woman in her home. Among the brides is Tijiya, who was my assistant in the embroidery department when I left India a year ago. How we shall miss her bright, sparkling face, and her helpfulness. She marries an evangelist in Bina.

Miss Burgess also writes from Kulpahar. She tells of the repairs needed on houses in the institution, where walls were injured by the very excessive rainfall of last year. Her account of the vegetable garden (where the women and girls do all the work) sounds very inviting to us in our winter cold; of green peas, tomatoes, cabbage, cauliflower and lima beans, all growing nicely. "Turnips are almost as good as apples."

Mrs. Springer is looking well and strong and has moved to her new work at Maudha.

Mrs. Rice says the Damoh Orphanage is crowded to overflowing and they have to turn away children who should be taken in. She is becoming quite a hunter, as she shot a deer while out in the camp at Christmas time.

Dr. Thomson is enthusiastic about the work in Mahoba. "At the beginning of 1920, I think we have the greatest hopes for a fruitful year in the evangelistic work that we've ever had since coming to Mahoba." We are centering on the low castes all over the district. At our outstation of Kabrai fifty families of weavers seem about ready to come over to Christianity. I have been treating the head-man, who has been very ill with malarial fever. When he fully recovers we shall expect results. We rejoice to know that there have been thirty-four baptisms at Maudha during 1919, from several castes. In Mahoba the basket weavers and other low castes are very favorable; we expect to bring many of them across in 1920. There are ten wards of the city occupied by these castes and we have the leading men of each ward in the Cooperative Credit Society. It is wonderful how much these societies have broken down prejudice and have delivered the people from their bondage to the money lender. (These Shylocks in India often take from 75 to 100 per cent of interest.) Formerly the bankers would say, "You don't dare listen to those Christians or we will cut you off, and how will you get grain for food?" The Society charges 12 per cent interest and the people are very grateful to Mr. Thomson when they come up to pay it. We have a young man, Christian of second generation, in training in a government school, who will come to Mahoba in February to take charge of this cooperative work. With him in charge we hope to make it an evangelistic agency also. We are organizing a Temperance Union of Hindus, Mohammedans and Christians, working together. Next will be a union for women with meetings on child welfare, etc. I am taking charge of the boys' school now, as Dr. Dill has the medical work in her care."

MRS. E. C. DAVIS.

Our New Community and Religious Education Plant for St. Charles Ave. Church, New Orleans

AT a special meeting of the Board of Church Extension on March 16, it was decided to advance the gift of $25,000 granted by the Cincinnati Convention last October for the purpose of erecting the first unit of the new building for St. Charles Avenue Christian Church, New Orleans, where W. H. Allen has been preaching for the last five years.

Our Board felt very keenly the possibility of other religious bodies taking our vision and running away with our opportunities. The various evangelical denominations are pouring money into New Orleans for the purpose of subsidizing congregations very much more wealthy than our faithful band of Disciples on St. Charles Avenue.

The Board felt that our brotherhood would justify us in beginning the erection of the first unit of the $100,000 plant, which is the rear portion of the building shown in the picture of the new building at the head of this article. The present building will be moved to the front of the lot and will be used for worship. The first unit of the building will be used for community work and the Sunday school.

With the advance of this $25,000 gift, the church will raise $15,000 and erect a $40,000 building. In another year it is expected that the entire plant will be completed, as shown in the picture. The building is expected to be ready for use in the course of three or four months. No happier people could be found anywhere than Mr. Allen and his congregation, who have worked so faithfully to this end. The Disciples should rejoice everywhere throughout the land that in this city of dominant Roman Catholic influences the plea of the Disciples for unity is now to have a sure foundation, and should give accordingly to the Interchurch World Budget of which this splendid building is to be one of the objectives.

Last spring the church raised $34,000 for this new project on the basis of the Board of Church Extension giving $25,000 and loaning $25,000 out of the Interchurch receipts.

All of us are aware that this is the day when the Interchurch World Movement and the Christian Unity programs build largely. But while we rejoice in all that, the Disciples are still decidedly of the opinion, and some of us affirm it dogmatically, that there is great need of the plea we have to present in that city of Catholic crosses, splendid cathedrals and crowded parochial schools. Such is the thought of the minister and his congregation. Mr. Allen says, "I am of the Old Order, if you will, in believing that the Union for which Christ prayed will come about, certainly on spiritual life, and no less certainly on the biblical basis, and I firmly believe that the Disciples of Christ not only are correct in the basis they propose, but are largely responsible for the great impetus given to the sentiments that now urge the churches of America to closer fellowship and cooperation."

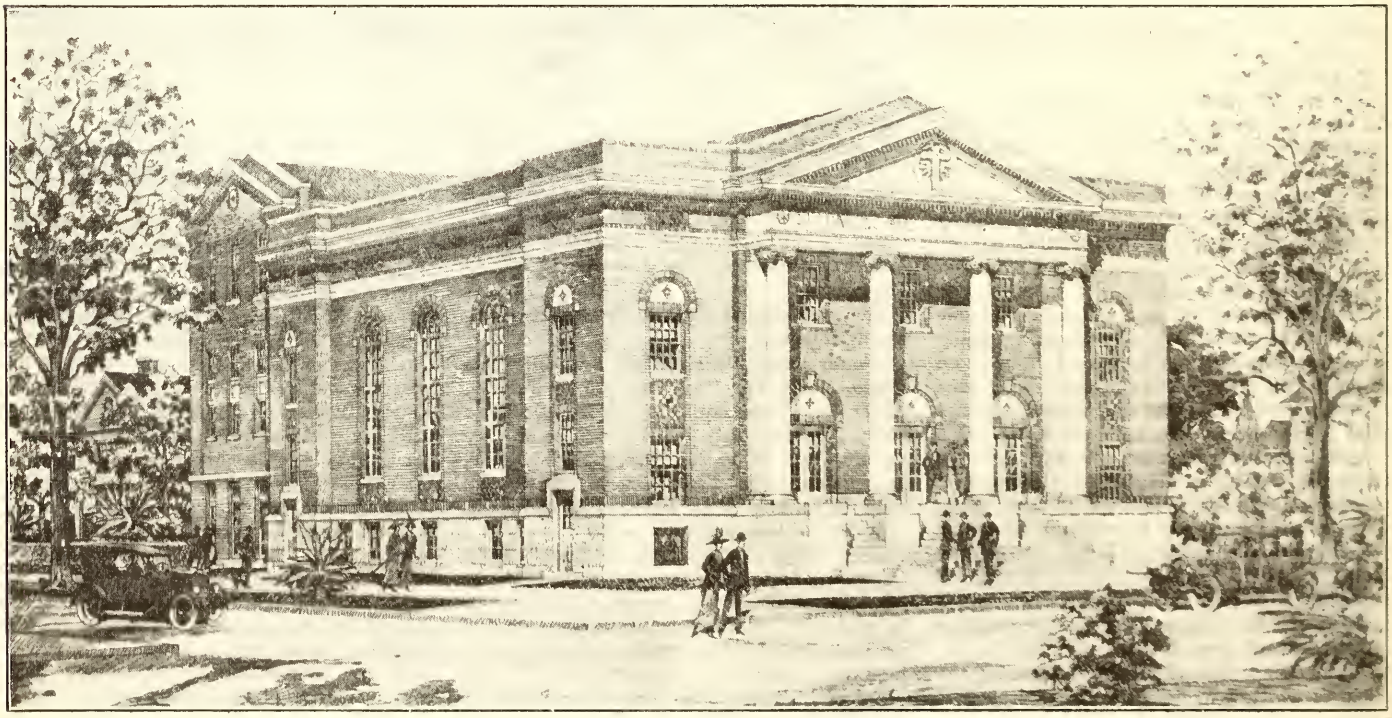
James L. Wright, a member of the Board of Managers of the United Christian Missionary Society and chairman of the board of St. Charles Avenue Church, urged that our Board make this gift now so that their overcrowded Sunday school might have enlarged facilities for the division of the school into classes during the class period. At present the church auditorium is the only place for the classes to assemble and they are sitting as close together as people do in a congregational assembly for worship. He felt that the fact of commencing work on the proposition would result in new pledges and would enable the church to go to business men and secure money for the work. Other people in the church are just as deeply interested and the Ladies' Aid Society alone has pledged $6,000, while working girls and stenographers have pledged as much as $60 apiece for the new building. With the erection of this plant they will have a property of $55,000 with no indebtedness but a loan of $14,000 from the Board of Church Extension, which is covered by pledges.

It is certainly true that a religious people can be judged by the churches which they build, and the congregation of St. Charles Avenue, one of the most beautiful in the world, want to see a temple erected in honor of Jesus Christ which will testify to the unifying message of the Disciples of Christ in no uncertain way. G. W. MUCKLEY.

Progress in Porto Rico

THE annual convention of our churches in Porto Rico was held in Upper Dajaos, January 27-29. The attendance was good, and the convention was pronounced the best ever held in spiritual uplift and in plans for greater service. The question of self-support received marked attention and plans for it took definite shape. The Dajaos church has already attained to self-support aside from the attention yet given by Mr. Carpenter. Not only do they support the pastor, Augusto Cotto Reyes, but propose also to carry on their services part time without him so that he may conduct the services in the mission points of Buena Vista and Santa Alaya. The Dajaos church has also led in starting a Tithers' League, and the representatives of other churches caught the spirit. It was voted that the committee on self-support continue its work of teaching on the subject of stewardship, and that the Tithers' League be extended to all the churches. The churches of the mission will cooperate in securing a building for the new work in Vega Alta.

FLORENCE A. MILLS.



Proposed New Building for St. Charles Avenue, New Orleans

The Book Shelf

Two New Mission Study Books

THE foreign mission textbook, published by the Central Committee on the United Study of Foreign Missions, is entitled, "The Bible and Missions." Its author is Helen Barrett Montgomery, the writer of three of the study books previously issued by the Committee. The book is divided into two parts. Part I deals with the Bible as itself the great Mission Study Textbook. In chapter one the missionary message of the Old Testament is outlined; in chapter two, that of the New Testament. In both chapters it is shown that the Bible offers itself as a book for mankind, as a message of salvation from the God of the whole earth.

The remaining four chapters of the book deal with various phases of the Bible's contribution to the missionary enterprise. Chapter three deals with the story of the great translators, whose work has made it possible for the Bible to be read in their own tongue by almost all races of men. Chapter four tells the story and describes the work of the great Bible Societies, through whom the Bible has been printed and distributed to every part of the world. The fifth chapter discusses the effect which the Bible has had upon the law, government and literature in all lands to which it has come. The last chapter shows that the introduction of the Bible into a country inevitably produces a demand for Christian literature. The need of the great non-Christian lands for Christian literature is described, and the efforts now being made to meet this need are indicated.

The mission study book for children is "Lamp Lighters Across the Sea," by Margaret T. Applegarth. All who know Miss Applegarth's charming style will long to put this book in the hands of all children. It is not only a book for study in Junior Mission Societies, it should be in every Sunday school in the land. If this generation of children could be taught in the Word of God we might hope to reconstruct this land of ours which has, in some respects, so sadly wandered from the ideal of its founders.

The various chapters bear the following interesting and suggestive titles: Handing Down the Big Little Library, The Book the Cobbler Made, Behind Closed Windows, The Book Fished Out of the Water, Answering the Giant Question Mark, and Speaking Their Language.

These books may be ordered through the literature department of the Christian Woman's Board of Missions.

Books Worth While

Six Thousand Country Churches—By Charles Otis Gill and Gifford Pinchot, New York. The Macmillan Company.

Mr. Gill has been for many years secretary of the Commission on Rural Churches for the Federal Council of Churches in North America. He made the first scientific survey in three counties of New England and New York several years ago and published the results in collaboration with Gifford Pinchot who generously supported the work. This volume is the results of the great Ohio state-wide rural church survey. It is the most thorough and widest study ever made and is made authoritative in its interpretations as well as in its figures through Mr. Gill's expert knowledge of the field as a rural pastor and as the leading investigator of the country. The great Interchurch rural and town church survey will carry the work done in Ohio into every state of the nation.

We will not forestall interest in the book itself with any general account of its findings. Suffice it to say they are more than interesting—they are startling in their revelation of the duplication of churches and the weakness and inefficiency of the rural church as compared with its city sister. This weakness is due to duplication making small congregations in rural communities with the consequent small support. The most striking revelation is that of a large group of counties in Southeastern Ohio where churches are largest in numbers, have held the largest number of revival meetings in the past decade or two and have the smallest number of resident pastors. Notwithstanding the great number of churches in this group of counties the record for criminality, pauperism, defectives and tuberculosis is the greatest of any counties in the state.

Such a record of church duplication in consequent religious weakness is put over against striking situations of community success where there is a strong church. It is a powerful document for advocates of Christian union. A. W. T.

(The first edition of this book has been taken over by the Federal Council of Churches. All orders should therefore be sent to that organization at 105 East Twenty-second Street, New York, N. Y.)

Do Not

Send orders for Literature of the Christian Woman's Board of Missions to WORLD CALL. Send all such orders to Literature Department, College of Missions Building, Indianapolis, Ind.

Do Not

Send WORLD CALL subscriptions to the Literature Department of the Christian Woman's Board of Missions. Send all WORLD CALL subscriptions to WORLD CALL, 222 Downey Ave., Indianapolis, Ind.

A National System of Education. By Walter Scott Athearn. New York. George H. Doran Company.

Professor Athearn sets forth in this highly suggestive volume a thoroughly developed and practical solution of many of the great problems of American education.

He discusses in turn "Present Tendencies in American Education," "The Evolution of a National System of Public Schools," "Problems in the Administration of a National System of Education" and "A National System of Religious Education." In the statesmanlike program evolved by The National Education Association and embodied in the Smith-Towner bill now pending before Congress, Professor Athearn sees a challenge to the educational leadership of the Church to produce a plan that will be equally scientific, equally democratic and equally prophetic. Such a program he has presented in the inspiring chapters of this timely and vital book. The chapters of this volume were delivered as The Merrick Lectures for 1919.

Professor Walter S. Athearn is director of the Department of Religious Education and Social Service of the Boston University, and also director of the Religious Education of the Survey Department of the Interchurch World Movement.

The Use of the Story in Religious Education. By Margaret W. Eggleston. New York. George H. Doran Company.

The author says in her Foreword: "Because I have longed to help teachers and workers with boys and girls in religious education work, I have written this book. It is for those who are eager to know how. I have given lists of stories and have divided the book in such a way that it can be used in classes in story telling work in our community schools and colleges where the demand is growing for such classes."

Sunday school teachers, recreational leaders. Camp Fire guardians. Scout masters, mothers and elder sisters will each find chapters devoted to the type of stories they need for all the varying occasions. This book, by a recognized expert in the art of story telling, will be found an indispensable help in the selection and preparation of the right story for the right time and place.

Margaret W. Eggleston is instructor in story telling in the School of Religious Education and Social Service of the Boston University.

Literature

Announcement has been made of the new Mission Study books for 1920-1921. The Home book has been prepared by Mr. Ralph E. Diffendorfer on the subject, "The Church and the Community."

The Foreign book has been prepared by Mrs. Helen B. Montgomery on "The Bible and Missions." These books are not yet available for distribution, but due notice will be given when copies may be secured from headquarters.

Programs

Program material for Woman's Missionary Societies and Young Woman's Missionary Circles the last six months of 1920 *will be ready May 20.* This will include Program Year Books and leaflets and other suggested helps.

There is no more encouraging feature of the work than the constantly increasing demand for literature.

WORLD CALL is an unfailing source of supply for missionary programs, as most interesting articles on all fields are constantly appearing. A file of these magazines should be kept in every home for reference.

Development Department

Christian Woman's Board of Missions

The Relation of Woman's Organized Missionary Work to the World Movement of Disciples of Christ

THE Church in the present hour is confronted by absolutely new and appalling conditions throughout the whole world. Never have the nations been so unsteady, confused, and chaotic. Never have the peoples of many nations been so distressed and despairing. Never has there been so compellent realization of the failure of every system and agency aside from Christianity to bring peace and right conditions among men. Never before have the united voices of great leaders in every secular field called to the Church as the only hope for the solution of the world's problems. Never has there been manifested such heartache and hunger for salvation from the wreck and confusion into which a materialistic civilization has plunged the peoples of the world. The Church possesses the only olive branch that can sweeten the bitter waters of human woe.

World Movement of Disciples of Christ

All Protestant Christians are feeling the new call of the world and are responding either through the Interchurch World Movement or through great forward movements within their own communions.

Disciples of Christ generally are cooperating in the sweeping plans of the Interchurch World Movement, though certain state organizations, and congregations here and there, prefer to move forward independently.

To bear a worthy part in meeting the demands of the hour a great forward movement among Disciples of Christ is imperative. Our organized missionary and educational agencies have given much time to formulating plans for the far-reaching advances demanded at this time. The intensive campaign launched jointly by the United Christian Missionary Society and the Board of Education has for its goal the stimulating of every church in America to cooperate in meeting present world emergencies. This work will be promoted under the World Movement of Disciples of Christ.

Under this movement all societies auxiliary to the Christian Woman's Board of Missions, and becoming auxiliary to the United Christian Missionary Society, will have a very definite program. The Interchurch World Movement has stimulated Churches of Christ to undertake undreamed-of aims for 1920-1921. The last year of the Five-Year Campaign of the Christian Woman's Board of Missions is almost coincident with the first year of the World Movement of Disciples of Christ; the former begins July 1, 1920, the latter May 1, 1920.

Goals fixed for the close of the Five-Year Campaign are as follows:

Organizations—10,000.

Woman's Missionary Societies	4,500
Missionary Circles and Triangle Clubs	1,500
Boys' and Girls' Societies	4,000

Membership—250,000.

Woman's Missionary Societies	175,000
Missionary Circles and Triangle Clubs	25,000
Boys' and Girls' Societies	50,000

Subscriptions—125,000.

WORLD CALL	100,000
King's Builders	25,000

Financial—$1,000,000.

Woman's Missionary Societies	$900,000
Missionary Circles and Triangle Clubs	60,000
Boys' and Girls' Societies	40,000

The Financial Campaign

With the launching of the financial campaign for the World Movement of Disciples of Christ, the Executive Committee of the United Christian Missionary Society voted to fix the dates for the first year, coinciding with those of the Interchurch Movement, to run from May 1, 1920, to April 30, 1921. Since missionary societies report by quarters, and blanks for all auxiliary societies are made for quarterly reports, it is necessary to continue the quarterly plan already mapped out.

Reporting the Current Year

Where the state or provincial year closes later than June it may not be possible to attain aims for 1919-20 in full by the close of the June quarter. Certainly the proportionate part of the year's aims for the months up to June 30 should be secured in full by that date.

Attaining Aims for 1920-21

In apportioning the $1,000,000 to states and provinces great care has been given to making the quotas equitable and in proportion to the possibilities of undeveloped resources.

The following receipts will be credited on the aims adopted by state and provincial organizations:

1. All funds from Woman's Missionary Societies sent to the headquarters treasury including dues, proportionate monthly offerings, special offerings, life memberships, etc.

2. All funds sent to the headquarters treasury from Young Woman's Missionary Circles and Triangle Clubs.

3. All funds sent to the headquarters treasury by Boys' and Girls' Organizations.

4. Amounts sent to the headquarters treasury by Negro societies and churches are also to be included in the general state aim.

5. Individual gifts designated for credit on Christian Woman's Board of Missions aim of $1,000,000 will of course be credited on the state or provincial aim. Such individual gifts will also be credited to local societies, but large gifts shall in no case release the society from raising an equitable aim from the entire membership.

6. All field receipts sent to the headquarters treasury will be credited on the state or provincial aim.

7. State and provincial development funds remitted to the headquarters treasury will be credited on the state quota.

Note: Money sent in for literature or subscriptions, of course, cannot be credited on aims for auxiliary societies.

Note: Total amounts raised by auxiliary societies will in all cases be credited on the apportionment of the local church.

State and provincial quotas of the $1,000,000 aim will be apportioned by state and provincial executive committees to local societies.

It should be constantly announced that all aims for auxiliary organizations will be attained through the regular plans and methods of work in use among the societies.

Money But an Expression

Offerings and gifts for missionary work are a significant expression of vision and zeal, but they are only an indication of Christian devotion. The deeper aims of all development work are the cultivating of a missionary spirit, disseminating missionary intelligence, winning cooperation in missionary activities, and deepening spiritual life.

We cannot meet together to study the world fields, lift our voices to Him in prayer, give of our means for advancement of missionary enterprise, or go out to interest and enlist others for the Christian conquest of the world without receiving great blessing and enrichment in our own lives, and at the same time bringing enriched vision, capacities, and blessings to others.

Repeatedly it is stated that the most zeal-awakening and spiritualizing influences among the membership of the local church, emanate from the missionary society. Immeasurable resources of power, service, and money await the development which can come only through the consecrated efforts of missionary societies.

Phases of Development Work

The cooperation of every member of every society is needed to carry forward the comprehensive plans for development and extension work. The following phases should be noted:

1. *Enriching the vision, deepening the spiritual life and increasing the service of each individual member of the local society.*

To this end the use of missionary literature and devotional books, especially the Scriptures, should be increased. WORLD CALL subscriptions should be urged. Enrollment in the League of Intercessors, and service through prayer should be extended. Every member of the society should be actively engaged in personally influencing other women, going out after them, selecting missionary articles to interest them, helping to strengthen the programs of the society, and assisting in every phase of the work. Division leaders have limitless possibilities of service in bringing their women into full and enthusiastic activity, along their lines of service.

2. *The missionary education of the church and the community.*

Every congregation and community possess rich, undeveloped resources for the work of God. Information only is needed to bring them into the full realization of the onsweeping program of God. Executive committees

and literature secretaries have a great and effectual door opened before them for the missionary education of the church and community. Mission study classes wisely planned will bring realization and awaken zeal. A missionary school should be held in every society at least once each year. WORLD CALL subscriptions should be placed in every home, and old copies collected for samples, and for sending to schools and institutions where they will be read. In every church the Woman's Missionary Society should encourage and assist in the holding of the "Church School of Missions" once each year.

3. *Increasing Efficiency in the Local Society.*

Making most effective the work of the local society is a sacred trust to the officers elected. Each officer should be provided with the leaflet outline for duties of her office, and should seek to carry forward the work according to adopted plans to the fullest extent of her ability.

Regular Executive Committee meetings are essential for planning and carrying forward the work of the society. Where such meetings are not held there can be no great efficiency in the work of the society, and the whole cause languishes. Plans for Executive Committee work and meetings are outlined in a special leaflet which should be in the hands of all officers.

No society of more than twenty members can do its best work under any other than the Division Plan. The committee plan will do for small societies, but even with two divisions of five or six members each, much more effective work is possible. A special leaflet on the Division Plan is provided. Every society should be fully informed on this plan as recommended. Where the division plan has not been successful it is usually because it has not really been worked out as outlined. Every Division Leader should have the leaflet on the Division Plan together with the Division Leader's Booklet.

4. *The Enlistment Campaign.*

Every woman and young woman in the church should be enlisted. As yet approximately but one woman in six has been enlisted. We must win the other five. Every woman is eligible and can cooperate in some way.

The Continuous Calling Plan should be used as fast and as far as practicable. Let us really put it to the test as outlined, unless better plans are assured for winning the unenlisted.

5. *Extension Work.*

According to latest reports there are approximately 9,000 congregations of Disciples of Christ in America. There are missionary societies in but 3,200 of them. Five thousand churches have no missionary societies and in large measure they are visionless and inert. The fires of missionary zeal must be kindled in all these churches! This is extension work.

Throughout the states the work of district and county organization is thoroughly planned, and is being systematically developed.

Between October, 1919, and July, 1921, we must organize 1,300 new Woman's Missionary Societies, 435 Missionary Circles and Triangle Clubs, and 2,100 Boys' and Girls' Societies if our aims are attained. These gains are apportioned among the states and provinces according to their strength and undeveloped resources. State and provincial executive committees assign to the various districts and counties their quotas.

To visualize the work, all state, district and county secretaries should have in hand Extension Maps locating all churches within their respective fields.

A regular series of state, district and county conferences is planned annually for intensive study of the churches within the given area, and assignments are made for visitation, organization and fostering.

This great army of development workers includes approximately fifty regional, state and provincial secretaries, about 700 district secretaries and probably not fewer than 1,800 county secretaries. This force of 2,500 field workers, well trained, working unitedly according to systematic and carefully formulated plans to reach definitely fixed objectives, equipped with literature, material, and methods for making the work effective, empowered through prayer and spiritual enduement, certainly should be able to achieve the heretofore impossible in bringing the womanhood of Churches of Christ throughout America into full and active cooperation for the Christian conquest of the world.

All Churches Must Work Together

AT the China-For-Christ Conference recently held in Shanghai, where more than a hundred missionaries and Chinese Christians gathered from all over China launched the China-For-Christ Movement, Dr. Cheng Ching-yi, secretary of the China Continuation Committee, who was later selected as general secretary of the China-For-Christ Movement, struck the keynote in a great speech in which the following were striking sentences:

To neglect the divine call is a sin, and to shrink from such a great responsibility is unpatriotic on the part of subjects of the Kingdom of God.

This is the time of times; this is the day of the Lord; and the doors of opportunity are clearly marked with the word "Push."

The Christian Church is facing a great crisis today, and it is our duty to take advantage of this unusual opportunity, which, great as it is, may be only a passing one.

Man after man who used to despise Christianity and would not even glance at its printed pages is now coming to regard it as the hope of China.

Even men who are its strongest opponents recognize that Christianity is a force in the world today.

The Chinese Christians have never been so willing and ready to take part in the divine task of serving their fellow men and of extending the Kingdom of God on earth.

Men and women are ready for service, although they may not always know what to do and how to proceed.

While the Church is in such a plastic and formative stage it is a matter of life and death importance to help to keep it in the straight and narrow way, especially when it is becoming restlessly active and craving for initiative and responsibility.

Foreign missions in China are the scaffolding and the Church the permanent building. All our policy and work shall be Church-centric rather than mission-centric.

Inpressed Irish Visitor

WILLIAM CORKEY, pastor of the Townsend Street Presbyterian Church, Belfast, Ireland, one of the delegation of Ulster clergymen which has just concluded a speaking tour in the United States, was much impressed with the practical workings of Church Federation in the American cities which he visited.

At a reception tendered the delegation at the New York headquarters of the Federal Council of the Churches of Christ in America, Dr. Corkey said:

"I am glad to bear witness to the effectiveness of your federated church work in many of the cities where we have spoken. The manifest spirit of cooperation among the churches and the instant response to the suggestions of their central officers greatly facilitated our approach and gave our message a larger hearing than might otherwise have been possible. I shall certainly commend the federation idea to our Irish churches upon our return."

How Hymns Have Changed

BISHOP Theodore S. Henderson, general superintendent of the Methodist Episcopal Church in the Detroit Area, who has become associated with the Interchurch World Movement, said at a recent conference that ten years ago one of the favorite hymns was "When the Roll Is Called Up Yonder I'll Be There." Now that hymn has been displaced by "The Son of God Goes Forth to War."

"In other words," said the bishop, "the young people of the present day are singing songs of service. Many of them who are still singing the old song should change it to express the idea that 'When the job of saving the world is on, I'll be here.'"

To Aid Starving Preachers in Hungary

THAT most of the Protestant clergy of Hungary are in dire need of the necessities of life was the statement of John Pelenyi, delegate from the evangelical churches of Hungary, to the Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America at a meeting of that body.

To meet the most urgent needs of many Protestant ministers who have been without salary for a year or more, the Commission voted the immediate forwarding of $25,000, and will send a deputation to Hungary at the earliest possible moment to investigate conditions there.

Mr. Pelenyi reports that there are 4,000,000 Protestants in Hungary, mostly Presbyterians and Lutherans. Their chief strength is in the Transylvania, where their churches have existed from the time of Luther and Calvin.

Program Helps

Women's Missionary Societies and Circles

Bible Study

FIELDS WHITE UNTO THE HARVEST

John 4:35-38

THIS fourth chapter of John's Gospel records Jesus' first conversation with a woman. He was returning to Galilee from Jerusalem shortly after the beginning of His public ministry, realizing that if He stayed in Judea the hatred of the Pharisees would not allow Him to live long enough to give to men the truth He had left His Father's glory to bring to earth for their redemption.

On His way, John tells us, Jesus did not take the road usually traversed by the Jews, but "He must needs pass through Samaria." At noontime He and His disciples came to Jacob's well and, utterly wearied, He sat down to rest while His companions went on into the city of Sychar to buy food.

The noontide sun was burning in its heat and the dust of the roadside had made more wearisome the hard journey and caused an intense thirst. But this physical suffering was as nothing compared to the thoughts that were crowding through the mind of the Master; thoughts of "His Father's House," where it had seemed most fitting that He should begin His public ministry, and which He had found "a place of merchandise and a den of thieves"; thoughts of the Pharisees with their hatred and hypocrisy, and the great, suffering multitudes of the people, scattered as sheep, having no shepherd; thoughts, too, of Nicodemus, whose open allegiance would have meant much to Jesus, but who came to Him "only by night." While the Master sat thus by the well He saw a woman coming down from the city to draw water. He immediately asked her for a drink, and she, recognizing Him as a Jew, questioned why He should ask water from her, a Samaritan woman. Then followed in quick succession, through question and answer, one of the greatest of all the conversations of the Gospels, giving the lesson of the Water of Life, from the greatest of all teachers straight to the mind and heart of a poor, sinful woman. And what was the result, first to the pupil? She was a woman of keen mind, although a sinner, and accepted as truth the word of Jesus that He was the long-expected Messiah and His gift to her of the true Water of Life. So she forgot her water pot and ran back to the city to tell the people, "Come, see a man who told me all things that ever I did: can this be the Christ?" One drink of the Water of Life had transformed the sinful woman into a messenger, a missionary for Jesus Christ.

And what was the result to the Teacher? When the disciples returned with bread from the city they marveled that their Master was speaking with a woman, for one of the six things forbidden to a rabbi in that day was that he should speak to one so inferior. But they asked Him no question, only urged Him to eat and were surprised when He said to them, "I have meat to eat that ye know not of." They understood Him literally and thought someone had brought Him something to eat, not realizing that Jesus had forgotten His hunger and thirst in the joy of giving a drink of the Water of Life to a woman whose life had been seared and burned with sin.

Then His eyes looked out over the harvest fields shining white with ripened grain and He saw still other great white fields of the souls of the world, waiting for the laborers of the Lord of the harvest. They have waited so long, those whitened fields, while the reapers have tarried. They are waiting today, in India, China, Africa, South America, truly the great harvest fields of the world are overripe.

Jesus asked the woman at the well for a drink of water. We are sure that our hands would have hastened without question to draw for Him the cooling drink! But He is thirsting today, not for the water from the historic well, but for the souls of men.

He has no hands to draw with today excepting human hands and the well is deep. He has no hands with which to reap the white harvest fields but human hands.

Must He be kept waiting, waiting?

ELLIE K. PAYNE.

June

The Healing of Africa

SONG.
INVOCATION.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study: "Fields White unto the Harvest," Matthew 9:35-38.
- Prayer.

MUSIC.
TALKS OR PAPERS.
- The Healing of Africa.
- The "Old School Doctors" of Africa.
- Our Present Medical Force in Africa.

ROUND TABLE: Facts for the Busy Woman. Roll Call of missionaries and stations in Africa.
INTERCESSION.
BENEDICTION.
PROGRAM HELPS:
- Leaflets: Medical Missionary versus Witch Doctor, 3 cts.;
- The "Old School Doctors" of Africa, 3 cts.;
- Special article, WORLD CALL, page 22.

Do not send orders for literature to WORLD CALL.

Congo Mission Stations and Missionaries

Bolenge, Coquilhatville, Congo Belge, W. C.

Dr. and Mrs. G. J. P. Barger, Mr. and Mrs. W. H. Edwards, Mr. and Mrs. A. F. Hensey, Dr. and Mrs. Ernest B. Pearson, Mr. and Mrs. E. R. Moon, Dr. and Mrs. Geo. E. Mosher, Mr. and Mrs. Emory Ross, Miss Goldie Wells.

Lotumbe, Coquilhatville, Congo Belge, W. C.

Dr. and Mrs. W. A. Frymire, Mr. and Mrs. H. C. Hobgood, Miss Ruth Musgrave, Mr. and Mrs. Herbert Smith.

Monieka, Coquilhatville, Congo Belge, W. C.

Mr. and Mrs. C. P. Hedges, Dr. and Mrs. L. F. Jaggard, Mr. and Mrs. E. A. Johnston, Miss Martha Bateman.

Facts for the Busy Woman

Somebody, not without reason, has called Africa "the dark, sobbing continent." Over its nearly ten million square miles, in which the areas of Europe, India, China and Mexico could easily be engulfed, somewhere between 130 and 150 millions of people are scattered.

It is a topsy-turvy mental world in which the native African lives. He explains natural phenomena in terms of the miraculous. His mental processes are simple but irrational.

The great war brought over a million Africans into touch with the Western world. Each one who returns is a messenger either of weal or of woe to his people.

Africa is awakening to the realization of its commercial value. Western nations are linking its peoples and vast resources with their civilizations. The Orient is likewise at work. Islam is especially active and offers a debasing religion, with a measure of civilizing power, to credulous peoples. Christianity—the only religion which really civilizes—is doing far too little to fulfill its mission. If it delays much longer, Islam and materialism will divide Africa between them.

Africa needs the gospel of Jesus Christ to avert this catastrophe. This alone can transform the African's moral nature; set his feet upon the impregnable rock of truth, and order his goings along the path of spiritual achievement.

In the mental labyrinth in which the African still lives we shall probably find the clew to the African himself and come to know him, mind and heart, a little better. Benighted as it is, Africa is not the "Darkest Africa" of the days of Moffatt, Livingstone or even Stanley. Many thousand miles of railroads have been thrust into its interior from every port, and thousands more are being woven together into a network of communication which, spreading over the entire continent, will unite the vast area, bringing its people into a homogeneity undreamed of a half century ago.

Africa has been stirred industrially, politically, socially and to some extent religiously by the world war. A million sons of Africa served as soldiers, laborers and carriers in the great conflict, and this cannot fail to effect some transformation in the lives of the millions untouched by the war.

As a result the Dark Continent is being permeated with knowledge as to the rest of the world. A new consciousness of values, of social relations, of desires and possibilities has been awakened in the native breast. In many ways Islam has seized upon this fact and improved the opportunities offered by the

war for an active propaganda. Meanwhile Christianity has done little or nothing.

The Mohammedan religion is for the invader, but not for the invalid. Having once embraced Islam, whatever happens is God's will.

The paramount issue in Central Africa is Islam or Christ. Another crucial problem is whether a material civilization and exploitation of Africa, while the church lags far in the rear, shall be realized, or a Christian development of Africa shall take place, with the church everywhere adequately cooperating with government and commerce.

Modern industry and luxury have created large demands for the raw products of Central Africa. Ivory and forest rubber, for years the leading articles of export, are giving place to plantation rubber, to cocoa, to oil-bearing seeds, to copper, tin, diamonds and gold as articles of export.

Africa has been the great unclothed. Two cat skins or a bit of beaten bark, or a grass-woven apron, seem not so insufficient a covering in the primitive forest-enveloped village. But when emerging into the multiplying "civilized" settlements and joining the swelling industrial army of modern commercialism in Central Africa, the raw pagan himself feels the need of different and more adequate clothing, and Eve's daughter gladly changes the nature of her covering from literal fig or other leaves to the most elaborate outfit the trader's store furnishes. Sad to relate, her body is too often the price she pays for the gay attire.

The "Darkest Africa" of Livingstone's day has been penetrated by steam routes, both rail and water. Wireless messages pass over forest and swamp. The pilot of the aeroplane wings his way over cannibal feasts.

But the Sun of Righteousness has yet to find an entrance for his light into all but a pitifully few hearts.

A greater missionary force for a given unit of numbers of people, is more needed in Africa than in most mission fields. This arises from the backwardness and childhood of the race. While the latent, inherent ability of the people is good and able leaders have arisen among them, yet it will be generations before any appreciable number of dependable leaders such as China enjoys is available in Africa.

Most, and first of all, the African needs relating to God, his Father, the great, good Spirit, who he admits made the world, but who he thinks has withdrawn himself far away and has no further or present contact with or concern for the people on the earth. Only by coming to accept God, creator, and ruler of the world, as one who is mightier than all the evil spirits in which he believes, can the animistic African be freed from the terrors of the world of malignant spirits which have hemmed his life in on every side.

Mr. Hedges wrote from the Congo mission November 3: "The translations of the four Gospels and Acts are now complete, and the committee meets again the first of the year, hoping to finish the rest of the New Testament at that sitting. We are asking for 2,000 copies of the Gospels and Acts to be printed at once for school use and 10,000 copies of the New Testament complete."

The welcome announcement has been received that the long-desired sawmill will be shipped to Africa next week. This was the gift of the church at Ionia, Michigan, and will greatly help our building operations in the Congo mission.

Heroes of the Sudan. Who Are They?

GRAHAM WILMOT BROOKE

TRAVELERS have crossed the Sudan in all directions. They have gone at the risk of their lives. Many of them, like Mungo Park, have died while exploring it. They have left their tracks and traces all over it; but the missionary of the cross has never entered its kingdoms. The Arab has gone there. He has conquered and killed, and boasted of Allah and Mahomet, and multiplied houses and wives and slaves; but the messengers of the cross have shunned the region. Only a handful has dared to enter it. Merchants have gone there; gold seekers have gone; hundreds of each are gathering the riches of the land. There are scores of steamers in the Niger. The Royal Niger Company alone made two hundred treaties with the Niger chiefs and potentates, but the missionary of a Higher Power and a nobler enterprise has not yet won those lands for Jesus Christ. There is just a handful of missionaries on the Lower Congo, but in the Central Sudan, along the Upper Benue, around the vast overflowing waters of Lake Chad, in the mountains of Adamawa, in the plains of Wadai, in the rugged ranges of Darfur, in the deserts of Kordofan, among the teeming millions of the Sudan proper, no missionary is found, no gospel is proclaimed, no Bibles are scattered, no voice is raised to cry, "Behold the Lamb of God, which taketh away the sin of the world."

The men of the world are the heroes of the Sudan. Travelers have been heroic. Distance has been no bar to them. Disease and death have proved unable to affright them. Neither love of friends nor fear of foes has been able to dissuade them from their fixed resolve to open it to the knowledge of the world, and bring its people into contact with the civilization of surrounding lands. But the heralds of salvation have almost wholly forgotten this mighty heritage, a host of heathen nations. They have left them all these ages to the reign of unmixed darkness and unmitigated depravity.

We plead for the neglected millions of the Sudan. We say to the church of Jesus Christ, "Behold them! They are our brothers and sisters in a common humanity. They are one with us in sin and ruin. Let them be one with us in the knowledge of salvation. Awake, O selfish, sleeping, and forgetful church; arouse thee to thy neglected duties; fulfill thy solemn mission; bear thy testimony and send forth thy sons; proclaim thy glorious message; gird thyself and give thyself, in the name of Jesus Christ, to the tremendous task of evangelizing at last this greatest and most populous of all the wholly neglected and benighted regions on the surface of the globe.

Hidden Answers

1. What opinion did a certain statesman hold regarding our great Northwest?

2. What does Africa need to avert the threatening eatastrophe?

3. What is the appeal that has been made to the medical women of America?

4. What are the factors which distinguish the people of Paraguay from those of other South American nations?

5. How many Protestant churches have been abandoned in New York within the last twenty years?

6. What are the principal foods of the natives in Africa?

7. What is said to be the greatest mission field in America?

8. How many unchurched people are there in the United States?

9. What is the percentage of foreign population in California?

10. What are the good reports which come from Porto Rico?

Our Hope Is in the Children

WHAT a familiar phrase! So familiar that it requires a new or unusual setting to grip the hearer. It "gripped" recently when H. A. Baker of Tibet told of the beginnings of a Sunday school in an outstation of Batang.

The avenues through which any conception of God must travel to reach the mature mind of the heathen Tibetan are almost as impassable as the winding, perilous trails of that wild country itself.

"While we reach some of the grown men and women by constant and untiring effort, it is very difficult to discover in their experiences of life a point of contact by which we can reveal to them the love of God. But our hope is in the children. They enjoy the Bible stories just like any other child. They are eager for them. When we win the children we will win Tibet."

The application is obvious. Spend not less time with men and women, but spend more with the children.

Our hope in grappling with the stupendous issues confronting the church lies in the children and not in the adult life of the church except as it assumes the responsibility of training the young for the task.

"I consider it a great privilege to lead the children in their mission studies," writes many a superintendent. To such the "hope of the church" lies in the children.

Is the program of missionary education for the children of your church as complete as it can be made? A six-months' study of China is provided in the material issued for the Sunday schools by the Joint Committee on Missionary Education. The *King's Builders*, the only missionary magazine of the Disciples of Christ published for the children, is giving until July 1 a definite study of "Our Church in China." The last half of the year will be devoted to studies of work in America.

The Park Christian Church, New Albany, Indiana

THE Park Christian Church was organized May 19, 1835, by forty-three persons, who had withdrawn from the Baptist Church. Thomas J. Murdock was licensed to preach, and D. G. Stewart was chosen as minister for a time. T. J. Wilson is the present pastor.

A brick building was erected in 1836, which with the lot cost $6,000. This building was torn down in 1868, and a more commodious building erected, bringing the value of the property up to approximately $15,000. It was this building which was constructed in 1917, at a cost of $11,200, making the building modern throughout, and one of the best in the city of New Albany, with an estimated valuation of $30,000.

This congregation has passed through many trying experiences, which were sufficient to have discouraged many churches to the point of dissolution, but their faith was such, that a few struggling disciples held on, and now their labors have been rewarded, and their dreams made real. One of the most trying experiences was at the time when the Central Church was formed, the occasion of which in part was the heavy indebtedness upon the church property. A part of the membership were in favor of surrendering the property to the mortgagee, and moving up town and building anew, which they did, but a few members were unwilling to make this move. Following the lead of J. M. Gaston, now of Long Run, Kentucky, those that remained, though weakened numerically and financially, assumed all responsibility of the congregation, and continued to hold services of worship in the mother church. I have been informed that there were those in the membership who mortgaged their homes, and made many other sacrifices to save the church property to the cause of Christ. Their memory should be held sacred to every Disciple. "They have received their reward," "We have entered into their labors," and "Their works do follow them." Mr. Gaston was present on the day of the dedication of the new building (Dec. 23, 1917), his face was radiant with joy, and his words an inspiration and a treasure to all who heard him recite the joys and disappointments of former years.

Three years ago last September we came to this pastorate; at that time there were sixty-three paying members; since that time there has been added to the membership one hundred and eighty-four new members, and the entire church revived. The present membership is four hundred ninety-five. All departments show a vigorous, healthy growth, and are well organized throughout, using the most up-to-date methods. Conversions are frequent, and enduring. The year just closed was the most successful from every standpoint of consideration, of any previous year of the church's history. The average attendance of the Bible school last year was one hundred sixty-eight, and the average offering $7.12. For incidental, benevolent, missionary and other purposes, the congregation raised a little less than $4,000, and this, in spite of the fact that the church has added heavy financial responsibility. The pastor's salary has twice been increased by the voluntary act of the Official Board, one time $200, and at another time $300. Shortly after the new building was dedicated, application was made to the Board of Church Extension for a loan of $7,000, which was readily granted, but before the papers were drawn up, the indebtedness had been reduced to $6,500, so we asked to have the loan reduced to that amount, and when the final papers were returned to the treasurer of the board, $300 accompanied them, reducing the actual indebtedness to $6,200, and I am told that the treasurer of our Board of Trustees is embarrassed again, having something like $100 in hand at the present time. Perhaps the force of these statements will be better understood by making known the fact that the loan was closed about the middle of January this year. It should also be borne in mind that this is an industrial congregation, and that not more than fifteen per cent of the members are the owners of their places of residence.

It will be noticed that the church's largest growth and development has come since the Board of Church Extension consented to indorse the work of the church by a loan sufficient to clear the indebtedness incurred in enlarging, reconstructing and beautifying the church building. I frankly admit that from the beginning, I believed, that when the proper moment had arrived in the success of our work, that the Board of Church Extension would play the role of the big brother. Had I not believed this, and if the Board of Church Extension had not been in existence as an organization making such belief possible, the effort would not have been undertaken by the writer. This of course presents the idea, that our organizations make possible the preachers' best work in the local field, which I believe is absolutely true. Not one, but many churches have been built as a result of this relationship. As Paul said, "How shall they hear without a preacher?" we might say, How shall they meet without a place of meeting? It is true a congregation can meet most enywhere for a time, on the bridge in dry weather, and under it in wet, if necessary, but if they are to continue to exist and develop great redemptive power in the ministrations of the Gospel, they must have a home compatible with the dignity of the cause represented. The Board of Church Extension stands ready to help a worthy church do its best work for the Master. This being true no church of the Disciples of Christ should fail to remember in a large substantial way our beloved Board of Church Extension.

T. J. WILSON.

New Year Afar

DEAR WORLD CALL:

What a gracious service you render. You arrived in your November dress December 29. We were rejoiced! All mails seem astonishingly late. Holiday mails within Japan are so very heavy, perhaps the foreign mail has to wait. Six thousand postals passed through the post office here in one day lately. The New Year cards are used very extensively. Among those received the following may interest you:

"Dear Mrs. Garst! Our Mamma san (Please excuse me thus call):

"I thanks many, many for your kindness. Our church is very small. But we want to see you our work. Please come to us next early spring.

"Merry, Merry Xtmas,
"Happy, Happy Xtmas,
"Yours sincerely,
"_____ _____."

I think you will agree that we started the year 1920 vigorously when I tell you we had three earthquakes January 3. We do not like earthquakes.

We have thought and prayed for the United Board meeting scheduled for December 30, also for the Student Volunteer Conference, probably adjourned last night in Des Moines.

We are with you in the Week of Prayer. God bless you.

LAURA DE LANY GARST.

Akita, Japan, January 5, 1920.

An Appeal to the Medical Women of America

DR. JOSEPHINE LAWNEY, who left the Pittsburgh Tuberculosis Hospital last fall to devote her life to medicine in China, has sent home the following message "to the Medical Women of America."

"Two months in China, and yet, so much do I feel a part of this great empire with all its new tides and ancient problems that I have no desire to return to America.

"How I wish I might make you *feel* it all! Some artist with the pen might make you see it, but I would that somehow the needs of the women and girls of China might grip you so that scores of you would turn your footsteps toward the East.

"Some of you are interested in public health work. Perhaps you have already tried to 'break into' some municipal department in America, and perhaps you have been told that if your political friends are of the right sort and you pass a certain set of examinations and get your name on the list of applicants you may hear from the department in the course of a few years. China offers you a virgin field. There is an opening at present for a woman physician with public health training, and the scope of the work would be greater than that covered by the combined departments of public health in New York, Philadelphia, Chicago and Boston.

"China needs everything that America needs, only more so. Some of you who are students and are undecided as to your specialty and have a leaning toward surgery, will you not take up orthopedic surgery and come out to China just as soon as you are ready? If you could see the little kiddies as I see them day after day, their little bodies horribly distorted with tuberculosis of the spine, you would not need any further appeal. The Chinese apparently have a relatively high resistance to staphylococcic and streptococcic infections, but a very low resistance to tuberculous infections. I have yet to learn of a single orthopedic surgeon in China, and yet the women's hospitals draw the largest number of children as patients. It would not be at all a wild conjecture to assure our pioneer in this field that she would have cases brought from all over a large province and even neighboring provinces.

"The need of general surgeon is no less great. The efficiency of many a woman's hospital is diminished because the doctor in charge has not had sufficient surgical experience before coming out to undertake single handed the work of a general hospital. I hope the day is not far distant when two doctors at least may be sent to every mission hospital—one for surgery and one for general medical work.

"The needs come tumbling over each other in mind! That heart of the hospital, the laboratory, has been sadly underdeveloped in mission work because of the lack of workers. Women trained in pathology and bacteriology and serology are needed so much that I do not know how to express the need. We must have specialists in these lines, else our medical work will continue to go around in circles. I can count on the fingers of one hand the hospitals in China that are doing Wassermann reactions. Those of you who have a penchant for research work have all the opportunity in the world to have a micro-organism or a parasite named after you as the discoverer.

"Many a hospital has received or has been offered a special gift of an X-ray outfit—but you know it is about as useful as a fifth wheel without a roentgenologist. One such thoroughly trained worker in each of the large cities would take care of the needs of a group of hospitals and further the advance of medical science in China perhaps more than any other one agency.

"There is a fine new medical school for Chinese women which will be ready for a complete staff very soon. It will be the most attractive teaching opportunity for medical women in the entire Orient. Many in America are already looking forward to this opportunity. Only the best prepared people for the various departments will be chosen. Perhaps you are one of them.

"I know why some of you are not coming, because I have so recently been up against the same reasons. My! But they look insignificant now. Professor Palmer once wrote that Harvard College paid him for doing what he would gladly pay it for allowing him to do. That describes very well the compensation of the missionary, measured by the inner outgo and not by the external income.

"Many of you feel that you haven't the courage to face the years away from your home friends. One forgets in looking ahead that there are always fine, strong comrades going the same way, and if this is true anywhere it is true in the mission field. I've resolved not to preach, but to give you the facts, and ask you to picture to yourself the need, and then decide as to your share in the work."

Shanghai.

Tin Cans Their China

A BIT of ingenuity often goes a long way in satisfying a need, as the people of Montenegro have discovered. With their chinaware destroyed or carried away during the war, a popular substitute has been found in the American jam tins saved from the Red Cross food distribution. The ragged edges of these little cans are pounded smooth, and a handle of wire or tin is attached. Thus an indestructible cup is made.

Twentieth Century Feudalism

A BREATH of the Middle Ages has reached Poland. There was no transaction of money in those early days, and in the twentieth century, the same idea has been reverted to. Today payment is made in potatoes. In certain remote agricultural parts of Poland, potatoes are now being used as the standard currency. They are the staple article of food, and their value fluctuates far less than any of the various types of paper money which are in circulation.

For example, in the vicinity about Grodno, when the war ended, and the financial status of Poland was at a crisis, hundreds of people flocked to the American Red Cross centers, begging for work or food. There was no money for payments, but there were many bushels of potatoes held in the possession of a few wealthy landowners. These the Red Cross bought, and in turn paid, as a weekly wage, to the laborers employed in warehousing or in the activities of the field units. About twenty pounds of potatoes are regarded as a fair weekly wage for an ordinary laborer.

The story of one of Grodno's largest landowners has a very sharp flavor of a medieval business transaction with a twentieth century setting. His manor house was wrecked during the war, and later the mansion was entirely refurnished with articles purchased solely with potato-money. This involved a series of purchases from local merchants, the most important being a complete set of drawing room furniture which cost 12,000 potatoes. The landowner, a count and head of one of the oldest families of the Polish nobility, harvested the greater part of his potato crop with his own hands.

A Plea for Common Honesty

THE other day in one of the state conferences of our people with regard to the Interchurch World Movement, a woman from a small town came to one of the secretaries and handed him a check for $50 for foreign missions, given personally by her and her husband. She remarked, "I do not wish you to credit this to the church, but to us direct. I am discouraged with our church. The treasurer announced that $250 was raised for missions by the congregation last year and in the Year Book only $30 appears as having been sent in for all missionary purposes. Money in our church is being deflected to other purposes, and my gifts have not been sent to the causes for which I have given them. It has caused me to lose confidence in the missionary program and leadership of our local congregation."

Every now and then something like this occurs, indicating that some church treasurers are not handling the missionary money of the congregation as they should. There is no more sacred trust in the local congregation than that reposed in the treasurer who receives the money dedicated to certain purposes. It should go to the causes for which it was given without a single variation, and the treasurer who does not keep faith with the church members in this regard is not only losing the confidence of the people who give, but is striking a death blow at the missionary and spiritual interest of the congregation. The majority of people who discover that something has gone wrong do not do as this good lady did, send in their money direct, but they lose interest in the missionary causes and straightway refuse to give for these sacred interests.

Building Up the Bible School Attendance

By Hazel A. Lewis

HOW many of the 41,470 pupils lost from our Bible schools last year are in your neighborhood? It is impossible to evade this matter, because the reports are gathered in such a manner that the distribution of the loss can be plainly seen. The greatest value of the total figures in any table of statistics is often lost, because when we begin to look at things in this large way, we at once think that the conditions are somewhere else.

And then we can always explain things so glibly! The loss last year was even greater than this, and of course we could lay that to the epidemic. What would we ever have done without the epidemic to blame for everything that happened? The plain fact of the matter is, that this total loss in Bible school membership is made up of hundreds of cases of community indifference, poor school administration and individual carelessness on the part of Bible school teachers and officers.

Miles and miles of Bible school records have been kept, but very little use has ever been made of them. Meaningless reports are read each Sunday, they accumulate in the desk or office of the secretary, and that is about as far as the matter ever goes. It is true that some schools have definite plans for looking after absentees, but these are very often too mechanical. A printed card that needs only the address and postage stamp, is better than no effort at all to locate absent pupils, but as an indication of the temperature of the school, it certainly would not register more than lukewarm.

We must get down to cases. Where is James W——? He was in our school at least part of the time last year. And what has become of those two girls who used to come from away over on K—— street? We heard that they were going to another Bible school. And there was that class of nine boys that was promoted out of the junior department!

MISS FLORENCE CARMICHAEL
New Elementary Superintendent for the Central District

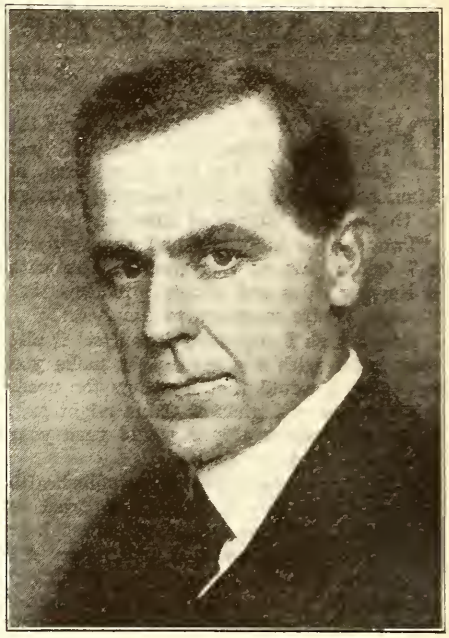
Where in the world are they? Only three or four are ever present and these are not the same ones each Sunday. One of them caddies at the Golf Club and another runs errands for a florist so late on Saturday night that his mother can't get him up the next morning. And so it goes. There ought to be an encyclopedia of Bible school explanations, carefully indexed for easy reference!

We must care, and that intensely. We can work out theories and plans of organization when we are dealing with things in the mass, but we do not really care in a deep personal sense until we are dealing with individuals. Back of the whole matter is the general attitude of the group of workers in any local Bible school. It is all very well to have a system by which the enrollment of the school is kept clear, by dropping from the active list those who have not been present for two months, provided that school has a conscience that is in full and active operation and makes the dropping of any name the result of careful investigation and the cause of real grief.

Look around in any community on any Sunday morning and see the groups of children that are not in Bible school. One church that has a real community conscience, sent out a committee from its Bible school on several Sunday mornings for a half hour before the Bible school session and on the first Sunday they found twenty boys and girls who did not go to any Bible school, but who did not have any real reason for not doing so. We of course can talk about the responsibility of the home, and the adults who set a bad example and many other similar explanations. But if for the space of one year we would never once indulge in the comforting but dangerous business of explaining things, and would start in to deal with individual cases of irregular attendance and with the problems of non-attendance, we would greatly increase the active enrollment of our Bible schools.

A Bible school noted for its high educational and spiritual ideals, has for many years followed the plan by which the teacher gets in personal touch with the home the first Sunday the pupil is absent; the department superintendent calls if the pupil is absent two Sundays, a general officer of the school or the pastor calls after an absence of three Sundays. If these do not get results, the case is brought before the next meeting of the Workers' Conference and an effort is made to find in the counsel of many minds a solution to the difficulty. Of course, if the first effort of the teacher reveals the fact that the pupil is ill, perhaps with a contagious disease, and will probably be absent for a certain number of weeks, arrangements are made to send the Bible school papers into the home and a record is made of the probable date of the pupil's return, thus making it unnecessary for the other officers to follow up the visit. Our greatest mistake is in not following up individual cases of absence quickly enough and in failing to keep the contact between pupil and school sufficiently vital.

Remember that the 41,470 are made up of individual losses and that your school has had its share in this.



JOHN STUART MILL
Missouri Regional Bible School Superintendent

American Mayflower Council, Headed by Wilson and Taft Plans Nation-Wide Celebration

PLANS for the celebration in this country of the tercentenary of the landing of the Mayflower has just been announced by the American Mayflower Council, and include seventy mass meetings in seventy cities, the observance of Mayflower week November 21-29 (Thanksgiving week), with Mayflower Sunday November 21, concluding with a national mass meeting in Madison Square Garden, New York, on Monday, November 28, to which representative citizens from all over the country and from abroad will be invited.

The object of the Mayflower Council's program is to make known to the whole nation the story of the Pilgrims and the deeper meanings of the movement of which they were a part: to emphasize the spiritual significance of their coming to the new world and to interpret their ideals in terms of democracy, thus making the spirit of the Pilgrims the basis of an appeal to heroism and consecration in meeting the problems of today.

The American Mayflower Council, which it is hoped may co-ordinate the programs and proposals of the various committees and commissions that are planning celebrations, has been set up by the Federal Council of the Churches of Christ in America, but is broadly representative of all the constructive elements in American life. The Council will endeavor to secure the cooperation of Boards of Education, directors of schools and colleges and of patriotic organizations in the staging of pageants and programs.

President Woodrow Wilson and Hon. William H. Taft are the honorary chairmen of the Council; Dr. Henry van Dyke is honorary secretary. The chairman is President Henry Churchill King of Oberlin College. Vice-Presidents have been chosen representing all sections of the United States and Canada.

Four New Bible School Field Workers

IT is a pleasure to introduce four new Bible school field workers. Two of them have been in field service in other important positions for the brotherhood, but two of them are entirely new to us. All four are now at work and are being heartily received by the Bible schools they seek to serve.

John D. Zimmerman succeeds David H. Owen as Bible School Superintendent in Kansas. He is a native of Kansas and announces that when work calls him out of the state, he always hurries back. For the past two years he has served as the Secretary of the National Board of Christian Endeavor.

John Stuart Mill becomes the Missouri Regional Bible School Superintendent. For several years he has served as Superintendent of the Second District in Missouri. During this time he has been called upon frequently by the Bible School Department of the American Christian Missionary Society to special work outside the state. The past two summers were spent in Canada in this way. Mr. Mill is a native of Australia but has been so long in Missouri that he has become thoroughly identified with the interests in this, our strongest Bible school state.

George T. Simons becomes Associate Superintendent in Kentucky. He will serve with Lin D. Cartwright, who has made such commendable progress in the Bible school affairs of Kentucky during the past two years. Roy K. Roadruck, who formerly served as Associate Superintendent in Kentucky, discovered Mr. Simons in Twin Falls, Idaho, where he was doing a most commendable work with W. A. Moore. Mr. Roadruck says "Mr. Simons was held in the highest esteem not only by our own church people, but by the community in general. Kentucky is to be congratulated upon having secured the services of this fine man."

Miss Florence Carmichael becomes Elementary Superintendent for the Central District serving with Garry L. Cook and Roy N. Cloyd. She will also give some time for special field service outside of her district work. J. Boyd Jones of Bloomington, Indiana, says, "For eight years she has been the superintendent of the Primary Department of our Bible School. She has gathered about her a corps of workers until today she has one of the most efficient departments I have ever seen. Our loss will mean a large gain to the Bible schools of the brotherhood."

We are sure the Bible school forces everywhere will rejoice in the addition of these fine workers to our staff in their respective fields.

ROBT. M. HOPKINS,
Cincinnati, Ohio. Bible School Secretary.

G. P. Rossman, recently located in Alexandria, Louisiana, writes thus of the situation there: "It is going to take a great deal of hard work to build this church up to fill the place it should occupy in the community. But we are determined to win through concentrating on a strong evangelistic campaign. I have organized a workers' conference, that meets every week in the parsonage. The "Each One Win One" campaign is gathering momentum and there are numbers of additions in sight. Influenza is here now and greatly cuts down our attendance. But we are bound for success. Better reports to follow."

Prayer Meeting Topics for 1920

MAY

5. The Parables of Restoration. Luke 15.
12. Christian Internationalism. America's debt to the world. Ps. 33:8-12; Rom. 1:14.
19. The Crime of Cherishing Anger. Matt. 5:21-26.
26. Our Dead Heroes. Acts 20:24; John 15:13.

JUNE

2. The Conditions of Christian Fellowship. I John 1:1-2; 11.
9. Christian Internationalism. The need of volunteers. Isa. 6:1-9; Luke 10:1-3. (Prayer for graduates from high school and college.)
16. Renunciation Through Recompense. Heb. 11:23-27; Mark 10:23-31; Matt. 24:27.
23. The Way a Christian Ought to Live. Rom. 12.
30. Our Nation Great Through Service. 1 Peter 2:9, 10; Matt. 20:20-28.

Echoes from the Rockies

By CHARLES LEMUEL DEAN

THERE are in this large territory of the Rocky Mountain District one hundred and twenty-seven churches; not as many as there are in some state districts in the east. A membership of 15,361. When we remember that it covers Wyoming, Colorado, New Mexico-West Texas, Utah, and Nevada, we are able to realize that the field is limitless. It is only that we might have the men, means and consecration to occupy the land!

Many counties are asking for county pastors. This means that a new type of worker must be developed to cover the whole country, with headquarters in the county seat. Our rural fields are hungering for development. For illustrations of what can be done in this work, one only needs to look at Clifton, where Clark Bower has been for nine years, easily the leader in his district, and the outstanding man in our brotherhood on rural work. Also the fine church at Severance, led by Gilbert C. Counts.

Religious education has always been the work of C. W. Dean in this district, and now, as he has laid down the work, let me say a word of appreciation for his fine service in the field. No church can be a true church without having a well-developed department of religious education. Here is one of the strategic points that must ever be given more and more attention in the life of our childhood.

We need to learn anew the command of our Lord, "Make disciples." Could we in each of our present churches have this as our supreme goal we could take our place and do our part in this region. In all our churches we are hoping that this will be done with a zeal that will reach a goal set by our "Win One Campaign."

Beside the common battles that the faithful must fight in every land we have the Mormon on the West, the Roman Catholic on the South, the pioneer on the North, and denominationalism in the East. But a new day is here and the 500 pastors in attendance at the Interchurch Conference will see to it that the church of our Christ has a chance in this state. Thirty-two of our forty pastors were in attendance.

Another piece of work we are going to do is to enlarge our Colorado Christian Home, the only home for the orphan among Protestants in Denver. We will be in the field with the Interchurch Financial Campaign for $100,000 for this home. We had to refuse admission to nearly 200 children last year.

We look with faith and hope toward the future, the new day, praying God to show us His will, and for strength and vision to enter the open door and bring His will to a glorious realization.

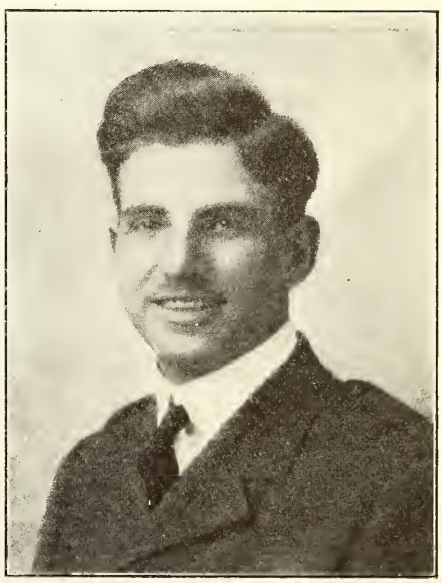
Broadway Church, Denver, Colorado.

Our Ann Arbor Bible Chair

THE Upper Room Bible Class held its anniversary meeting last night, marking the sixth year of its existence. It has gone its way quietly, gradually but surely extending its wholesome influence, till at present its members number nearly five hundred students; the evidence of its growth, and the students' receptivity can be seen in the fact that it has outgrown its old quarters, and will soon be housed in a new building. The time has come when it is a factor to be reckoned with in University life; yet it began six years ago with only thirty-six members.

What it has accomplished it owes to the generous efforts of its founder, Dr. Thomas M. Iden. And the thanks due him from the students of the University can best be expressed on this occasion, marking as it does a result of which he can be justly proud. The spirit of helpful comradeship, which he has extended to the members of his class has successfully combated the unreasonable prejudice which deprives so many of its valuable inspiration.

Chas. W. Ross, Winnipeg, Manitoba, is encouraged over the bright prospects in that field. He says, "We are in the midst of a campaign of personal evangelism which will culminate in the Easter week of prayer. We are planning to have services every evening of the week preceding Easter Sunday. Through the Interchurch survey I have gotten in touch with the names of several new families of Disciples of Christ."



GEORGE T. SIMONS
Associate Bible School Superintendent in Kentucky

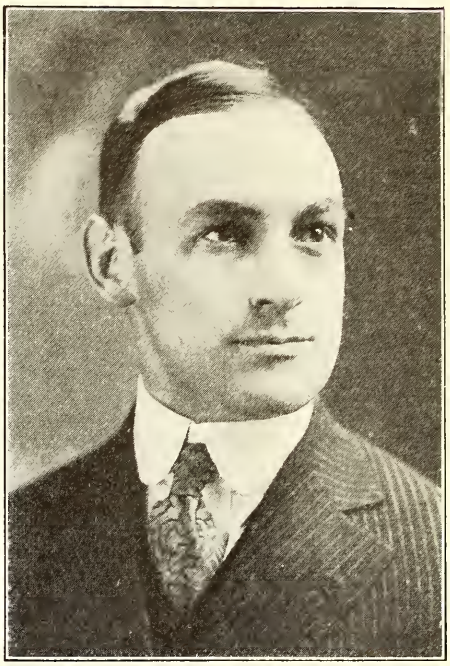
The Immediacy of the Russian Task

By Karl Borders

WE have been so ardently and frequently assured that because of the war the world can never be the same old world again that there is grave danger that with a sublime, blind faith we shall supinely wait for the metamorphosis, firm in the expectation that one fine morning we shall awake to find a smiling, contented Christian world. It is true that the world will never be the same again. The processes of eternal change have been accelerated and latent forces loosed which like an avalanche are sweeping across the world. But these movements are advancing by no miraculous dynamic. The same age-old principles are working with freer hand among men who live and work and think in essential likeness to their fathers.

And if these new manifestations of democracy and liberation are to be made Christian; if, whatever political shape man's relations take, we are to have them formed in the spirit of Christ, then this too must come about not by a miracle, but by work, service, the impact of life upon life and ideal upon ideal. Americanism cannot be legislated upon men, nor can Christianity come by fiat of great councils. Both must be translated into life through life.

In no field is the need of this approach more evident than in our work among foreigners in our land. The organizations which have most notably succeeded in interpreting American ideals to these groups have been not agencies of the government as such, but those institutions of religious and social purposes which have been built in the foreign neighborhoods and have there sent their workers to live among the people that they might know and understand and, therefore, love them. It is significant to note in this connection that almost without exception the directors and workers of settlements and foreign work of all kinds, in short, those who know the situation best, have deeply deplored the recent actions of the government in its dealings with the so-called Reds and radicals. And deplored it not because of a lack of patriotism, but because they had acquired an



Karl Borders

informed and sympathetic Americanism as contrasted with the blatant, flag-waving type.

There is but one institution which, with no ulterior motives, can take the whole of America's best to the newcomers within our gates, and that is the Church. The director of the largest institutional church in Chicago when asked about their plan of Americanization replied that if the people were Christianized, Americanization would take care of itself. Surely any process of Americanization which fails to contribute, as fundamental, the principles of America's free Christianity, will fall far short of producing the ideal citizen for a country born of such principles.

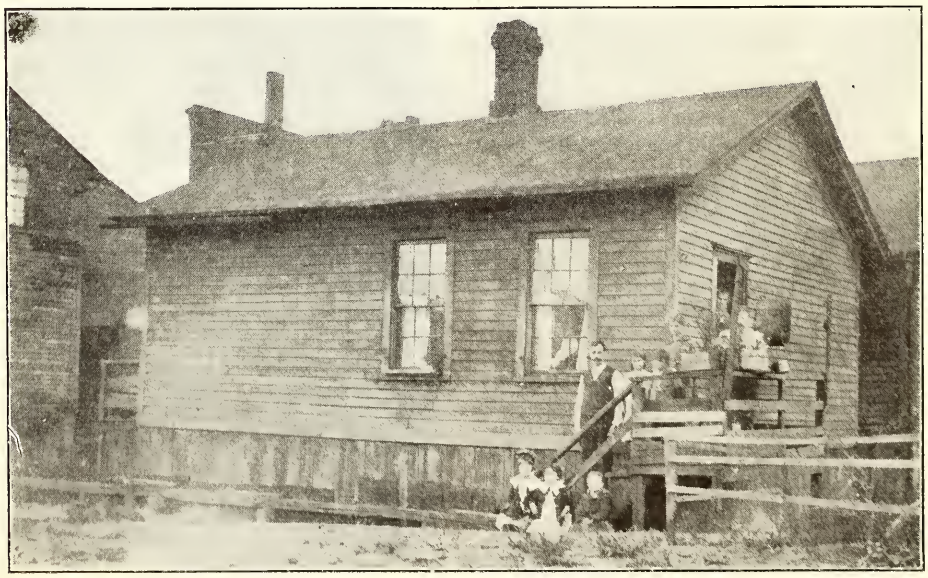
This problem of Christian Americanization has ever been with us, but the immediacy of its needs have never been greater than conditions growing out of the recent convulsions of war have made it. And perhaps there is no group in more urgent need that true Americanism be interpreted to them than the Russians whom we have undertaken to serve. Just prior to the war Russia was beginning to furnish the largest percentage of our immigration. Now it is rare to find one of them who does not express a determination to return to that new land emerging, through blood, to a new birth of liberty. The reasons for this are more than one, but one to be reckoned with is a disappointment in America, as her spirit has been revealed in a misguided patriotism. When men are arrested without warrant, torn from their families and sent to jail, when the stigma of meaningless names is fastened upon a whole group, and in free Americea men must be careful of their speech, there is little wonder that the name of America should cease to be synonymous with all it has stood for in the hearts of those who in faith came to us.

I sat for an hour and a half in a little restaurant on Halsted Street not long ago and talked with a young Russian Jew and a young lady who accompanied him. "You do not know," he said, "what it means to one coming from Russia to America. You do not appreciate liberty because you have always had it. When I first saw and heard men freely speaking from their hearts on the street corners of New York," he continued, "I almost jumped for joy at knowing that I was in a free country. But now—."

It is against the reaction resulting from such conditions that we are called to work. A feeling of suspicion and resentment has been aroused which will require years of devoted sympathetic ministry to allay. And yet there is a certainty in the minds of the observant Russians that such treatment as that to which they have been subjected is not representative of the best nor the most of America. For where there have been heartless laws to tear men from their families there have been tender ministering agents of the people outside the machinery of government to care for the bereaved families, and those Americans who have known them best and in whom they have trusted have staunchly befriended them in their trials.

To make this interpretative ministry still more effective, more institutions should be established where sympathetic contacts may be made. At the end of the conversation in the restaurant the young lady who had said little, but listened most intelligently, said to me, "This conversation has meant much to us, for it is not often that we find an American who will talk to us as you have done." But what I had done was no more than any Christian American should be willing to do—speak earnestly his own convictions, listen respectfully and open-mindedly to their ideals and through it all seek to be brotherly. And no greater advance toward understanding can be made than through institutions which shall stand as incarnate witness of our willingness to do just this thing.

We invite the foreigner to our shores with all the allurements of liberty, prosperity, and happiness for which our fame has gone forth. And when he comes we compel him to live in the meanest, dirtiest part of our great cities, surrounded with every form of vice imaginable and are shocked, outraged and ready to do violence when he has not grown to the stature of full American manhood.



This Two-Room House Is Occupied by Two Russian Families that Number Ten People

Boys' Social Center, Russian District, Chicago

The shame and sin is upon us that we have closed our eyes to things as they are and have weltered in a sentimental slough of satisfied patriotism gleaned from our common school histories and the oratorical flights of our aspirants for office.

The first duty of the Christian and the citizen is to know, and the second, without which the first is sin, is to act.

In Chicago alone there are thirty thousand Russians for whose welfare our people have assumed responsibility. Of that number it is safe to say that not more than one-sixth are vitally affiliated with any church whatever. Their faith in the old forms of Christian experience is gone. Their faith in America in thousands of cases is shattered. Far too many live in houses unfit for human beings to occupy. The majority of them are adult men, homeless and often unable to even read in their own language. Even the saloon with its warmth and doubtful companionship is gone or going and there are few decent places left for them to go for an evening.

Our brother, John Johnson, who has come recently from New York to Chicago, ministers to the only organized evangelical group among these Russians in the city. We are negotiating for a beautiful and adequate place of worship for them. They have caught the spirit of true Americanism. But what of these other thousands whose only religion is radicalism, whose most present idea of America is repression.

Perhaps no greater contribution could be made to the welfare of this great body of men than a clubhouse where they might find decent recreation, night classes and lectures in their own language, under the supervision of both American and Russian men, with sympathy, understanding and helpfulness.

Whatever is done must be done quickly. Thousands may soon return to the homeland, and in them lie the potentialities of apostles or apostates in that new Russia. And those who remain will in a few years be loyal, enlightened citizens or remain a suspicious, sullen group who stay because they cannot leave or for the sake of gain only. The answer in a large and responsible measure lies with us and it must be made at once. A year or two years hence will be too late. The tide in the affairs of the Russians is at its flood.

Community House, Chicago.

Appeal for Food Relief to Europe Renewed by Federal Council

IN a telegram to Joseph W. Fordney, chairman of the Ways and Means Committee of the House of Representatives, Charles S. McFarland, general secretary of the Federal Council of Churches, renewed the appeal for the immediate passing of the measure appropriating $50,000,000 for the relief of the starving population of various European countries.

The text of the telegram was as follows:

"The imminent death by starvation of tens of thousands in Europe constitutes as great a challenge to America as the war itself. We cannot refuse their call for aid without stultifying ourselves before European nations already impatient over our long delay in acting upon the Peace Treaty. The permanent policy of aiding rehabilitation in devastated countries of Europe through regular commercial undertakings will be in no way affected by granting credit for purposes of immediate relief to starving people. Pursuant to the action of the Federal Council of the Churches of Christ in America, I urge that favorable action be taken on the bill now before your committee appropriating fifty million dollars from funds remaining with the Grain Corporation to be used as recommended by Mr. Hoover for European relief."

In commenting on this action, Dr. Macfarland stated that he had seldom seen such unanimity of sentiment in regard to any public measure as American church leaders are showing in backing up the recent appeal of the Federal Council on behalf of this relief appropriation.

"The Gospel According to the Telephone Book"

IN an idle moment, some day, pick up your telephone book and turn to the classified supplement at the back. With paper and pencil make note of the number of men physicians listed, of women physicians, of dentists, of nurses, of hospitals, of free clinics, of drug stores. Then compare your home town with the entire non-Christian world, and ask yourself if we have not been unbusinesslike in our Christianity, when one city, like New York, has more doctors than all the Orient, as these figures show:

New York City has 8,241 doctors.

The United States and Canada have sent 1,011 doctors to mission fields.

New York City has 8,021 graduate nurses.

The United States and Canada have sent 130 graduate nurses to mission fields.

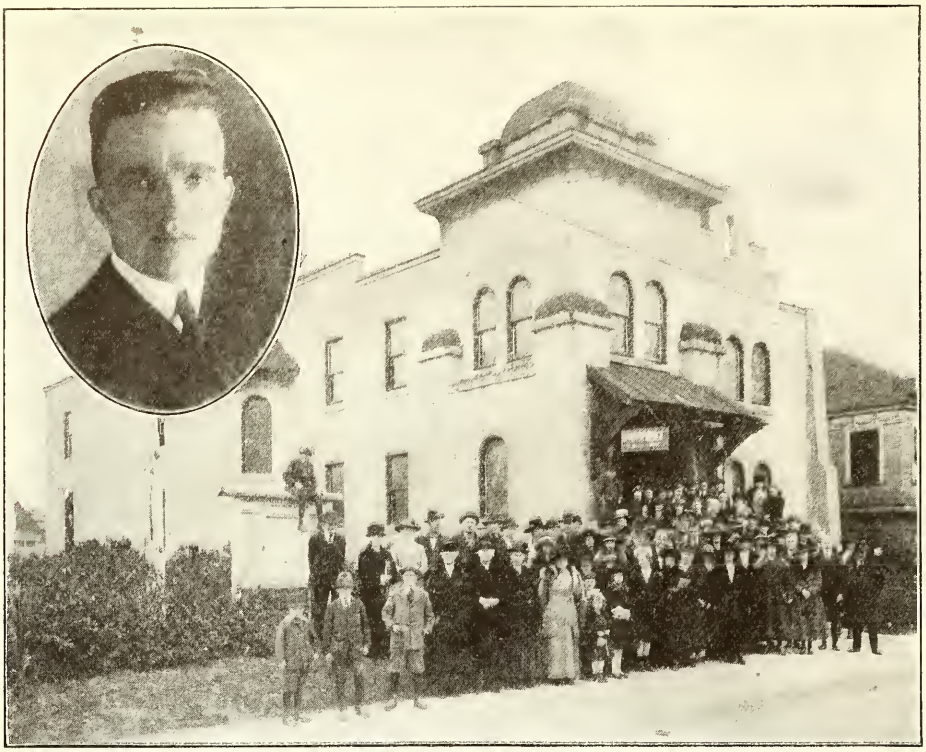
For 100,000,000 women in India who dare not consult a man physician—159 women doctors.

For 200,000,000 women in China—93 women doctors.

For 50,000,000 women in Africa—15 women doctors.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Romans 15:1.)

FREDERICK E. TAYLOR.



Group from South Berkeley, California, Church, Which Is Assisted by the A. C. M. S. Insert: Cedric G. Price, Minister

A Missionary Imperative

By George W. Brewster

"CALIFORNIA" is a name possessing an irresistible lure. With magic power it draws men from the remotest sections of the world. "There's a reason." Here is a land into which Nature has poured her rarest treasures with bewildering prodigality.

The mighty Pacific dashes against a thousand miles of coast line, across which the imagination leaps to the distant Orient, where the most complex problems of world civilization and evangelization must be wrought out within the next swift-flying decade. Turning from this one beholds the high Sierras, whose towering summit peaks are crowned with eternal snows. From the secret recesses of these incomparable mountains vast wealth in precious metals is being extracted, while their melting snows, impounded in giant, man-made lakes, make the valleys to blossom like the rose, while they provide the energy to drive the throbbing motors of ever-increasing industrial centers, and then turn night into day by transforming streets of city and hamlet into pathways of gold.

But one thing is needful to make it a veritable paradise—and that is the gospel of our risen Lord. Before its possibilities can be truly realized it must be evangelized. The dross of materialism must be transformed into spiritual gold. Here in this land that overflows with milk and honey there is being waged a ceaseless battle with forces which threaten to eat up the inhabitants thereof. With their simple, direct and forceful interpretation of the simplicities of New Testament Christianity, the Disciples of Christ, are pre-eminently qualified to lead out in this life-and-death struggle for the supremacy of Christ and His Church. The situation presents a tremendous challenge and an incomparable opportunity.

California is divided into 59 counties; 49 of them are found in California North, with two-thirds of the state's population. Twenty of these counties have no church voicing our historic plea for the unity of Christ's people. There are a hundred towns and cities with a population of one thousand and more, where we have no representation. During the past fifteen years people have flocked into our section in great numbers, but our churches have diminished from ninety to seventy-five, and our membership from 15,000 to 11,000. These figures are startling. What is the explanation?

It must be remembered that this is a frontier state, therefore of necessity advancing much faster along material lines of growth than spiritual. The state has a foreign population of from 35 per cent to 50 per cent; in some sections the foreign birth rate greatly exceeding the American. The Catholic church is strongly fortified and wields a mighty influence in educational and governmental affairs. In San Francisco it is estimated that but 3 per cent of the population is identified with the Protestant churches, while 30 per cent are with the Catholic church. While the city has doubled in population in the past twenty years the Protestant churches have virtually stood still. In San Francisco we have two churches with about one in every 1,700 people identified with our cause, and in the East-Bay section about one in 500. The Metropolitan area of San Francisco, covering what is known as the Bay District, contains a population of about 1,250,000, and in this area we have around 1,700 members, or one in 700 connected with our people. This condition has come to pass because of lack of organization among our churches of California North and the further fact that our great brotherhood did not come to our assistance with the outstretched helping hand. The struggle was too great and many of our churches had to die.

Now a brighter day has dawned. Our California North brotherhood is organized with a determination and unity such as it has never had before, and with the vital assistance of the American Christian Missionary Society, is aggressively facing the situation. Financial assistance has been given during the past six months to 35 per cent of our churches. One field abandoned nine years ago has been re-entered and a church with 100 members organized, three new churches being organized during the year. In the San Francisco Bay District, out of eleven churches, six are receiving missionary help—the First, San Francisco, Alameda, Elmhurst (Greater Oakland), South Berkeley, Brentwood and Vallejo. The American Christian Missionary Society has assumed the responsibility for this District, with an inspiring five-year program of stabilization and expansion. They should be given unstinted help for the furtherance of their plans. These churches are all putting forth heroic efforts.

The First Church, San Francisco, W. P. Bently, minister, is gaining in both number and vision, with a completeness of organization, program and vision, unexcelled anywhere. The First Church in Alameda, with W. B. Higgins as leader, is laying big plans for the future. Wm. C. Jones just completed a most successful pastorate with this church, during which its Bible school trebled in attendance, its church audience quadrupled, its financial strength doubled and its membership largely increased. This church has the distinction of working in an industrial city, increasing with astonishing rapidity, and in a section of that city where there are 25,000 people and no other church. In Oakland, at Elmhurst, a group of our people, with J. A. Shoptaugh as leader, under the joint direction of the First Christian Church of Oakland and the State Board, are forming our third church in Greater Oakland, a city with a population of 225,000 and showing a net gain of 100,000 people in ten years. Our South Berkeley church, Cedric Price, minister, is ministering to a city that shelters the largest college in the world. The church feels keenly its responsibility and is making remarkable strides toward reaching the entire city of Berkeley, as a church loyal to the principles of our brotherhood and built upon New Testament Christianity. A recent letter from one pastor contains this statement: "This all-important work would long ago have gone into decay and the doors of our edifice have been closed and our brotherhood would be unrepresented in this great field had it not been for the help this congregation has received in the past and is now receiving from our Missionary Boards."

May our big-hearted, wide-visioned and loyal brotherhood heed this "missionary imperative!" Now is the day of opportunity in California North—tomorrow will be everlastingly too late!

San Francisco, California.

Episcopal Diocese for Interchurch World Movement

THE Diocesan Convention of the Protestant Episcopal Church just closed at Portland, Oregon, formulated a resolution expressing a desire to extend moral support to the Interchurch World Movement. There was only one vote against the resolution.

Wanderland—Wonderland

The Snuggest Cradle of All

By HAZEL A. LEWIS

THERE are all kinds of cradles all over the world! Mothers everywhere find snug little places for the baby, and there is none that is any cozier than the basket that the little Indian papoose sleeps in—and stays awake in, too. It is long and round and warm, like the nest that old mother caterpillar spins for herself when she is ready to go to sleep for the winter, and fastens her cocoon on the side of a tree or under a bush. But the Indian basket is much more beautiful than this. Sometimes it is made of soft deerskin and is lined with the fur of little animals. Often there are beautiful beads woven into the outside of it and it is hard to tell which is brighter, the colors on the outside, or the shining eyes in the little brown face that is peeping from the inside.

The back or bottom of this strange cradle is a board. My! Someone will surely say that it is cruel to fasten a little baby to a board. But this is a great deal better for a baby than to sit all humped over, or to be carried all day until its poor little back is tired. Perhaps the board in the little papoose's cradle is the reason why nearly all Indians are so straight. Sometimes the basket is woven so that there is a top part, like a hood, that shades the baby's eyes.

But cradles are supposed to rock, and this one does not look as though it could. It does sometimes, though. When the little papoose's mother takes him with her when she goes to gather roots and herbs, or to look after the growing corn, she fastens this snug little cradle basket on a wild grapevine or the strong limb of a tree and soon it is rocking gently in the soft wind that blows through the forest. This motion sets the beads to dancing in front of his bright eyes. There are many wonderful things to be seen, but the sun is warm and the wind is crooning a lullaby. Before long the dark eyes have closed, and the little papoose is fast asleep.

The United States Government has set aside places that are called "Reservations," and in these the different Indian tribes make their homes. Many of them live in houses and some of them are good farmers. A few of them become very rich, and in the towns near the great Indian reservations of the northwest, you may sometimes see a whole Indian family in an automobile. One day a man from the east stopped at the side of a street as he saw a great big touring car come nearby, having in it an Indian family. "Well," he said, "that is a long way from blanket days!" But when the car came near enough that he could see the people who were in the back seat, there was the mother with a beautiful Indian blanket about her shoulders and a bright-eyed papoose in his little basket cradle! The Indian likes the ways that are new, but he is wise enough to keep the old ways that are comfortable and best, especially for the baby.

Of all the cradles in the world there is none that would seem quite so good to the little brown papoose, as his own little basket with a board in the back of it.

All Things to All People

By Bertha Merrill

To be all things to all people is the task of the Community Worker in our large cosmopolitan cities.

A stranger, a young Italian, dropped into our Community House to hear our night program because a countryman was to sing. After the program was over the people were escorted through the building to see the facilities for the work and to be impressed that it was theirs. The stranger, quite curious to know the aim or purpose of the house, asked the Italian singer to tell him. The latter, realizing keenly the Italian nature, replied: "It is to teach the girls how to sew and cook and to be better homemakers, and to bring the boys in from the street and teach them something useful. We work so hard and are so busy we have no time to teach our children what they ought to know. Here they take the time to do so."

We cannot realize the temptations of these boys. There are dangers from the gangs that infest the streets. With fruit and candy displayed everywhere, and only cigar boxes serving as cash drawers, the street itself is full of temptations.

Three of the boys went with us to church one Sunday morning to see what the church was like. One of the teachers thought that it would be better to take them into the children's meeting downstairs rather than the preaching services upstairs. They were having a stereopticon address in the children's meeting. One of the boys said, "Gee, a show! Is that why you come to church every Sunday?"

They maintained a very critical attitude throughout the meeting and on the way out one said: "All the fellows around here are Susies." When asked what kind of fellows these were he replied: "Oh, fellows that play and act like girls. We are real fellows. We fight and kill people."

They do have a terrible propensity to fight, and quickly resort to the fist to assert their power or vindicate their rights. In Chicago, just a block from the Center a gang of boys was organized under pain of death, to steal, plunder and debauch.

Imagine the struggle of these people for existence. They live close to actual want all the time and are continually haunted by the fear of unemployment through strikes, sickness or slack seasons.

Their system of markets and marketing is very interesting to Americans. Each merchantman or woman has a stall or push cart as his market place. Thereby, with the elimination of rents, light, delivery and clerks, they can sell on a closer margin and dispose of their fruits, vegetables and wares, which include everything from live poultry to full dress apparel, for about half the usual price. By such means merchandise is put within the reach of these people. I discovered that I could not buy buttermilk or sweet milk at many of the shops unless I had a bucket or bottle to carry it away in. The other day I learned the same regarding oysters.

Cigar boxes serve as cash drawers for these thrifty merchants with possibly a wrapper from an orange or a grapefruit as the only cover. Is there wonder that the temptation proves too great for the boys and girls whose only playground is in the street, and that many of them suffer the fate of Rosie? As the children said, "She was put away because she crooked things all the time." Rosie was just a little girl six years old, and in a correctional institution because of the temptation of the street.

The boy or girl who comes through safely and resists such temptation is certainly worth while. However, is it not better to try to give them some moral environment in such a place as the Disciples' Community House in New York's Lower East Side and implant a moral stamina that makes resistance easier? Why all the tragedy of so many being lost that might be saved? The growing, formative years must be safeguarded.

Many of us do not know the temptation that comes because the body is starved. Seventy-three per cent of the children in one of the public schools on our Lower East Side were found to be undernourished. When you see the pathetic gratitude of the children for a party—a cup of cocoa and a cookie, or a dish of ice cream—you wish that you might be a fairy godmother to give them parties and food until they wanted no more.

Yet they so willingly give their mite that they make us ashamed. They had been shown through the House on "Open House" night and had been served with tea, coffee or cocoa in the kitchen. They then enjoyed a fruit and nut bowl in the center of the dining room table. One widow, as she was leaving, gave a quarter that she said she wanted to go for the poor.

Disciples of Christ Community House,
New York City.

SOPHIE
A Fourteen-Year-Old Lithuanian Girl Who Is Only in the Fourth Grade Because of the Handicap of Language. She Will Now Get Her Working Certificate by Reason of Being Fourteen and Will Become a Wage Earner.

Correspondence Bible Study in Korea

No less than 1,200 have taken the Correspondence Bible Course in Korea during the past season. This work has centered in Pyengyang and has been under the able direction of W. L. Swallen. The students are residents of all parts of Korea. The missionaries itinerate through the remote districts and the Christians become eager for an intensive study of the Word. The Correspondence Course helps to meet their desires. The Men's Bible Institute of Pyengyang gave 99 bright young men six weeks of intensive Bible study during the winter.

The Ancient Samaritan Pentateuch Draped in Mourning

The Samaritan Pentateuch is one of the most ancient manuscripts in existence and is treasured above everything by the remnant of the Samaritan Colony at Shechem in Palestine. When the Samaritans learned of the death of their beloved and very helpful friend, Edward K. Warren of Three Oaks, Michigan, past president of the World's Sunday School Association, they draped their synagogue at Shechem in black and wore mourning for a month. Most impressive of all was the fact that the very ancient Samaritan Pentateuch was also draped in black for the same length of time. Mr. Warren had visited the Samaritans at the time when the World's Sunday School Convention was held in Jerusalem in 1904. Since then he had been their constant friend and had helped the "remnant" on many occasions. A Samaritan committee had been appointed by the Executive Committee of the World's Sunday School Association and Mr. Warren was the chairman of that committee.

These All Died in the Faith

Miss Lou Wilson, April 13, 1919; Versailles, Kentucky. For several years president of the Woman's Missionary Society.

Stephen M. Myer, March 20, 1920; Kingman, Indiana. Age 53 years.

Mrs. Wm. Walker, February 27, 1920; Chicago, Illinois. Age 78 years.

Mrs. Sarah B. Osborne, February 14, 1920; Maysville, Kentucky.

Mrs. Elizabeth Thompson, February 12, 1920.

Mrs. Laura Savery, December 9, 1919.

Mrs. C. M. Griffith, December 20, 1919; Russellville, Kentucky. Age 67 years.

Mrs. Lester Hardy, Russellville, Kentucky.

P. H. Rea, December 24, 1919; Marshall, Missouri. For ten years a trustee of the Bible College of Missouri.

Miss Carrie Breeze, January 12, 1920; Brooksville, Kentucky.

Mrs. Leona May Harryman, February 20, 1920; Ottumwa, Iowa. President of the Woman's Missionary Society.

The Shanghai Women's Mission Conference

By ELSIE McCORMICK

Interchurch Correspondent with the Women's Deputation to the Far East

THE desire to do big things in a big way, to see beyond the boundaries of mission or denomination, marked the conference held here January 2 to 8 by prominent American and Chinese women under the auspices of the Federation of Woman's Boards of Foreign Missions of North America. The spirit of enlightened service which inspired the calling of the meeting remained its guiding force and made its findings unique in the history of women's missions to the Far East.

"It is safe to say that from an educational standpoint the present conference is the most important meeting that has thus far been held in Shanghai," said a leading secular newspaper. The seven commissions, making up the Women's Deputation from the United States, were led by women of national distinction, while delegates from China included some of the most conspicuously successful women on the mission field.

At the head of the Collegiate Education Commission was President Ellen F. Pendleton of Wellesley College; leading the Secondary Education Commission was Miss Charlotte Conant, principal of Walnut Hill School, Natick, Massachusetts, an authority on educational questions, while Dr. Gertrude M. Walker, formerly of the faculty of Philadelphia Women's Medical College, was chairman of the Medical Commission.

Miss Amelia Josephine Burr, the poetess, headed the Christian Literature Commission; Miss Nellie Prescott, secretary of the Woman's American Baptist Foreign Mission Society, the Administration Commission; Miss Ernestine Friedman, social service expert for the American National Young Woman's Christian Association, the Social Service Commission; and Miss Helen Calder, secretary of the Congregational Woman's Board of Missions, the Commission of Religious Education and Evangelism.

Seven provinces and thirty-one boards and societies were represented by the missionaries present. Sitting with the social service commission was Mrs. Chauncey Goodrich, who has served with the American Board in Peking for forty years and who is now helping conduct the first scientific survey ever made of living conditions in that city. In the collegiate education group were Mrs. Murray Frame, president of the North China Union Women's College at Peking, and Miss Minnie Vautrin, acting president of Ginling College at Nanking, the only two women's institutions in all China offering a complete college course.

In the Christian Literature section one saw Miss L. M. Garland, a small, slight woman with a very big purpose—that of fighting Chinese illiteracy with the thirty-nine symbols of the new phonetic script. In the same section was Miss A. Mildred Cable, who has labored for twenty years in an isolated inland city where she and two or three associates were the only foreigners and where she has built up a normal school that is famed throughout China.

"Sir Michael Sadler, educational adviser to the British government, said to me last summer that the future civilization of the world depended in no small degree on the kind of education China developed in the next two or three decades," declared E. C. Lobenstine, secretary of the China Continuation Committee, in his opening address to the delegates. "You members of this conference can help shape that program to a very considerable extent."

Some of the leading features of the conference were as follows:

1. There were repeated requests for interdenominational secretaries with duties of national scope, such as a Christian Literature secretary, a home economics expert, an instructor in translation who could divide her time among the colleges and train Chinese girls for this work, and a specialist in religious education to give intensive training to missionaries already on the field.

2. A great tendency to link social service with evangelism and make every church member a worker for community welfare appeared in the reports of two commissions. "It is our great hope that philanthrophy and Christianity will not be divorced in China," said Miss Ernestine Friedman, chairman of the Social Service Commission. "That has been an unfortunate development in America. We recommend that every evangelist, whether foreign or Chinese, have at least the rudiments of social service training." "In all parts of the country Christian Chinese are being taught that they must 'work out' their Christianity," stated Miss Helen Calder of the Commission on Religious Education and Evangelism. "In many schools and churches members have pledged themselves to teach the phonetic script to at least ten illiterates a year. Others are teaching the blind a simplified Chinese Braille. This tendency to express faith by works should be given impetus throughout the Chinese church."

4. This Commission declared that the two union colleges for women should be fully supported by the boards at home in the matter of staff, buildings and other equipment. It decided it was inadvisable for Chinese girls to go abroad for undergraduate work, as it is an exceptional student who can remain away from home for five or six years and adapt herself readily to the conditions of Oriental life on her return.

5. The same commission was unanimous on the subject of the need for normal training. Training in the government normal schools is without the Christian background necessary for success in mission work.

6. That one union bilingual medical college for women be established to serve the needs of northern and central China, including Fukien, the site to be determined by the China Medical Missionary Association, was the recommendation that provided most discussion. Just what will be the fate of the Women's Union Medical College at Peking, supported by the women's boards of the Methodist Episcopal, Congregational and Presbyterian churches will not be known until the new site is fixed.

7. The conference recommended that a secretary with medical training be appointed by every women's foreign mission board, these secretaries combining to form a medical board to have general supervision of the staff and equipment of medical schools and hospitals in the foreign field.

8. Emphasis was put on the necessity for safeguarding the health of the missionary herself.

Feeling that women's missions deserve more recognition than has hitherto been given to them, the conference urged the appointment of women secretaries to national committees and organizations, such as the China Continuation Committee and the China Christian Literature Council. The appeal for funds necessary to sustain these secretaries will be directed to the Interchurch World Movement. Almost the last official act of the body was the acknowledgment of the "indispensable cooperation" of the Interchurch World Movement and a request for its further help in carrying out the conference plans.

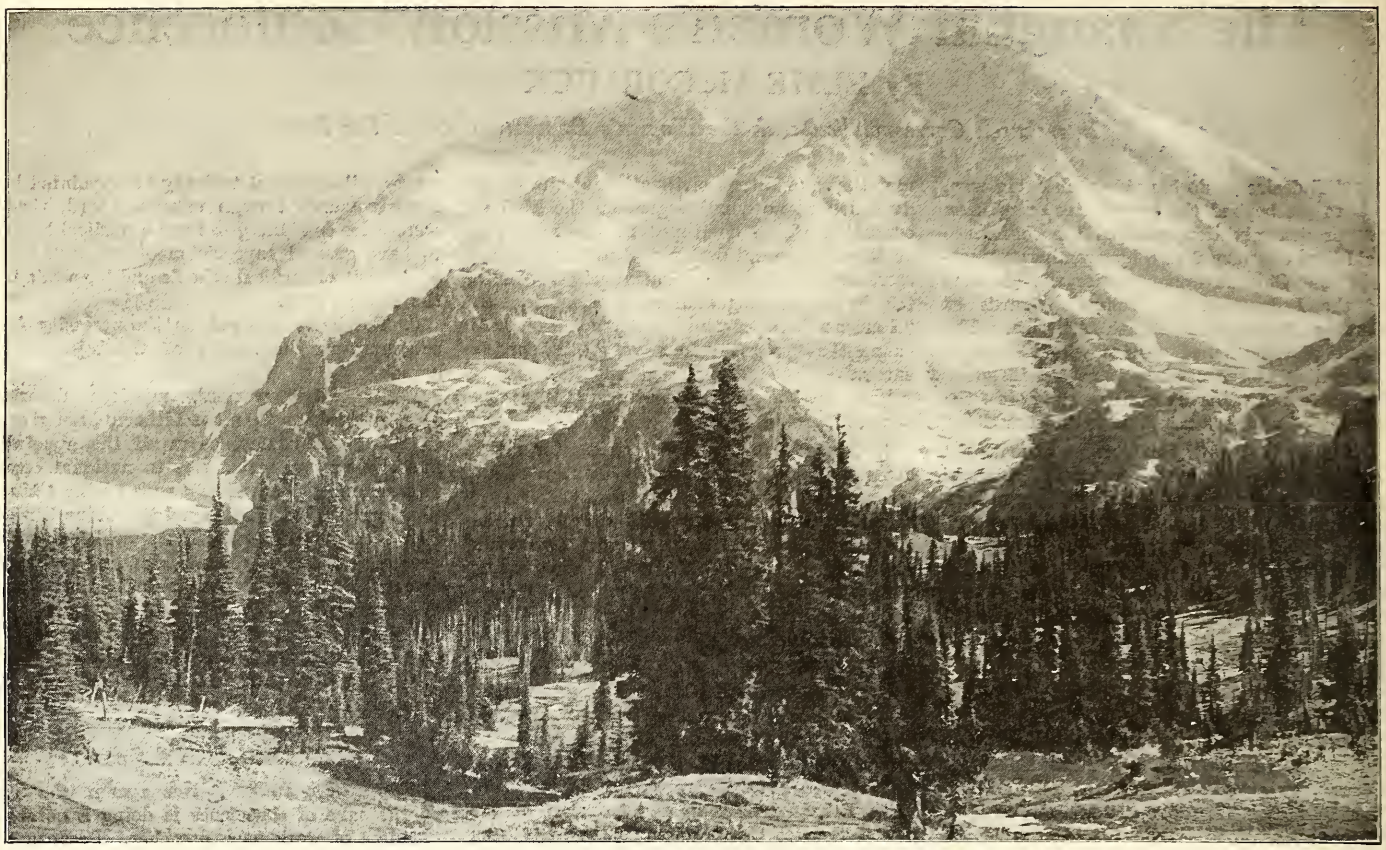
For Conscience' Sake

IN southern Indiana lives a man who for the sake of conscience is doing a notable piece of work as a preacher. Because of his heroic and sacrificial spirit he receives the confidence of all the people.

Some twenty years ago he came to this community and helped to found a sect noted for its fanatical and emotional traits. Being an ardent lover of the truth his investigations in the Scripture led him to dissatisfaction with his position. He went West, was gone for fourteen years, during which he established himself thoroughly in the New Testament position. On moving to Ohio he came in touch with M. L. Buckley and was offered a place with Ohio churches.

He refused all offers and came back to his former home to try to lead his brethren of former days into fuller light. This they refused. He then proposed to the Christian church that he preach for them, they having been without a minister for months, proposing that they should have the morning offering and he would take as his part the evening collection. He began thus, at the same time preaching at many other points in the county with true missionary spirit. He now gives all his time to the church in town, but is entreated to preach in many other places. His salary is now below half what he could have received in Ohio. The rest of his living he makes as a painter. The respect with which he is held all over the county of Pike is shown by his election as County Chairman for the Interchurch World Movement. He proceeds at once to organize the county, putting on a conference in each community. He already has a hearty welcome among those who know him. He is unassuming. He speaks with deep tenderness of his love for the scripture and the brethren. He is altogether worthy of the affection of his newfound fellowship. I count it a privilege to have met him and know of his fine spirit and work. He is D. B. Moore of Winslow.

F. E. SMITH.



Mt. Rainier from Indian Henry's, Rainier National Park, Washington

The Great Northwest

By W. F. TURNER

THE Great Northwest, in this article, includes Montana, Idaho, Washington, Oregon, and British Columbia. It is a land of far distances, of mountain ranges whose peaks are covered with eternal snow, of great rivers whose waters irrigate desert places, causing them to blossom as gardens, of seaports where ships from all nations ride at anchor, of wonder places like the Glacier and Yellowstone National Parks, of growing towns and populous cities—in short, a land of opportunity. Hence people are going there in a steady stream, where there is room to breathe health-giving air, room to think in new channels, room to build new homes and to help form and shape a great new section of America, gateway to Alaska and the Orient.

While the Great Northwest is in a formative condition, while hundreds of members from our churches in the middle west are going thither, while multitudes from other religious bodies are seeking readjustment in their new environment, and while many whole communities have no church or Bible school at all, it is the golden hour to present the New Testament basis for a united church in all that wonderful country. We have made a fine beginning, but it is little more than a beginning in most of the territory. With such opportunities before us, we would be negligent indeed if we failed to take advantage of them. The conditions are treated more fully in the following paragraphs.

Montana

It takes a fast express train twenty-four hours to cross Montana from east to west and for the past two years the state legislature has been carving out numbers of new counties by subdivision, trying to get them down to normal size. Montana is not only immense in area, but rich in minerals, timber, stock raising and wheat. The tallest smelter smokestack in the world is at Anaconda, where copper ore from Butte is treated.

Gallatin Valley wheat is world famous for yield and quality. When Montana went "dry" even the heavens withheld their rain and the snows failed to fall for a time. But while prohibition has come to stay, the earth in 1920 is receiving "the early and the latter rains," mountains are white with snow and Montana will be richer than ever. This year should see the realization of much of the progress which our churches in Montana desire.

In this great state we have twenty-seven churches. Eighteen of them have considerable strength. Fourteen have regular preaching. Bozeman, Butte and Missoula are among our best churches in the state.

There are yet twenty-four counties in Montana without a church of our people, and one without a church of any faith. A number of our churches are small and find it difficult to maintain their work without help. Walter M. Jordan, our only minister in Montana who was born in the state, is state secretary of missions, and his wife is secretary for the Christian Woman's Board of Missions. Both are held in high esteem. They ask for the modest sum of $3,600 this year from the American Christian Missionary Society and ought to have at least $5,000. Besides this, our church at Great Falls should be backed in its efforts to erect an adequate building.

Inland Empire

Inland Empire is comprised of East Washington and North Idaho, and is so combined because of mountain ranges and railroad facilities. Here again are mines, lumber, wheat and fine farms. One may drive by automobile a whole day through the Big Bend or Palouse regions and see nothing but vast stretches of wheat fields, brown as the soil is turned, green as the seed springs forth, or waving seas of gold as the harvest is ready. This section has been called the bread basket of the nation. Great irrigation systems from the lakes and the Columbia River are now being surveyed. This project will reclaim thousands of acres of tillable land from dry places.

Spokane is the metropolis and railroad center. Here is located the regional missionary headquarters for the Northwest, sending out Roy K. Roadruck to inspire and help our Bible schools, and Mrs. Louise Kelly to be an inspiration to our churches and particularly our women. A successor to the writer will also be chosen in due time.

We have seventy-six churches in the Inland Empire. State Secretary O. A. Ishmael is busy in the field, and by the generous gifts of the church at Waitsburg, Washington, R. E. Jope is also maintained as state evangelist. However, these men cannot answer all the calls. Many churches are small and without regular preaching, and four counties are unentered. The educational centers of Cheney and Pullman remain mission points and Moscow needs better equipment. Inland Empire asks but $2,000 and ought to have $5,000 this year.

West Washington

West Washington is rich in lumber, coal, fisheries and shipping and is the home of "Carnation Milk." As the tourist drives about Puget Sound or sails its waters he is charmed with the snow-capped Cascades to the east and the snow-crowned Olympics to the west, with Mt. Rainier towering in majesty above all. The metropolis of the Northwest, seat of the State University with 6,000 students, is Seattle, whose canal and locks bring ships into fresh water for cleaning and repairs, whose harbor is unsurpassed, and whose shipping sails all seas. Tacoma is a close second. Near one city is Bremerton one of Uncle Sam's greatest naval training stations, and near the other Camp Lewis, to be maintained permanently as a military training camp of superior advantages.

In Seattle is the largest Presbyterian Church in America and there the Methodist Episcopal church is planning an educational plant by the University to cost a quarter of a million. We also have a group of splendid churches, two of which will soon be housed in adequate buildings. Ben N. Mitchell, supported by a fine board, has the state work, involving fifty-three churches, in good order. But funds should be placed in their hands for a great advance. New fields like Bremerton await our coming, the weak must be made strong and six more counties evangelized. Ten thousand dollars is needed this year.

We may discount the prediction that Seattle is destined to excel New York as a metropolis, but we cannot but admire a land that casts such a spell over its people.

The Olympic Mountains, Viewed from Seattle, Washington

Oregon

From the heights in Portland can be seen Hood, Adams, St. Helens, and other snow-covered peaks. The famous drive up the Columbia rivals the scenery of Switzerland. Charming beaches on the Pacific are near. A trip to Coos Bay, up the valley of the Willamette, over the "top of the world" circling Shasta and up to Crater Lake will never be forgotten.

But beside scenery, Oregon is rich also in timber, farms, dairying and fruit, and is noted for its schools.

C. F. Swander and his board have a five-year program for the 121 churches, which aims to secure 10,000 tithers and reach five dollars per capita for missions. A city evangelist for Portland will be provided. A state office is maintained in Portland. Mrs. Clara G. Esson is state Sunday school secretary. There are seven counties to enter and hundreds of school districts where religious education must be provided. To neglect such opportunities would be utter folly.

The Falls at Spokane, Washington

South Idaho

South Idaho is being reclaimed by irrigation. The winding Snake furnishes electric power in its great falls and moisture through the canals for a growing and happy people.

Fields like Pocatello are a challenge we must meet with enlarging faith. A field secretary is needed to visit and encourage the twenty-one churches we already have and to enter the sixteen counties yet awaiting our coming.

British Columbia

In this Canadian Province with its metropolis of Vancouver, M. R. Ely serves our two churches, looking for that better day when with adequate housing and stronger forces we shall build a great, strong fellowship to greet our missionaries as they go to and from the lands to the West.

The American Christian Missionary Society has for many years given generous assistance in planting and maintaining churches in all this region and has contracts now in force with all the Northwest state boards. The society is giving special support to Vancouver, British Columbia, will help make possible a city missionary in Portland, Oregon, and by special arrangement with our great church at Anderson, Indiana, gives Living Link assistance to Pocatello, Idaho, and for two years has helped maintain a Northwest regional office and superintendent of missions. The Bible school department has kept a superintendent of that work in the Northwest for nearly seven years and the Board of Church Extension has been liberal in building loans. The American Christian Missionary Society is anxious to do far more for the regular work and to open up new fields.

New Opportunities

There are numerous Indian tribes in the Northwest. Our brotherhood does not have a single mission among the Indians in the United States. Our great church at Yakima, Washington, is on the border of the Yakima Indian Reservation. There are but two small and apparently inefficient missions among the Yakimas, conducted on the old lines and being gradually absorbed by the whites and deserted by the Indians.

High School Class, White and Indian, at White Swan, on the Yakima Indian Reservation

President F. W. Burnham, the writer, and a group of friends at Yakima visited this Reservation last summer. We learned that the Indians desire a school and home under Christian auspices. One wealthy Indian said he would furnish five children for such a home and pay their way. The society hopes to inaugurate such a work at the earliest date that arrangements can be made.

The lumberjacks offer another field that should challenge us to enter. Recent surveys indicate that they have been almost wholly neglected by Protestant churches, but assiduously cultivated by the I. W. W. evangelist with his gospel of "direct action." The society already has a man in mind for this work as soon as he finishes his college course.

Colporteurs are also needed to search out the neglected places in the rural sections, mountain regions and along the coast line to distribute Bibles and religious literature, and give at least an occasional gospel message. There are literally hundreds of these places overlooked and forgotten.

There are also open doors among the Orientals, many of whom are found in the rural sections as well as in the cities. They are expert in gardening and fruit raising. Illustrations of what can be done are the Chinese Mission of the Christian Woman's Board of Missions in Portland and the union mission among the Chinese at Walla Walla, Washington, in which our great Central Church there cooperates.

The great Northwest is an enchanting land. It can and must be the land of our Christ.

Cincinnati, Ohio.

New Phases of Home Missions

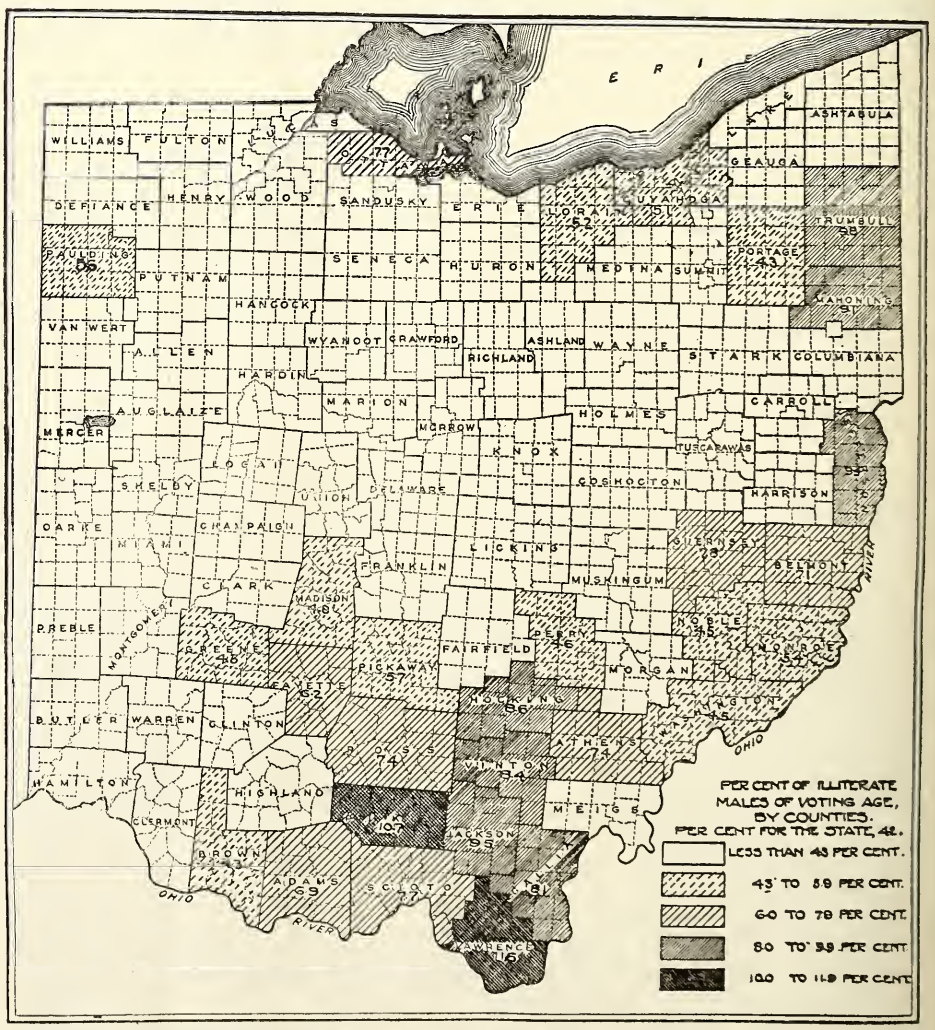
THE Home Missions Council of New York City, which is a cooperation of many of the Home Mission Boards of the Protestant churches of America, and a sort of clearing house for their plans and activities, has under consideration some new phases of work for the coming summer. The work proposed is to be done among the migrant or seasonal workers hitherto almost wholly neglected. The outline of the plan is as follows:

1, Harvest Service. June to September. Texas, north to Canada. Four or five tents each in charge of the Harvest Welfare Secretary. Each tent in four different regions during the season. Local cooperation of churches, commercial club, farm bureau. Assistance and advice from the Interchurch Office and the extension bureau of state colleges. Local churches to be especially enlisted. Expense of overhead organization and necessary equipment to be furnished by cooperating boards. Upkeep, depreciation, transportation and half workers' salaries to be borne by the local communities. Two organizers to be put in the field by May 1.

2, Fruit and Cannery Service. May to October in selected canneries in Delaware, New Jersey, New York, and California, ten or twelve women welfare workers. Two or three moves during season. Tent if necessary. Child hygiene, recreation, instruction for children, including the equivalent of vacation Bible schools, friendly advice to adults, etc. Cooperation of local church through women's committee and volunteer workers. Cooperation of employer to the extent of costs of renting tent and half the workers' salaries. One organizer to start in May and supervise the work during the season. California model enterprise. Santa Clara county. June to September. Cooperation with State Immigration and Housing Commission and other religious and philanthropic organizations.

3, Lumber Camps. Theological students and other religious workers to work for wages with the loggers during the summer months. Church boards to pay transportation.

The American Christian Missionary Society and the Christian Woman's Board of Missions cooperate with the Home Missions Council, but so far have made no appropriation to the type of work above outlined. This article is given to show the practical service which the Home Missions Council is trying to render.



In the Worst of These Counties Protestantism Has Failed as Certainly as Romanism in Latin America for Here Illegitmacy and Overchurching Also Reach Their Highest for the State.

See "6,000 Country Churches," Page 37

Comparative Statement of Receipts for Six Months Ending March 31, 1920

American Christian Missionary Society
(Including Bible School Department)

	1919	1920	Gain
Churches	$18,650.77	$24,068.64	$5,417.87
Bible Schools	37,626.12	58,432.81	20,806.69
Christian Endeavor Societies	163.75	388.82	225.07
Individual Offerings	1,046.36	887.50	158.86*
Annuities	6,300.00	8,300.00	2,000.00
Bequests	4,612.29	2,933.05	1,679.24*
Special Offerings	2,849.12	6,309.65	3,460.53
Interest	11,289.79	15,165.27	3,875.48
Men and Millions Movement	26,470.29	63,653.61	37,183.32
Sale of Year Book, Literature and Other Books	824.69	1,326.81	502.12
Miscellaneous	8,308.79	9,504.55	1,195.76
	$118,141.97	$190,970.71	$72,828.74

Bible School Department for March

Number Schools Contributing	133	88	45*
Offerings from Sunday Schools	$3,056.39	$2,261.68	$794.71*
Offerings from Individuals	--------	31.00	31.00
For Near East Relief	683.61	1,752.31	1,068.70
Miscellaneous Receipts	258.59	268.42	9.83
Total Receipts for the Month	$3,998.59	$4,313.41	$314.82
Previous Receipts	41,368.12	65,682.81	24,314.69
	$45,366.71	$69,996.22	$24,629.51

Christian Woman's Board of Missions

Churches	$15,926.99	$30,031.62	$14,104.63
Missionary Societies, Circles, etc.	120,175.50	170,154.00	49,978.50
Children's Organizations	4,619.21	4,008.87	610.34*
Individual Gifts	20,596.25	48,697.68	28,101.43
Men and Millions Movement	30,095.11	27,469.22	2,625.89*
Bequests	5,698.90	12,799.73	7,100.83
Interest	13,652.72	16,493.77	2,841.05
Literature and subscriptions	17,401.75	6,655.04	10,746.71*
Mission Fields & Institutions	8,640.67	8,720.91	80.24
Sale of property	--------	3,914.42	3,914.42
Miscellaneous	4,291.25	4,746.86	455.61
	$241,098.35	$333,692.12	$92,593.77

Foreign Christian Missionary Society

Number Contributing Churches	1188	1329	141
Number Cont. Sunday Schools	203	230	27
Number Cont. C. E. Societies	828	720	108*
Number Cont. Individuals	355	375	20
Churches	$51,417.63	$66,434.59	$15,016.96
Sunday Schools	3,573.52	4,862.27	1,288.75
Christian Endeavor Societies	7,923.71	9,714.99	1,791.28
Individuals (General Fund)	13,570.95	9,899.75	3,671.20*
Individuals (Special Fund)	4,602.92	15,929.50	11,326.58
Men and Millions Movement	29,266.96	3,590.17	25,676.79*
Bequests	3,634.46	5,930.70	2,295.24
Miscellaneous	9,647.52	1,920.64	7,726.88*
Annuities	12,399.54	30,344.00	17,944.46
	$136,037.21	$148,625.61	$12,588.40
Loss in General Fund Receipts			$15,273.85
Gain in Special Fund Receipts			9,917.79
Gain in Annuity Fund Receipts			17,944.46

National Benevolent Association
(Five Months Only)

Churches	$19,274.57	$24,017.77	$4,743.20
Schools	13,920.78	18,558.60	4,637.82
Societies	950.07	2,189.55	1,239.48
Individuals	22,314.26	56,948.18	34,633.92
Lodges and Welfare	1,090.81	1,807.06	716.25
Patients—Board and Admission	10,317.91	12,458.48	2,140.57
Annuities	4,800.00	19,342.57	14,542.57
Trust Funds	780.00	5,266.69	4,486.69
Endowments	100,500.00	--------	100,500.00*
Bequests	16,445.99	1,005.00	15,440.99*
Interest Earned	4,104.83	12,213.28	8,108.45
Men and Millions Movement	12,992.70	2,990.74	10,001.96*
Miscellaneous	2,512.22	2,637.18	124.96
	$210,004.14	$159,435.10	$50,569.04*

Board of Church Extension

Churches	$9,987.06	$13,688.74	$3,701.68
Sunday Schools	154.50	307.01	152.51
Individuals	162.95	931.24	768.29
Annuities	10,070.00	25,550.00	15,480.00
Bequests	19,954.09	706.00	19,248.09*
Men and Millions Movement	13,934.34	3,692.82	10,241.52*
	$54,262.94	$44,875.81	$9,387.13*

Board of Ministerial Relief

Churches	$14,034.39	$20,506.10	6,471.71
Bible Schools	2,745.02	13,780.38	11,035.36
Individuals and Men and Millions Movement	26,443.49	3,867.83	22,575.66*
Bequests	7,484.85	3,768.97	3,715.88*
Annuities	400.00	2,800.00	2,400.00
Interest and Rent	2,789.61	3,013.70	224.09
Miscellaneous	514.02	3,979.31	3,465.29
	$54,411.38	$51,716.29	$2,695.09*
Pension Fund October 1, 1919			$52,513.05
Dues Paid in by Ministers			15,692.97
Balance in Pension Fund April 1, 1920			$68,206.02

Board of Education

Churches	$2,161.76	$7,712.35	$5,550.59
Colleges	1,650.00	1,511.47	138.53*
Miscellaneous	557.68	781.70	224.02
Interest	3.18	3.18	--------
	$4,372.62	$10,008.70	$5,636.08

Board of Temperance and Social Welfare

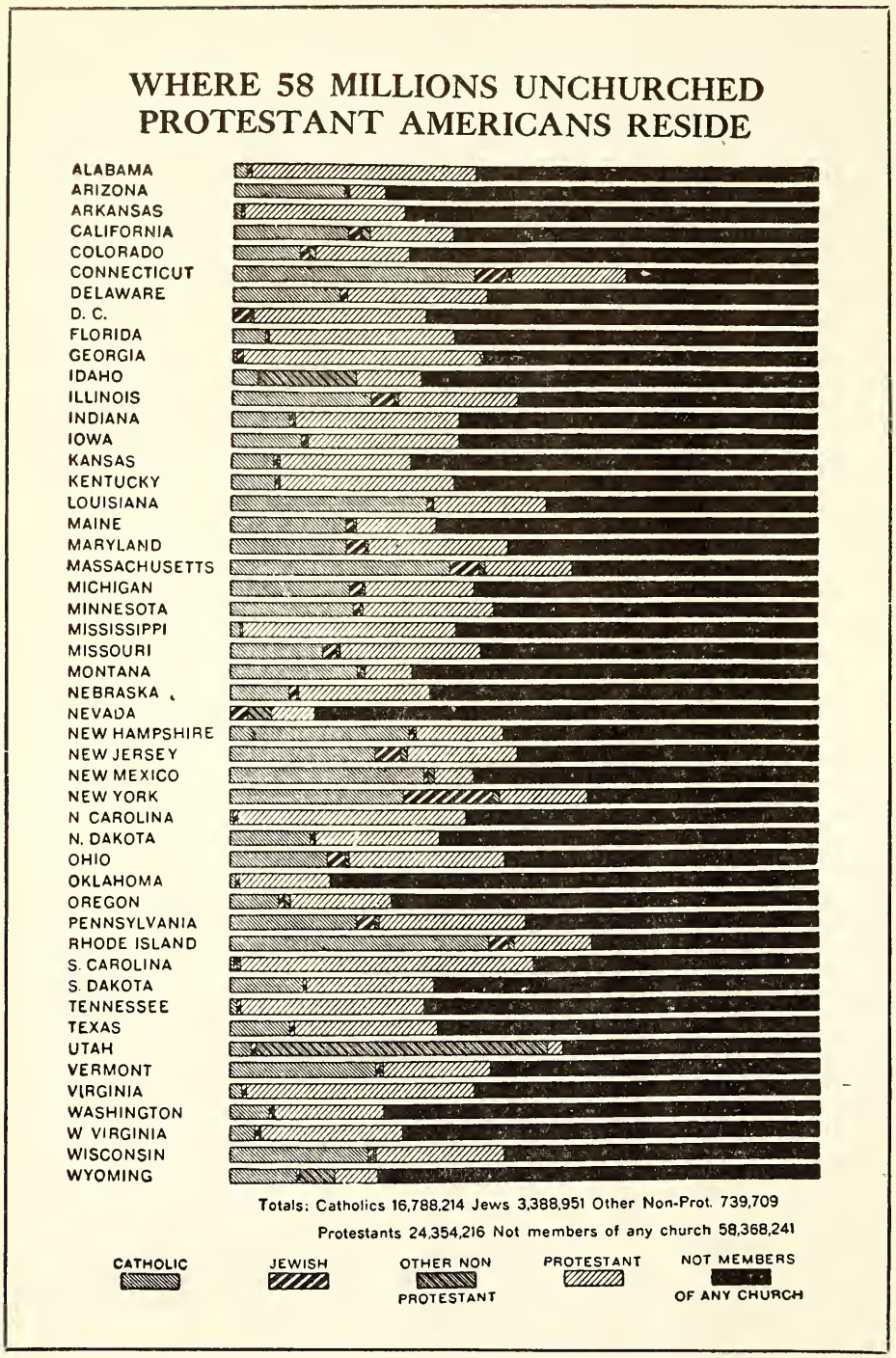
Churches	$998.69	$1,434.02	$435.33
Sunday Schools	--------	33.19	33.19
Individuals and Men and Millions Movement	1,831.09	4,499.33	2,668.24
Miscellaneous	144.65	991.26	846.61
	$2,974.43	$6,957.80	$3,983.37

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$1,515.81	$1,889.92	$374.11
Individuals	997.70	302.10	695.60*
Literature	64.10	21.50	42.60*
Miscellaneous	30.25	--------	30.25*
Interest	13.38	10.03	3.35*
	$2,621.24	$2,223.55	$397.69*

Grand Totals for All Boards

Churches	$171,593.79	$188,785.06	$17,191.27
Sunday Schools	58,019.94	95,974.26	37,954.32
Christian Endeavor Societies	8,087.46	10,103.81	2,016.35
Individuals and Men and Millions Movement	315,860.42	242,428.43	73,431.99*
Bequests	93,830.58	27,143.45	66,687.13*
Annuities	33,969.54	86,336.57	52,367.03
Interest and Rent	31,853.51	46,899.23	15,045.72
Missionary Societies & Circles	120,175.50	170,154.00	49,978.50
Children's Organizations	4,619.21	4,008.87	610.34*
Mission Fields and Institutions	8,640.67	8,720.91	80.24
Subscriptions and Literature	18,290.54	8,003.35	10,287.19*
Miscellaneous	43,644.29	58,018.82	14,374.53
* Loss.	$908,585.45	$946,576.76	$37,991.31



United Christian Missionary Society

THE Executive Committee of the United Chirstian Missionary Society, at its meeting in Cincinnati on Tuesday, March 23, 1920, by unanimous vote, selected St. Louis, Missouri, as the city for general headquarters for the United Christian Missionary Society. This decision was supported by the unanimous vote of the officers of the Society, including all the national secretaries present.

The question of the location of the general headquarters had been studied throughly by a sub-committee of the Committee on Unification during a period of more than two years. The investigations had included visits to each of the cities considered and many conferences with those interested. Carefully prepared typewritten statements had been submitted by local committees in each of the cities and these statements had been revised and brought down to December, 1919. They were accompanied by literature, charts and maps setting forth the advantages of each city.

A questionnaire had also been circulated regarding the items which should be taken into account in the selection of the headquarters city, from which questionnaire a schedule covering the chief points for consideration had been prepared.

All of this was submitted by the Committee on Unification to the Board of Managers of the United Society at its first meeting in St. Louis, December 30, 1919, at which time the Board of Managers voted to commit it to the Executive Committee, which it named, the constitution requiring that the Executive Committee should report its acts to the Board of Managers for confirmation.

The Executive Committee, at its meeting in January, had set Cincinnati, March 23, as the place and date for determining this issue. Judge Frederick A. Henry, Chairman of the General Board of Managers, had been selected as an attorney to direct the Executive Committee in the matter of the incorporation of the United Christian Missionary Society. Judge Henry had the matter under advisement for two months, with the findings of the attorneys previously consulted before him. A telegram was received from Judge Henry and presented to the Executive Committee on the above date, stating that the question of incorporation would undoubtedly turn on the location of headquarters, which question he could not decide. The Executive Committee, therefore, felt that it must proceed to determine the general headquarters city.

The Executive Committee carefully considered all the material submitted and also the personal statements which were made regarding the several cities.

Before balloting the Executive Committee determined that no ballot should constitute a vote of the Committee until one of the cities under consideration should have received, in a single ballot, two-thirds of all the votes cast, and that when such a ballot was reached the vote of the Committee would be made unanimous.

The secretaries present also agreed in advance that they would unanimously support any decision reached by the Executive Committee.

The fourth ballot stood as follows:

St. Louis, 12; Indianapolis, 3; New York, 0; Cleveland, 0; Chicago, 1; Cincinnati, 2.

The Committee then voted unanimously in favor of St. Louis, Missouri, as the headquarters city.

This action of the Executive Committee is subject to the approval of the Board of Managers and to the final approval of the Convention. The Cincinnati Convention previously directed the officers and Board of Managers to take the necessary steps, after competent legal advice, to incorporate the United Christian Missionary Society and to carry into effect the purposes of its organization, and the Board of Managers at St. Louis, as above cited, committed this matter to the Executive Committee.

It should be stated that the Committee reached it conclusion wholly upon consideration as to the best interest of our great brotherhood and without personal regard for themselves or for the officers of the constituent boards. *No financial or material inducements were offered or considered from any source whatsoever.*

F. W. BURNHAM, *President.*

Index to World Call for 1919

THE large amount and great variety of the material that appeared in WORLD CALL in 1919, made the preparation of a complete index a serious undertaking. It is now printed and ready for mailing, without charge, to subscribers who request it.

Others will do well to follow the example of the thoughtful ones who kept a file of the magazine. It will be found invaluable for reference, and the index makes every article and illustration readily accessible.

LATIN AMERICA

STATUTE MILES
0 200 400 600 800 1000

EACH DOT (·) = 100,000 PEOPLE

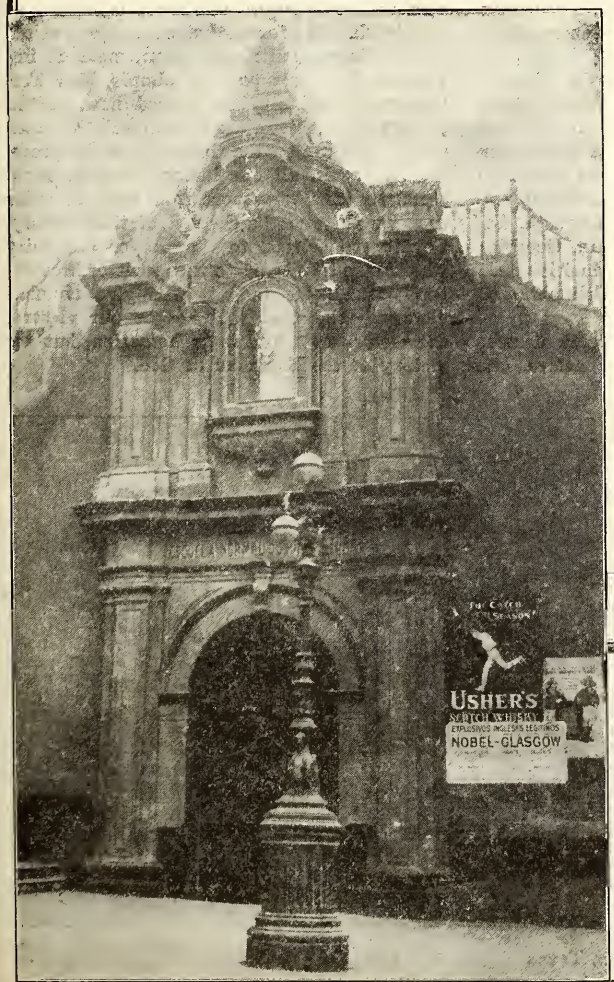
MISSIONARY OCCUPATION

- UNOCCUPIED.
- VERY INADEQUATELY OCCUPIED.
- MOST NEARLY OCCUPIED.
- MISSION STATIONS IN UNOCCUPIED OR INADEQUATELY OCCUPIED TERRITORY

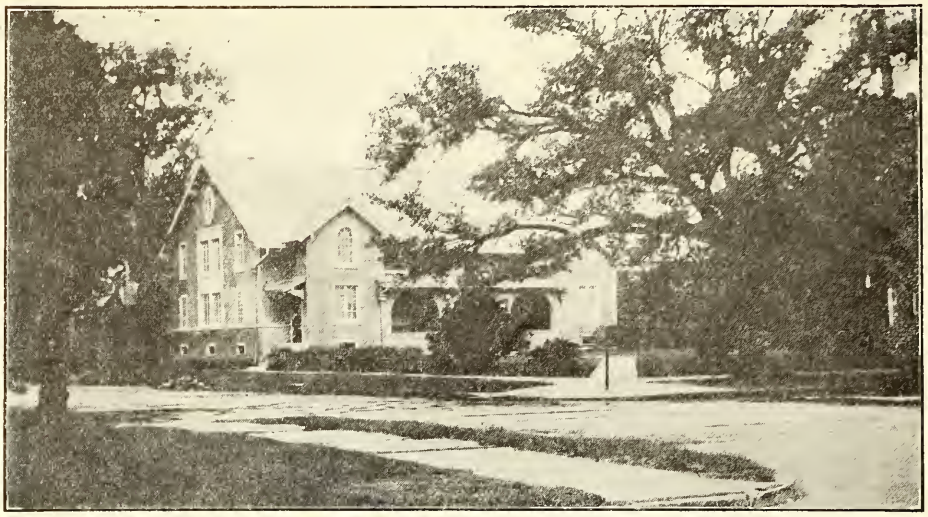
PENNSYLVANIA
ON SAME SCALE

Interchurch World Movement of North America

G.D.190.



THE photograph shows one of the entrances to the compound of St. Peter's Church, Lima, Peru, and by its side, on the wall of the compound, a poster advertising whisky, and it is characteristic of Latin America that no one sees anything incongruous in such an arrangement.



Present Church Building at New Orleans, Louisiana. A Modern Community Plant Will Soon Occupy this Site

Opportunities in the South

By A. R. Moore

THERE has never been a time when there were greater opportunities for the Disciples of Christ in the "Old South" than the present. Our first opportunity came in the days of Mr. Campbell, when that great man visited this section of our nation and preached in most of the southern states, and when the *Millennial Harbinger* was taken and read far and near. But the war between the states broke up and scattered the churches then in existence and a new start had to be made.

In the period that followed the civil conflict a few disciples got together and tried to reorganize and recoup their losses. But in the South, particularly, our people inherited some of the principles of the Primitive Baptists, a people who did not believe in Sunday schools, or organized missions. For a period of twenty years or more very little was done in the way of cooperative effort and many opportunities for both churches and schools were lost.

When, under the leadership of the American Christian Missionary Society, an effort was made to organize for effective work, there was much opposition on the part of those, our own people, who did not believe in the use of societies, and this very naturally retarded our growth.

But the South is no longer tied to the past. It reveres and holds in sacred memory all the good of the past, but the South today stands with its face to the future. It has experienced a great commercial awakening, and it sees in no less degree its opportunities in religion.

The First Church in Atlanta, the First in Jacksonville, and the First in Birmingham, are among the great churches of our brotherhood; great in membership, great in missionary offerings and great in all lines of church activity. Then there is a larger group following close to these, such as Augusta, Savannah, Macon and Valdosta, in Georgia; Selma, Montgomery and Mobile, in Alabama; Tampa and Miami, in Florida; Columbia and Charleston, in South Carolina.

The seaport towns of this region deserve careful consideration. Already active, the ports of the Old South are starting into a period of vast development. In some of these we have no churches as yet. In all, we need to put in more money and do a bigger work. Mobile, Pensacola, Tampa, Miami, Jacksonville, Savannah, Charleston, are all growing cities, destined to be great cities in a few years, and need special effort of the wisest sort at this time. In great industrial centers like Atlanta and Birmingham, it is impossible for the churches to keep pace with the growth of population.

Then there are big, growing towns in all these states—towns of from five to twenty thousand population—where we have a nucleus of disciples, but no church organization. Such towns are Albany, Americus, Bainbridge, Brunswick, and Cordele, Georgia; Dothan, Enterprise and Huntsville, Alabama; Greenville and Greenwood, South Carolina, and many others of perhaps equal importance, towns which must be entered within the next two or three years.

We have our hands full with the missions now being conducted, like Rome, Columbus, Waycross, Mobile, Gadsden, Orangeburg, Sumter, and others; missions that are prospering and which will in a few years become self-sustaining churches. But if the other cities are to be entered now, and every day lost is more than so much time lost, we must have the help of the American Christian Missionary Society.

The South is a great and inviting missionary field. I have spoken only of the states in which I am at work, but the same can be said of other states of the South. Today is the day of opportunity in the South. The plea of the Disciples of Christ is needed in the South. The forward steps in cooperation, looking toward ultimate union, make it imperative that this plea for simple, New Testament Christianity be pushed now. It is equally imperative that we maintain our own unity. We are on the threshold of the greatest victory in all our history, and we must stand together now more than ever, in order that we may not be cheated of that victory. Loyalty to Christ, to the prayer for unity which He prayed and to the spirit of brotherhood, which He taught, will give us that victory. And that will not be our victory, the victory of a human organization, but the victory of the Kingdom of God.

Camp Meeting at Benjamin, Texas

Notes and News

Argentina is the melting pot of Latin America. In it are being wrought out the same social and economical problems the United States is wrestling with.

We have learned with regret that toward the close of 1919 little Rachel Bierna of Rath, India, was quite ill. The last letter we had reported her much better, and the parents were altogether hopeful.

If Latin American mothers hear and heed His counsel, the presses of the American Bible Society will have to run overtime. The Society is already supplying Scriptures to meet rapidly increasing demands from Latin American countries.

The idea of Bible Year, 1920, which is being promoted by the New York Bible Society, started in Great Britain. The purpose is to set forth the value of the Bible upon the individual and national life, and to increase interest in the Bible and Bible reading.

Mr. and Mrs. Richard Dobson, formerly of Birkenhead, England, reached the Jamaican field March 16, 1920. We are looking for strong and efficient service from these people who have made a good record as leaders in churches in the United States and also in England.

Mr. and Mrs. C. A. Vannoy left the College of Missions March 11 for their new work in the boys' school at Buenos Aires, Argentina. Mr. Vannoy received his doctor's degree from the University of Iowa. Before coming to the College of Missions he was a member of the faculty of Culver-Stockton college.

Miss Hallie Lemon of the Mexican Christian Mission, San Antonio, writes that the workers are all very happy and just as busy as they can be. In preparation for an evangelistic meeting they were holding daily workers' conferences and prayer meetings, also planning for Bible studies in the Mexican homes.

Mr. Elmer R. Child of the Mexican Christian Institute, at San Antonio, Texas, reports that they had ten confessions during the days of their special effort, and were expecting to have baptisms Easter Sunday. He says the confessions do not measure the good done to the little congregation.

"Stable government rests on the character of its citizens. There can be no regeneration of society until there is a regeneration of the individuals who compose society. In the language of Herbert Spencer, 'There is no political alchemy by which you can get golden conduct out of leaden motives,' or, in the pithier phrase of Moody, 'If you want good water, it is not enough to paint the pump; you must clean out the well.'"

News of the death of Mrs. Christina Forsythe, the missionary W. P. Livingstone immortalized as "The Loneliest Woman in Africa," at her home in Rothsay, Scotland, last February was recently received by her friends in America. A few years before she had returned from one of the most glorious triumphs in missionary history. Broken in health, she was forced to undergo a surgical operation, the shock of which killed her.

Captain J. B. Frazier, head of the Chaplains Corps in the Navy says: "Just now the churches of our country have a great opportunity in the Navy. There are approximately sixty vacancies in the corps of Chaplains. We need men of culture and of established ability and character—men of high class who will not put the church to shame, not fail to measure up to the ideals and demands of the Navy. It is a hard place to fill—weaklings will not do."

The 1920 Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for Missions, will be held at Winona Lake, Indiana, June 17 to 24. Those who may attend are women and young women, presidents of missionary societies, Sunday school teachers, program leaders and those who wish to become leaders. Further information may be had from the publicity chairman, Mrs. W. P. Topping, 706 Douglas Avenue, Elgin, Illinois.

T. H. Lawson of Willows, North California, writes, "I am now in the midst of a ten days' evangelistic effort. I was disappointed in getting an evangelist so am doing the preaching myself, with our adughter, Mrs. Shirley R. Shaw of Stockton, singing for us. Influenza has tied things up somewhat, but we hope to at least increase the spiritual life a little. We have been having a full house Sunday nights for some time. We are using the lantern and have the town interested. We have sold the lots where the building now stands and will move to a new location in April and enlarge the present building. I am hoping the church can be induced to make it a modern workshop."

Emory C. Cameron is preaching for the churches at Fairfax and Kay City, Oklahoma. At Fairfax the church has been granted a loan which has not yet materialized on account of high prices. At Kaw City the Sunday school is growing so rapidly that they must add to their present building. They are now making provision for their increased Sunday school and must have $600 or $700 assistance from the Board of Church Extension.

At the March meeting of the Board of Church Extension the following loans were made at 4 per cent: Lonsdale Church, Knoxville, Tennessee, $1,300; Morgan Park Church, Chicago, Illinois, $7,200; First Church, Grafton, West Virginia, $8,000; First Church, Batesburg, South Carolina, $1,500; Central Church, Louisville, Kentucky, $6,000; First Church, Hugoton, Kansas, $1,750; the church at Maryville, Tennessee, $1,500; First Church, Bigheart, Oklahoma, $3,000.

Cullman, Alabama, is erecting a $27,000 modern church plant, including the furnishings, and is earnestly asking for $8,000 help from the Board of Church Extension. The building will be gray brick veneer, Gothic in style, with a basement under the whole building, hardwood floors, electric lights, modern Sunday school facilities. Cullman

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Fall Session opens Tuesday, September 14, 1920.

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has a population of 4,000 and is growing rapidly. Has any individual or church $8,000 which could be better used than to put up a building like this?

Help from the Board of Church Extension will soon be needed for a new church at Great Falls, Montana. It is absolutely imperative that the church there shall have better equipment for its work. This is perhaps one of the greatest cities in Montana and a most strategic point. The pastor, E. E. Francis, is leading the church in a splendid way. W. F. Turner recently visited Great Falls and considers it a most promising and important field. He urges the Board of Church Extension to go the limit in extending help to that church.

Sterling, Colorado, has a population of 8,000 and is located on the Chicago, Burlington and Quincy, and the Union Pacific railroads. They are building a brick church to cost, including the lot, $23,000, and want at least $8,000 help from the Board of Church Extension. They state they can be self-supporting in two years if they get this help. They will have Sunday school rooms, full basement, kitchen and restrooms, study and a furnace. They have 100 members there with a Sunday school of 117 and there is prospect of growth. This is another fine opportunity for the Disciples of Christ.

With sorrow we hear of the death of one of the most devoted members of the Board of the Cleveland Christian Orphanage—Mrs. M. P. Bucholz. She had long been a member of the Board and was ever active in the advancement of the children, giving one day in each week to teaching them in some useful branch of industry.

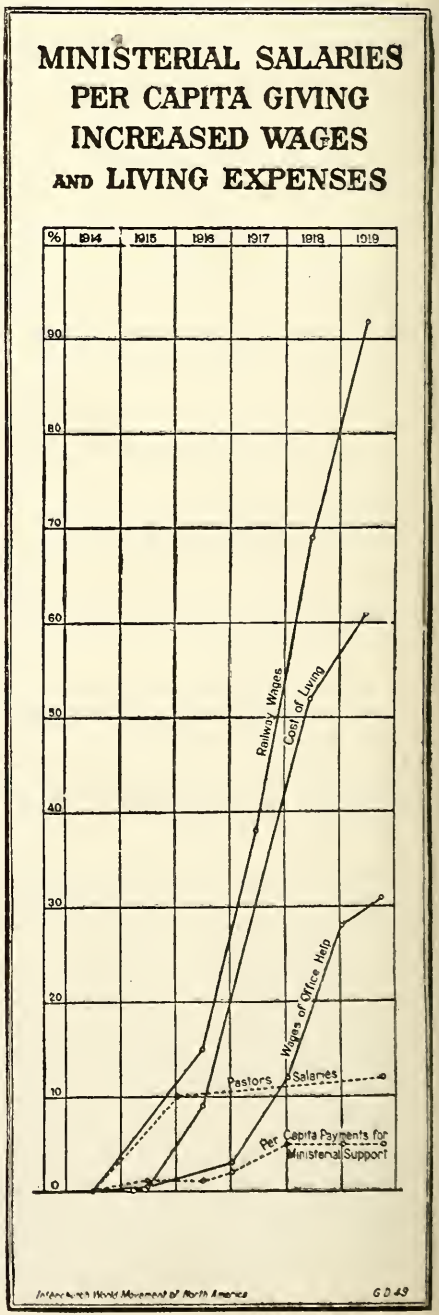
She was an accomplished woman, gifted in many ways. Many of her poems appeared in the columns of the *Christian Philanthropist*. She was an expert painter on china and found time for these things and her duties as Sunday school and Bible class teacher while she faithfully for many years nursed an invalid husband and reared her five children. She was a member of the Highland Avenue Church of Cleveland.

Lewis P. Kopp, Brownsville, Texas, writes: "During February the third Church Extension note of $500, together with the semi-annual interest was paid. It should be a very easy task for this congregation to pay the other two notes on or before maturity."

Mr. and Mrs. Earl N. Griggs completed nine months of work in the Fargo Church, North Dakota, early in March. In a personal letter Mr. Griggs says: "Nine months ago today we arrived, and tonight we doubled our membership in the church. We want to keep humble, but we can't help but be just a little glad that the Lord has seen fit to use us in a small way. We hope His name has been honored and men really helped." We understand the Sunday school has had as high as one hundred and seventy-five present. That is fine progress.

Miss Alice Hines, one of our faithful missionaries at Hazel Green, Kentucky, in writing recently about the baptismal services there when nine of the students and one of the teachers were baptized, speaks enthusiastically of the happy Easter season they had been having among the students. She adds, "I wish I might hand you for perusal two letters received from former Christian Endeavorers who were in our school here, and are now in other schools. They not only sent these messages of loving thought, but an offering for the work."

F. D. Butchart reports as follows regarding our Bohemian mission in Cleveland, Ohio: "Our Home Department of the Bible school is in a very prosperous condition. We have about one hundred mothers in the department who find it impossible to attend Sunday meeting. For them we are holding cottage district meetings, and once a month an afternoon meeting at the church. Our topics of study for the current months are as follows: Jesus and Our Church, Jesus and Our Friendships, Jesus and Our Homes, Jesus and Our Work, Jesus and Our Amusements, Jesus and Our Ideals and Purposes."



Central Church, Gary, Indiana, where O. E. Tomes ministers, reports thus on the every member canvass, "The pledges for missions from the every member canvass and a close follow-up have doubled the amount this year over last. We have introduced the duplex envelope into the Bible school as well as church. We have but two funds, current expense and missions. Every boy and girl as well as members of the church are given opportunity of supporting the church at home and abroad. Almost every Sunday school child is giving to both funds every Sunday. Bible school expenses are paid from the church treasury and all funds go into the treasurer's hands. We believe we are training the future church to get under the whole task, and incidentally we are getting more money for current expenses and missions than ever before."

Good, fresh milk is an exceedingly important item of food for the children whether in a private home or an orphanage. Our Cleveland home is quite fortunate in this regard. W. C. Bower for several years has furnished the home with five fine cows. When a cow gets too old he replaces it with a younger one. When a cow goes dry he immediately replaces it with a fresh one. He also furnishes the feed for the cows. He doubtless regards this as the finest investment he makes, for it must be a constant joy to him to think of the fact that the kiddies have all the good, rich milk they need.

Miss Alice Hines, of our Hazel Green School, reports that on March 15 fifteen of our students were baptized, and that seven of the number were boys from Mr. Ronsheim's Sunday school class. Mr. Ronsheim wrote recently, "God helping me, every boy in this dormitory, aye, every boy in my Bible school class will have entered into the church by Easter time. Beginning tomorrow night I will hold ten-minute services each evening here in the dormitory. Miss Hines will do the same work among the girls." The latest word from Hazel Green is that twenty-five of the students have been baptized.

Recently the Board of Church Extension has received an annuity of $500 from an old friend in Kansas, another annuity of $2,000 from a former giver in Kentucky; a gift of $4,000 from a friend in Missouri, who formerly gave $10,000, and $800 from a friend in Iowa, who has already given $13,800. Negotiations are now going on for the closing up of another $10,000 annuity gift, and one of $1,000. Do you know that annuity money given to the Board of Church Extension is used to erect church buildings? What a satisfaction it must be to know that your money is building and housing homeless Disciples of Christ while it is earning you an income.

Mrs. J. C. Gentry of Atlanta, Georgia, has left her beautiful home on St. Charles Street and moved over to the Southern Christian Home, bag and baggage—husband included in her belongings, but not as baggage—in order to supervise the home while some changes are being made and the whole place put in order. The grounds were in need of considerable attention to make them look trim and presentable.

In explaining her mission she says: "It is my purpose, at the wish of the Board, to handle the business end of the work here for awhile, in order to reach a conservative estimate of the cost of operation." Her compensation is revealed in her statement: "The children are very obedient and it is very pleasant being with them. One grows to love them from association." This service to the home is only one of the many expressions of devotion to this ministry that has characterized the attitude of both Mr. and Mrs. Gentry toward the orphan child.

The Central Christian Church, Louisville, Kentucky, over which Albert Nichols presides, has been made to rejoice heartily by the securing of a splendid church building on Second and Oak Streets, through the assistance of $6,000 from the Board of Church Extension. Mr. Nichols writes, "We had our

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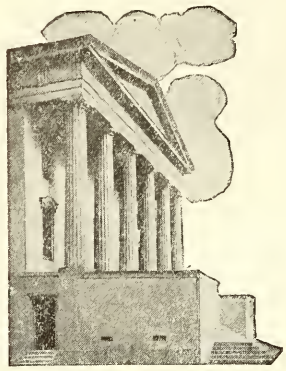

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opening day Sunday in our new church building and it was an auspicious day. The Sunday school was the largest in its history and the audience was more than we expected. We had one addition to the church. I feel sure that Central Church has the best prospect of growth of any of our congregations in the city. We are grateful to you for this loan and feel rather comfortable in knowing that such a fund has been ready to help us through this important and splendid deal."

Of the Scoville union evangelistic meeting in Deming, New Mexico, N. J. Reasoner writes, "We received nearly twenty-five per cent of the cards signed. Seventy-five of these were reconsecrations and 88 confessions. I have baptized one who did not sign a card and 40 others, and have received nine, while one backslider, whose name was still on the church roll, returned. The Presbyterians have twice used our baptistery and have immersed six. They have already received about a dozen and the Baptists, who have twice used our baptistery, have received about two dozen. The Methodist Episcopal Church has immersed none as yet, but their numbers had increased 137 before last Lord's day."

The first reports from our Superintendent of Missions in North West District of Oklahoma, J. G. Parsons, gives the following information: "Visited Tyrone Church. Organized Bible school. Arranged to visit this church two Sundays each month until work can be built up and minister located. Boise City has a group of unorganized disciples. No building. Also Garlington, in country near. Will try to unite these groups in one church at Boise City. Forgan has no organization or building, but quite a number of disciples. May hold meeting and organize later. Gray Church badly disorganized by removals. No Bible school at present. Will endeavor to organize both school and church. Nice little building here."

When Boyd Keith, the genial and persistent treasurer of the Christian Orphans' Home Board of Dallas, Texas, passed through St. Louis recently, he informed the National Benevolent Association that they were at work on the unfinished portion of the building and expected it to be ready for occupancy in about three months. This will furnish capacity for fifty more children, and will greatly relieve the situation in Texas. They have been turning away children by the score. Incidentally it might be remarked that Boyd Keith has such a grip on our churches of Texas that he keeps our two institutions at Dallas supplied with needed funds by correspondence. He is a busy business man and does the work without charge.

T. Newton Hill, Bina, India, writes of their enjoyment of the visit of Mr. Bert Wilson to Bina, and the pleasure of himself and Mrs. Hill in having Mr. Wilson in their home. He writes further: "We have appreciated his coming for this reason too, that we have not yet seen through the problems of our work, and his fresh impact and his vision, unclouded by any getting used to conditions, will help much. He is making a fair and thorough canvass of our work here and we shall always know that he has seen with us some of the conditions which we shall be facing through the years. It is at an opportune time. The mission out here has been unifying its work and organization and is in a better position to conserve the results of any forward movement. We are expecting to get out into camp soon, and hope to keep the men out most of the time until convention time. On the other trips we preached to about nine hundred men, while Mrs. Hill and one Bible woman talked to about six hundred women. After convention I shall have charge of all the work here except the zenana work. We shall not be able to get out so much then, but there are more in Bina than we can reach. We are getting a bit of a vision of a community house, especially for our Christian women. The girls' school building offers an opportunity."

At the last meeting of the Board of Ministerial Relief, action was taken placing twelve people on the honor roll of the brotherhood. Six men and six widows. Some of these had as high as 63 years spent in the ministry. One had reached the advanced age of 93 before circumstances brought her to the attention of this Board. The responsibility assumed, including the increases, at this one meeting amounts to $280 per month. Payments are now at the rate of $64.524 per year. There are now 246 homes in this family of faith to whom the churches owe generous recognition for their faithful labors in the past.

We rejoice in the splendid report from Alameda, California, as given by the minister, William Jones: "Every department of the church is forging ahead. Held a 'White gifts for the King' Christmas, and by this means we very ably assisted two families. Christmas dinners were provided and suitable garments were purchased for them. Church school is caring for a Belgium orphan as well as making preparations for the installation of a stained glass window in the church this year. The church is making arrangements to pay the minister at least $2,000, this being an increase of $700 over a year ago. Last year the Bible school averaged 4.8 per pupil each Sunday. Over seventy-five new pupils were added to the school last year. Our apportionment for the brotherhood activities will be realized with great joy."

A letter from Mr. E. T. Cornelius of Mexico, under date of March 30, gives the following good news: "There are special services in San Luis all this week, and our Mexican minister, Pilar Silva, went over to help. There will be about ten baptisms next Sunday. The work is doing nicely there. We have been having good attendance at our preaching services here at Aguasealientes, and have recently had several confessions. We plan for our third baptismal service April 11. The big *pila* or fountain in the large patio here makes a splendid outdoor baptistery. Dr. Fuller has made steps, and it is fine to have the services out there under the grapefruit, pomegranate, apricot and aguacate trees, and with the shade of our beautiful pepper trees over us. Our colporteur is out on his long trip over the states of Aguascalientes and Zacatecas, and I am expecting a very interesting report of his work. He is one of our own members, and is largely supported by the Bible Society. The service he has rendered has been invaluable."

A letter from Mrs. Lillian P. Johnston, of Monieka, Africa, has in it the following interesting note concerning the way they live:

"We are comfortably settled in one end of the hospital. Dr. Jaggard and his bride are in the other end. I suppose one family will move into the old house when the Hedges move into their new one. We have cement floors, cheesecloth for glass in windows, thatch roof, tin walls, and mud kitchen as far away as an ordinary barn at home. But it is necessarily so, on account of possible fire on the thatch roof, and because it will become a cook house for native patients later. We have two rooms and bath room, with porch all around. We shall probably use the back porch for a dining room, as it never gets the sun, and rarely the storms."

From Florence, Alabama, the following message comes, sent in to the home office by the pastor, E. C. Sechler: "A Christian Endeavor Society was organized about the first of September and has grown both in numbers and efficiency. There are now more than sixty members with an average attendance of more than fifty. The Christian Woman's Board of Missions is having its regular meetings with new members reported each month. It is seeking to enlist each woman of the church. The Sunday school is possibly the most prosperous organization within the church—prosperous in attendance and its very generous offerings to missions and local work. Fifty-six have united with the church by confession and letter during the last ten months. We are working hard and expecting much bigger things in the not far distant future."

The Christian Woman's Board of Missions has given help to the church at Fargo, North Dakota, for several years. Mr. Earl N. Griggs is now the minister there. One of the members has recently written: "We are moving on very well. Mr. Griggs is a hard worker; preaches telling sermons, and results are being seen. A Brotherhood was organized in November. We have over thirty members and meet twice a month; have a 'feed' prepared by the men, and a program is given. A week ago Sunday evening there were four baptisms, all grown people. There was one confession last Sunday. Many have been added by statement and letter. We started in last June with forty-one members. Our goal is three hundred and forty-four in 1924. Mr. Griggs made an appeal at our annual meeting to establish an altar in each home. The majority of our members responded."

Miss Effie B. McCallum, Nanking, China: The schools of the city and the students all over China have been greatly disturbed over the recent events in Foochow and the killing of two Chinese in a riot by the Japanese. In many cities schools were closed for three days while the students marched through the streets preaching to the people and seizing Japanese goods, which they burned. In Nanking they were only out one day. They collected in a large parade ground in the afternoon with their booty heaped in the center of the crowds gathered there to see the excitement and the goods were burned. The whole affair resembled a big football rally in the States, and if it were not for the seriousness of the affair and the earnestness of the students one might mistake it all for a frolic. They do not cease to go out on the streets and into the tea-shops and teach the people. The boycott is being made more rigid every day. Every prayer meeting partakes of the nature of a patriotic meeting, and constantly prayers are going up in the churches for China.

Last week our school received special notice and mention in the city. The students' organization is seeking to get cooperation in all the schools of the city, and have outlined a course of lectures and special meetings for all students to encourage this feeling of unity. Last Sunday an oratorical contest was held, the orations being given on the subject, "How can the city of Nanking be improved?" One of our girls was chosen in the preliminary tryout for the contest. Our girls were especially pleased over this, because there were only two girls represented in the contest, the others being boys. The schools are both government and mission schools.

Miss F. W. Henry, the chairman of the admission committee of the Colorado Christian Home, wrote the National Benevolent Association recently that they were turning away from twenty to forty-five children a month. While all of these were not cases that would have been received into the home, the great majority of them were cases needing

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Are there any new religious songs that grapple the vital problems of the Church in this day of reconstruction?

Yes—such songs will be found in a book just off the press entitled,

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Postoffice..... State.....

Name of S. S. Missionary Secretary.....

Address.....

Our Pastor's name is .....

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†Mark with cross the person's name to whom supplies should be sent.

Name of new Sunday School organized near you during year—

.....

Name of Superintendent new school.....

Address.....

the protection of a Christian home. The pathetic thing about the situation is that other children's homes in Denver are as crowded as ours. We wonder what becomes of these children. Our home can care for only forty-five. Something must be done to relieve the situation. No wonder the board at Denver is getting nervous and restless when they are compelled to say "No" to so many pathetic appeals from needy children. It is sincerely hoped that the Interchurch drive in April will net the Colorado brethren a sufficient amount to enlarge the home at Denver.

Note the forward movement in the work at Lakeland, Florida, where Charles H. Trout ministers. "We are starting out on 1920 with the brightest prospects in the history of the church. We are having splendid audiences, and excellent interest and two and three additions every Sunday. On Wednesday evening I am giving a course of Bible lectures and Bible study, which is now gaining in interest and attendance. We have such poor advantages in the way of a building to take care of them. We want to secure what is recognized as the best site for a church in the city, but they want $10,000 for the lot. We must have that lot, as it means so much to us. We are trying to see if we can get a cut in the price. Our motto for 1920 is 100 additions, and in five years to have a property worth $45,000. Lakeland is growing and we must have a plant here."

Dr. and Mrs. George E. Mosher have reached the Congo in Central Africa. Dr. Mosher has gone out as a special dental missionary and Mrs. Mosher was formerly Miss Apperson, with one term of service at Monieka. Dr. Mosher writes very interestingly: "I gave Mr. Johnston a bit of relief and have extracted two molars for natives, taken charge of the carpenter gang at Bolenge, done a little gardening, killed a monkey and a pheasant, and shot a crocodile which got away into deep water. I call that some record for the first month's dentistry in Africa.

"Our stations need more workers everywhere, teachers, builders and evangelists. Dr. Frymire told me that he had fifteen major operations waiting because he could not get other work off his hands, and he is also trying to get a house ready to live in by the time the returning missionaries crowd him out of his temporary quarters. All the doctors are pitifully short of drugs at present.

"Here in Africa where the natives are anxious for every new thing we can teach them, the work rapidly assumes vast proportions and every missionary on the field is overworked. Some of our workers cannot hold out many years at the rate they are going. It will not be the climate that kills them so much as lack of time for recreation and proper care of their bodies."

He adds, "If there are fifty good, wholehearted Christian Americans who really want to do the most possible good in the world in the shortest space of time why not embrace the opportunity of this crying, beseeching work?"

Frank E. Harnar, Harda, India: The school work has started well. We had to dismiss two teachers, one other resigned, and two were transferred; so we have had to employ a number of new teachers; and we have also had to employ an additional teacher in one of the primary schools. This taking on new teachers is always an uncertain thing. One never knows how they will turn out; but I think that in most cases we have made no mistake in our choice. But the one thing about all Indian workers, with a few exceptions, is that they need oversight and guidance, and that is what takes so much energy and time in a big work like our school work here. We have four primary schools, middle and high school, and in all there are about forty-five teachers. But I am glad to say that a number of them are excellent workers and can be trusted to go ahead. Our total attendance is larger this year than last. In the boys' primary school, the attendance last year was one hundred and fifty-nine, and already it is two hundred and one this year and there will be still more a little later. The first English class in the Middle School has over forty boys in it. There is a larger number than we have had in that class ever before. I go to the High and Middle Schools every day, besides attending to the office work, having conferences with the teachers, etc. I plan to visit one or two classes each day to see how the teaching is being done. As often as I can find time, I visit the primary schools, but I can't spend much time there; the days are too short. Correspondence takes at least one hour a day, and many days much more. Every day some of the workers come to the bungalow to see me about something or other, either concerning their work or some personal matter. The hostel takes a good deal of my time also; giving time to that I consider one of the most important matters. We have seven Christian boys in the hostel this year. I would like to spend some time with them each day, not only in an official way, but as a friend. I would like to take part in some of their games and get into closer touch with them, for it means so much to them and it would mean so much to the Mission later on. But as long as there is only one school man here, it is impossible to do much along these lines.

Bible students and teachers will be interested in the report of the death of Francis N. Peloubet at his home in Auburndale, Massachusetts, age eighty-eight years. He had been a leader in Sunday school circles since 1875, when he issued the first volume of Peloubet's Select Notes on the International Sunday School Lessons. This annual commentary has grown in popularity from year to year. Since 1901, Dr. Amos R. Wells, editor of the Christian Endeavor World, has been associated with Dr. Peloubet in the production of the commentary and will naturally succeed him in that important work.

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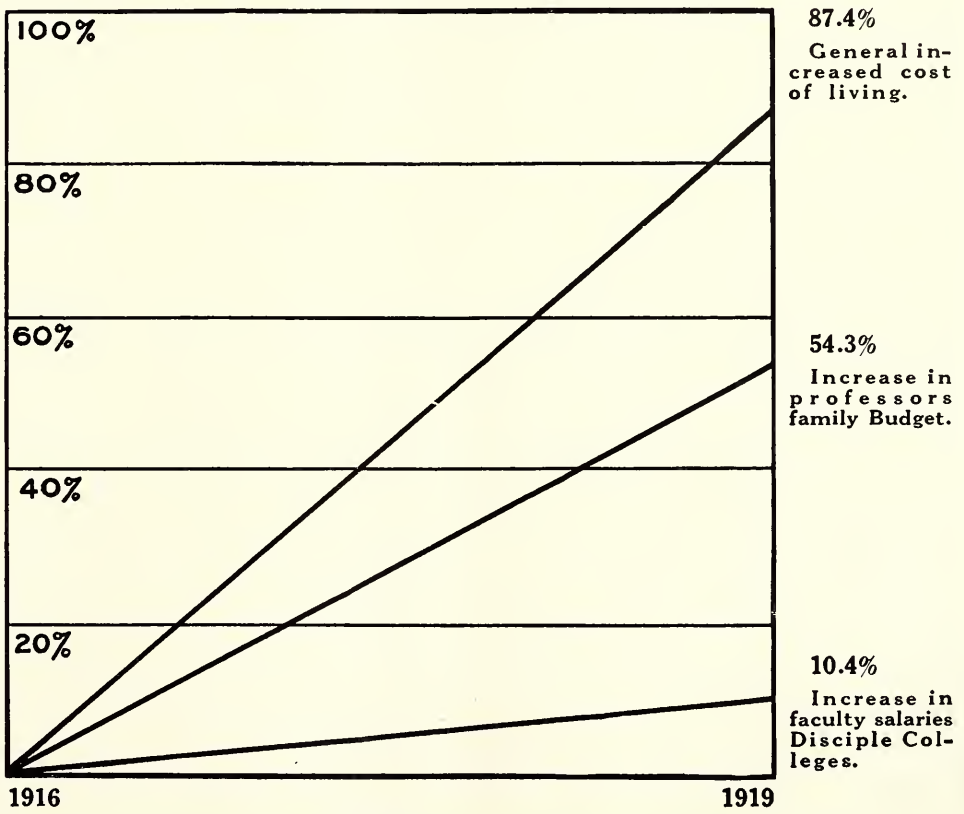

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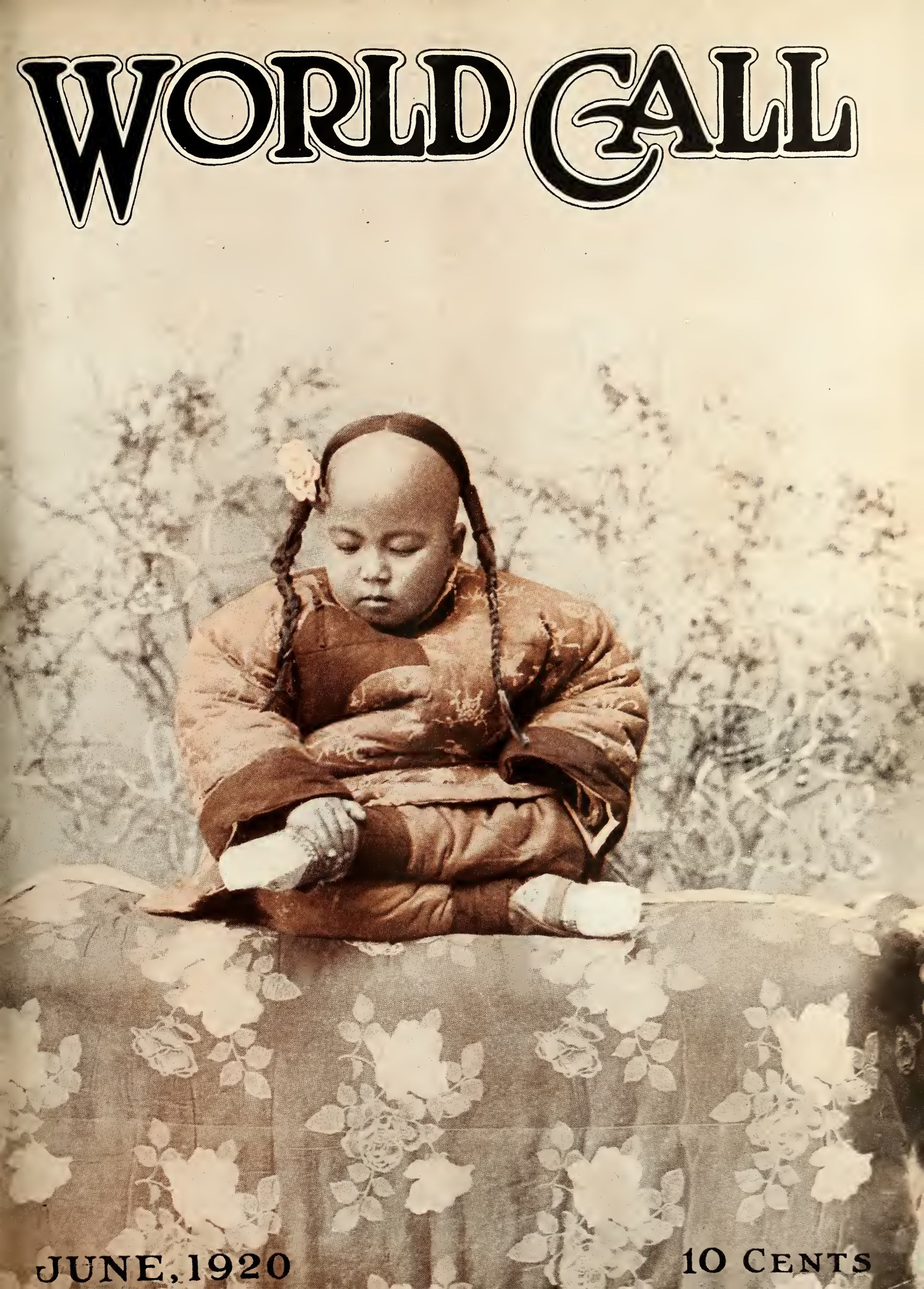

JUNE, 1920

10 CENTS

Circulation Department

THE subscription price of WORLD CALL will be increased to $1.50 on July 1, 1920. New subscriptions, for one year, will be accepted at the dollar rate until June 30. Anyone having an expiration date not later than September, 1920, may renew for one year at the dollar rate, providing such renewal reaches WORLD CALL office by June 30, 1920.

Please take a look at the expiration date shown on your magazine. If you are entitled to renew at the dollar rate, why not send in your renewal now? In so doing you will assist Circulation Department to more satisfactorily handle the increased volume of work incident to the change in subscription price.

Please do not let the fact that you may receive an additional number of WORLD CALL confuse you about your expiration date. The expiration month shown on the back of your magazine is correct.

Please give your expiration notice prompt attention. Will you not cooperate with WORLD CALL office and your local magazine chairman by returning card and subscription price to the office and by notifying your chairman that your subscription has been renewed?

Please notify WORLD CALL office directly when you change your address; also when you fail to receive any copy of the magazine due you.

Please send literature orders to the Literature Departments of the Boards, and send subscriptions for WORLD CALL to WORLD CALL office.

Our Cover Subjects

ON the front of this issue is reproduced a photograph of a Chinese Mandarin's daughter with bound feet. Through the influence of Christian missionaries and the introduction of Western customs and education the practice of footbinding is rapidly passing away. It is hard for one who has not seen the crushed, broken and deformed feet of Chinese girls and women to realize what excruciating suffering footbinding caused or what a handicap for life it put upon those who were so afflicted. Only a beginning has yet been made in changing the habit of mind that made such a custom possible, but the further these changes go the faster they advance.

On the opposite page we are glad to present an orphan girl of India, rescued from starvation by missionaries. Being brought up as a Christian she is saved from child marriage, from possible girl widowhood and from a thousand other woes which her millions of little sisters must continue to suffer until Christ is enthroned in the hearts of her people.

On the back cover is reproduced a wonderfully fine photograph of a Japanese girl hunting clams. It is truly typical of the grace and beauty of the marvelous island empire.

Christian Endeavor Day for Home Missions

JULY 4 comes on Sunday this year and so is doubly appropriate for the observance of Christian Endeavor Day for Home Missions. A special program has been prepared and may be secured, free of charge, from the American Christian Missionary Society, 108 Carew Building, Cincinnati, Ohio, which also furnishes other literature to be used in preparation for the day.

WORLD CALL

Continuing

MISSIONARY TIDINGS
The MISSIONARY INTELLIGENCER
AMERICAN HOME MISSIONARY
The CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

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जबलपूर इन्डिया.

JUBBULPORE INDIA.

क्रिश्चियन सन्डे स्कूलों के सभापति साहिबों को नमस्कार.

TO THE SUPERINTENDENTS OF CHRISTIAN SUNDAY SCHOOLS.

प्यारे मित्रो ;

Dear Friends ;

मैं हिन्दुस्तान के मध्य में बैठे हुये इस
I am sitting away out in the heart of India
पत्र को लिखता हूं. बालकों के दिन के धावा
as I write this letter. As the time approaches
का समय आनेवाला है जिस के कारण मैं अपनी जन्म
for the next Children's Day Campaign, I am
भूमि के सन्डे स्कूलों में के विश्वासपात्र मित्रों का
thinking of all the loyal friends in the Sunday
स्मरण करता हूं. प्रायः हर दिन मैं स्त्री पुरुष और
Schools at home. Almost every day I am seeing
बालकों को पत्थर और लकड़ी की पूजा करते हुये
men, women and children bow down to wood
देखता हूं.
and stone.

कल ही की बात है कि एक बेचारी हिन्दू माता
Only yesterday a poor Hindoo mother
ने हमारे एक ईसाई अनाथशाला में आकर
walked into one of our Christian homes and gave
अपना छोटा बच्चा मिश्नरी को सौंप के छोड़
her baby away. She walked twelve miles and
दिया. वह बारह मील आई थी, और
calmly handed the child over to the mission-
बिन रोये अपना बालक मिश्नरियों के हाथ में सौंप
aries. When she was leaving she did not kiss
दिया. जाते समय उस ने अपने बच्चे को चूमा न
the child good bye nor did she weep. Her
दिया न रोई. उसका
husband was dead, she had to work for a living
पति मरा था, उस को अपना कमा करके खाना पड़ता
and she knew of no Hindu institution in all
है और हिन्दुओं के बीच वह कोई अनाथशाला
India where she could leave her child and
नहीं जानती थी जहां वह अपना बालक रख सकी, कि
have it cared for.
उस का पालन पोषण होवे

मैं ने उस से पूछा कि आज रात को जब तुम
I asked her; "How will you feel to night
बच्चे को गोद में बिन लिये सोओगी तब तुम को यह
when you go to bed and your baby is not there?"
बात कैसी लगेगी. उस ने शरीर मरोड़ के कहा कि
She shrugged her shoulders and said;
"साहिब मैं तो रंज करूंगी पर यहां इस के लिये अच्छा
"Sahib I will be sad but it will have a good
प्रबन्ध होगा इस लिये मैं उसे छोड़ती हूं." फटी हुई
home now, so I will leave it." Bare
साड़ी पहिने हुये नंगे पैर और शरणहीन उस ने
footed and forlorn, in a ragged sari-dress she
अपना मार्ग लिया. उस के माता के हृदय में
went off down the dusty road, an empty place
शून्य स्थान रहा. कदाचित वह अपने बच्चे को
in her mother heart. She will probably never
फिर कभी न देखेगी. हिन्दुस्तान में ऐसा ही हुआ
see her child again. That's typical. That's
करता है. हमारे अनाथशालाओं में प्रायः हर दिन
India. That happens nearly every day at some
यह होता है.
of our institutions.

हिन्दू धर्म में गाय पवित्र हैं परन्तु इस देश के
Hinduism has its sacred cows, but the
बालबच्चों का जीवन पवित्र नहीं समझा जाता है.
child life of the country is not held sacred.
हिन्दुस्तान के सुधराव की आशा हिन्दू धर्म में
There is no hope of a redeemed India in
नहीं है. उस की आशा ईसाई धर्म ही में है.
Hinduism. The only hope lies in Christianity.

पार साल सन्डे स्कूलों का काम प्रशंसनीय
It was a great record that the Sunday
था. मेरे यहां पहुंचने पर
Schools made last year. I heard the great good
मुझे इस का समाचार मिला. जिन बातों को मैं
news after I arrived here. But if they could
देखता रहता हूं यदि वे देख सकते और मेरा जो
all see what I am seeing, and feel what I am
अनुभव घड़ी घड़ी हो रहा है सो उनको यदि हो सकता,
experiencing almost every hour of the day,
तो मैं निश्चय करता कि वे इस साल में कम से कम
I am sure they would give this year at least
साढ़े सात लाख रुपया देते.
a quarter of a million.

एकदम फार्म को भरके और भेजके सामान
Fill out the order card for your supplies
को मंगा लीजिये. अब से आरंभ करके ऐसी तैयारी
and return it immediately and begin prepara-
कीजिये कि हमारे मिशन के यह बालकों का दिन सब
tions for the greatest Children's Day in
से बड़ा और सफल होवे. मेरी आशा है कि जून की
the history of our work. I hope to be home by
पहिली तिथि तक अमेरिका में पहुंचूंगा कि जब रुपयों
the first of June to help count the money
की धार बहने लगे तब मैं उसको गिनने में सहायता दूं
as it comes pouring in.

इस बड़े दरिद्र देश से मैं अपना सलाम
I send my best salams from this great and
भेजता हूं.
needy land.

बड़ी आशा सहित आप का सेवक
Yours most hopefully,

बर्ट विलसन.
BERT WILSON.

P. S. This is being printed on our Christian Press at Jubbulpore, which is turning out about four million pages of Christian literature annually. The Indian boys who are setting this type have all learned the printing business at this press.

P. S. Translated into Hindi by O. J. Grainger, Principal Jubbulpore Bible College.

TO INFORM THOSE WHO ARE INTERESTED, TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

JUNE 1920

Let the Children Lead the Way

WE shall not enjoy Children's Day less, but more, if we look a little deeper into it and discover some of its serious and profound possibilities. It is well to warm our hands and hearts by its cheery glow, but if at the same time we can project its warmth with doubled power into the frigid souls of our neighbors, at home and abroad, why not?

We are too apt to make playthings of our children. The Savior was even more joyous with them than we are, but also far more serious. He uttered no sterner challenge than, "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven."

Uncorrupted, unhardened and unspoiled, our children see so clearly the immediate necessity of giving the children of other lands a knowledge of Christ, that they empty their little banks on Children's Day. Have we anticipated their example by our giving in the World Movement of Disciples of Christ? If not, here is another chance. Match the children's dimes and dollars with hundreds and thousands.

Still more. Before the glory of the day has faded, sit down with such larger or smaller children as trust you, and tell them more of what it all means; that it is the ultimate war against war; that there is just one thing that makes it impossible that the children of Canada and the children of the United States shall ever go to war with each other after they grow up, and that is that they are Christians; that only so is it safe to leave the long line between the two countries, from the Atlantic to the Pacific and far up to the Arctic, unguarded by forts and soldiers, because the hearts of the people on either side are kept by Christ, from their youth up.

Now here is the most wonderful thing in the world today. We are at liberty to teach Christianity to the children of all lands! To neglect such an opportunity is sheer insanity.

Look again at the Chinese Mandarin's daughter on the front cover of this magazine. See the inarticulate pathos of her hand tenderly holding her tortured foot. Remember that, through the marvelous working of the gospel, that barbarous custom of foot-binding has all but passed away. Read the story of Chinese college girls and realize that Christ has begun to free the minds as well as the feet of China's womanhood. In another place you will find a less favored family of Chinese children, and then the children of Japan, India, Tibet, Africa, the Philippine Islands and Latin America—all born to be children of God as truly as the darlings of your own household.

It is only ten or fifteen years before these children will be men and women. If Christians, they will be our steadfast friends, and war with them impossible. If not Christians, they will be possible enemies, and war with them an easy probability. If Christians, fellowship with them will enrich our lives as certainly as their petroleum, rubber and sugar are already increasing our material wealth and physical comfort. If not Christians, the blight of their vices will fall upon our souls as surely as their yellow fever and cholera have heretofore devastated our cities. The world has become too intimate a neighborhood to endure on any other terms than Christian fellowship, with a thoroughgoing observance of the Golden Rule.

It is reported that the subcommittee of the United States Senate, appointed to investigate conditions in Mexico and along the border, will advise against armed intervention and in favor of using some of the money that it would cost as a loan of, say, a billion dollars, to help our neighbor republic to unify her people and develop her resources. That money, whether provided by the national treasury or by private enterprise, would eventually return. Armed intervention, on the other hand, would have been a sheer expense, would have carried with it the loss of countless lives and would have started an endless chain of future wars, with their incalculable moral and material losses.

Why not let dawning intelligence serve us further? Taxes and missionary contributions come from the same pockets. Soldiers and teachers must be supplied by the same homes. Mere material development of Mexico will not suffice; would eventually make matters worse. Education and Christianity are her primary and supreme necessities. Let us calculate what it would cost to fight Mexico, and then give as much to bring up her children—and ours—as Christians, and so make war forever unnecessary and impossible.

The same formula will apply to every other foreign nation. Our greatest statesmen are realizing that international peace depends upon the Church of Christ more than upon diplomatic skill or military strength.

With one accord the Protestant churches of America are learning at last what the Roman Catholics have known for centuries, that only by the thorough training of children in religion can the strength of a church be maintained. The plain strategy and duty of the hour is threefold: first, to gather the children of all unchurched Americans into schools and teach them the way of Christ; second, to extend a like opportunity to grow up in Christ to the children of other lands; third, to train the children of the church to carry forward the twofold task of making the whole world Christian.

At this great hour the world's wisdom bows to heaven's revelation and sets the child in the midst; builds the nation out of the school and the home; transforms the kindergarten circle into an international and interracial bond of brotherhood.

Magnify Children's Day in the church, for the children's era in the world has dawned.

Dr. Shelton's Captivity and Escape

(Related by Dr. E. I. Osgood of Chuchow, China)

Dr. A. L. Shelton, of Tibet, is now in America, having landed at Vancouver, British Columbia, from the steamship Empress of Asia on April 26. Dr. Elliott I. Osgood of the Christian Mission at Chuchow, China, who was with the rescue party, writes an intimate report of Dr. Shelton's harrowing experiences. The accompanying photographs were made by or for Dr. Shelton during his captivity.

DR. A. L. SHELTON of the Foreign Christian Missionary Society came to China in 1904 and, with his wife, was stationed at Batang on the Tibetan border. Their work has been almost entirely with the Tibetan people. All eastern Tibet for a thousand miles has been their field, and "big" Dr. Shelton has become almost as familiar to every town in the large district as one of their own people.

On November 18, 1919, Dr. Shelton, with his wife and two daughters, Doris and Dorothy, started by caravan south for Yunnanfu, where he expected to start them on their journey to America, he to return and make a trip to Lassa, the capital of Tibet.

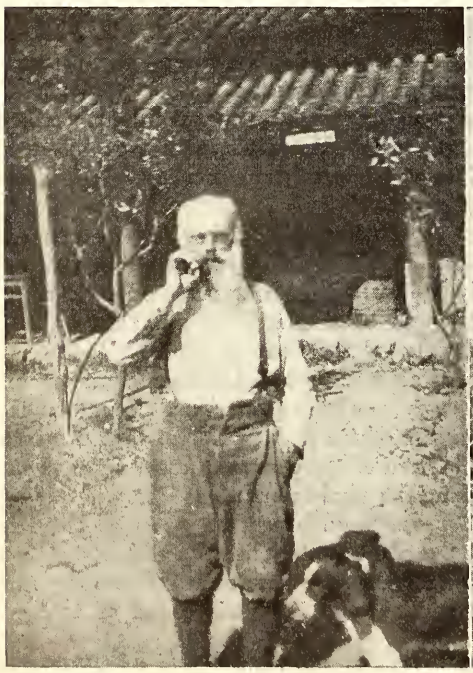
January 3, 1920, when they were within three days of Yunnanfu, the party was attacked by robbers and Dr. Shelton taken into captivity. They had halted for dinner at a village and the doctor had sent in his card and passport to the local military official. Soldiers were standing about the street and Mrs. Shelton asked her husband if all of them were going to escort the party to the next town. Foreign parties or Chinese traders never travel through this region without military escort, furnished by the Chinese authorities. The doctor has so long traveled through wild country, amongst robbers and warring parties, and because of his skill in medicine and surgery, always found a welcome and freedom from molestation, that he had little fear of Chinese or Tibetans. So he answered his wife in his characteristic way, that the number who might be sent as their escort was the official's business and he was not worrying himself whether they should be many or few.

When they left the village only four men accompanied them, although more may have intended coming on with their caravan of luggage which had but just begun to move when the doctor and his family were attacked. Mrs. Shelton was riding in advance in a sedan chair and the two girls were following on mules. Dr. Shelton was a little distance behind on his mule and accompanied by one of his Tibetan servants.

Suddenly from the bluffs on the left of the road the band of robbers began firing upon the party. One of the bullets pierced the thermos bottle which Mrs. Shelton had in her chair, but no one about them was wounded. She rolled out of her chair and crouched behind it. The girls speedily dismounted and joined her. Upon hearing the firing Dr. Shelton grabbed his gun from its scabbard on his saddle and, with his servant, ran toward the chair in front. The soldiers, however, cried out, "Robbers, robbers," and ran for the village, where the rest of their company still were. The doctor saw that they were being deserted, so gave his gun to his servant, who put it back in its scabbard and the two of them, unarmed, hurried up to the rest of his family.

DR. SHELTON kept a journal during his captivity, and the first entry describes the capture. "Mrs. Shelton and the girls were crouching behind the chair and calling me to get down. Bullets were flying about. The robbers surrounded us and began taking our things. One drew a large pistol and another a sword, threatening me. The fellow with the pistol looked so grotesque that I laughed. They did not harm us.

"One man grabbed Andru's (his Tibetan servant) knife and



Pere Bailly, the Friend in Need

Dr. A. L. Shelton in Captivity

Yang, the Bandit Chief

chopsticks which he had in his belt. Andru looked appealingly at me, but I said, 'Don't resist. Give it to him. It is all you can do.' After we had been stripped of all that attracted their attention, one of the robbers came to me and told me to go with him to their leader. I started off. Mrs. Shelton called to me not to leave them alone, but I could do nothing but comply with their request."

Mrs. Shelton says the robbers also tried to hustle her up the side of the bluff, but she is a large woman and it was impossible for her to climb the hill. Then they put her into her chair and commanded the chairmen to carry her up, but they, too, said it was an impossible task to climb the steep mountain side with such a load. Supposing that they were merely trying to get her out of the way of the fighting, which had now become general, as the soldiers had rushed out of the village and attacked the robbers, she told the robbers that they would get down into some hollows where other non-combatants had found shelter. Without more ado she and the girls, with their Tibetan servants, made for the shelter. The firing was becoming so hot that the robbers gave them up as a bad job and fled for their own safety.

"WHEN I reached the leader," the doctor records, "he had my camera and field glasses. As we went along he wanted me to explain how the camera worked. As soon as we were out of danger I had to take his picture and then a number of his men until I had used up one roll of films. They wanted me at once to show them the pictures. I could not make them believe that the films must first be developed, but finally had to pull it out and show them the blank and spoil the roll before they would believe me.

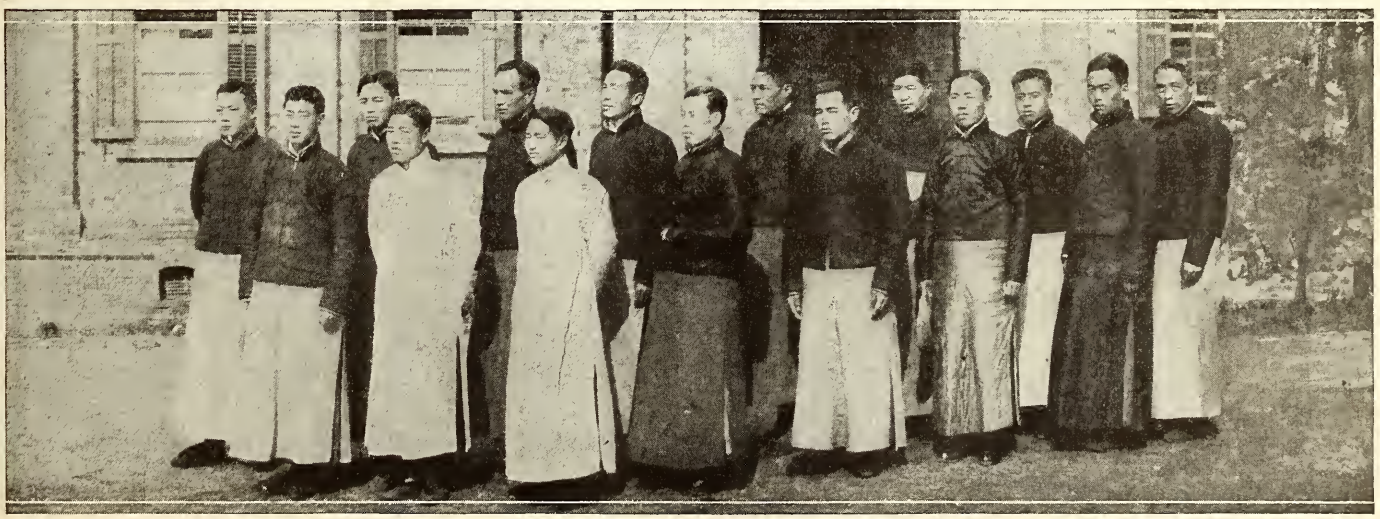
"Many people were along the road and the robbers were opening their packs and taking whatever they wanted. They even made some of the people strip and give them such garments as they fancied. We finally arrived at a small pass. Grouped around the leader were some twenty men. He had my shotgun and immediately wanted me to show him how it worked. A shot came whizzing by, so he adjourned the meeting for a time and told his men to take me farther up the mountain and informed me that I would be held for ransom. I told him he could hold me for ransom as long as he pleased, but that I would never consent to be ransomed as it would endanger the life of every other foreigner whom they might take a notion to capture.

"My mule had now been brought up and I mounted and we started. It was with a heavy heart for I could clearly see Mrs. Shelton's chair in the road below. The battle was in full swing and shots were flying overhead. When we stopped to rest a tall, lean man asked me for my watch, which had been overlooked in the scramble. When it began getting dark we waited for the rest of the band. They came straggling in. I counted seventy-one of them at the resting place. Fires were built and supper cooked and eaten. Then for two hours they lay and smoked opium. I was to learn in the days to come that they depended, when under strain, far more on opium than on food."

Pere Bailly and Some of the Bandits

MEANWHILE Mrs. Shelton had gone back to her chair and, with guarding soldiers, had gone on to Lao-yao-kwan, where they were to stop for the night. There they waited, hoping for the speedy return of the doctor. At every footstep they heard during the night they thought he was coming. They waited there for two days. Then Pere Bailly, a French Catholic missionary, came to their relief. He had received a note from Yang Tien-fu, the bandit chief, saying that he had captured a German (!) and would the father see that the wife and girls were safely taken to Yunnanfu.

Pere Bailly has lived in Yunnan for thirty years. He is loved by the Chinese there even as Dr. Shelton is loved by the Tibetans. Some months before the capture, Yang Tien-fu, the bandit chief, had come to Pere Bailly and asked his good offices in negotiating with the Yunnan Governor for his pardon.



The morning light is breaking; *The darkness disappears;*

Dr. Shelton and Yang Tien-fu

Formerly the bandit had been a soldier, but owing to lack of five months' back pay, he and a number of others had walked out and started collecting their pay from the people and the caravans which go over that great road. He was now tired of being hunted like a wild beast and wanted restoration to citizenship. Father Bailly had brought the matter before the French consul, but without result. Then Yang Tien-fu resolved on this bold stroke of taking a foreigner and using him as a lever for obtaining pardon for himself and his men. Later he told Dr. Shelton that he had been kept informed as to the progress of his journey for some time as the bandit had decided that he was to be the man to be captured.

AS soon as Mrs. Shelton reached Yunnanfu she sent telegrams to the American Minister in Peking asking that immediate steps be taken to bring about the release of the doctor. The French Consul in Yunnanfu was asked to act for the American government. Since Father Bailly had had intimate relations with the bandit chief, he willingly consented to act as go-between and for a solid month worked to get the doctor released.

Dr. Shelton continues in his diary: "I was not allowed to take my clothes off for some days. The first day I sat in a straw shed and did something that Mrs. Shelton had often said I should do—started a diary. I had in my saddlebags three little books, which were a blessing, a little leather New Testament given me by Mr. McLean, president of the Foreign Society, in 1911; 'The Rhymes of a Red Cross Man,' sent me by F. W. Burnham in 1917, but which had just arrived in Batang shortly before we left; also Ian McLaren's 'Beside the Bonnie Brier Bush.' 'A Doctor of the Old School' is my ideal, after Jesus and Livingstone. In the latter volume I started my diary."

Mrs. Shelton says that the "Life of Livingstone" and the above volume by Ian McLaren are great favorites of the doctor. When he is discouraged she finds him reading "A Doctor of the Old School"; when he is thinking of doing some especially hard task, like taking one of his numerous journeys into Tibet, he reads the "Life of Livingstone."

JANUARY 4 he wrote, "I spent the morning estimating what the robbers had taken the previous day. Including the animals and my things, it amounted to about $1,800. The leader, Yang Tien-fu, told me the Yunnan Governor has his family in custody at the capital. He said he did not wish to harm me, but wanted to injure the standing of the Governor and compel him to restore his family to him."

January 5 he says further: "Started at noon and traveled until near night. At dark we went to a village and stopped with confederates. They were afraid of soldiers. Rested until midnight. Crossed the back road and telegraph line. Went on over the mountains until 3 a. m. Stayed until daylight with some Catholic converts. They said the church was very near and they would take me there, for which I was thankful. At daylight they started on again, but back to the mountains. I sat down and told them they could do as they pleased, I could go no farther. They took one of my cards and about 2 a. m. sent a man with it to see the priest. A card marked 'Claude Bailly,' with writing in French, which I could not read, came back. They said the priest had gone to take my family to Yannanfu."

Tuesday, 6. "About dark we went down the mountain to a large temple and stayed all night. I got my first sleep since my capture. It is now afternoon and we are still here with forty guards out in every direction. They have done nothing all day but gamble and worship. They smoke all the opium they want. Yang Tien-fu tells me they have a hundred horse-loads, half of which was taken from the Governor's caravans, who is the greatest opium dealer in the province. Then he makes a bluff of not allowing the people to plant poppy.

"They have all kinds of guns, but everywhere are short of cartridges. I have counted nineteen kinds of guns and eight kinds of pistols. They are all the way from the old firelocks

The sons of earth are waking *To penitential tears;*

up to modern rifles and Colt's automatic revolvers. They do not even go to sleep at night without their guns. If a man lays his gun down for a minute the captain gets after him. Their cartridge belts are never off.

"They have been working to get me to permanently join their band. At first I thought they were just talking, but am now convinced they are in earnest. They want me to take charge of the money. They cannot trust each other. They offer me anything if I will consent. The band now numbers 104."

Northern Yunnan is a series of steep mountains and narrow valleys. The bandits rarely followed a road, but climbed straight up or down or followed a ridge without giving any attention to paths. The doctor had little rest. The band was ever on the move, for the soldiers were hunting them as they would hunt wild animals. They shifted from place to place, occasionally robbing a village. For a considerable time they had also held captive an old gentleman, from whom they were extracting money as ransom. The doctor, when taken, had only his horse blankets and they had to do for bedding. Cooties began to crawl, but he was given no time to wash his clothing.

YANG TIEN-FU was willing to negotiate with the government, so representatives accompanied Pere Bailly, who made their first approaches to the bandit chief on January 12. The arrival of these Chinese negotiators greatly increased Dr. Shelton's popularity with the bandits. "Many of them when they came near me wanted to show off and began singing, 'do, re, me,' 'Jesus Loves Me,' and other hymns they had heard me sing. The captain asked me to teach him the English alphabet. The best boy in the company won twenty dollars in gambling yesterday and the others stole it from him while he slept. They are a big bunch of thieves even among themselves."

Even while the negotiations were going forward the bandits kept on the move, for they did not like the way the soldiers were being shifted about. One large city sent in as a quieter some $5,000 to the bandit chief. They got a still larger sum out of one of the country gentry who had no walls or soldiers to protect his place. One day the bandit chief came to the doctor with an offer of a thousand dollars a month if he would stay with them in the capacity of a pastor. He offered to pay six months' salary down at once if he would do so. Needless to say the offer was refused. When they were passing through one little town the chief handed the doctor a few dollars and told him to spend it as he pleased. Shelton hunted for meal, for bread, for fruit. He was hungry for such. He had eaten rice until he was starved for a change. He found nothing. So he bought some sugar and fed it to his faithful mule. Without that mule he could not have stood the hardships over those mountain ridges.

ON the fourteenth there came letters from Mrs. Shelton and the French Consul. It looked as though negotiations were going through. The bandits were jubilant. They told the doctor that when the Governor restored Yang Tien-fu's family he would be set free. Things dragged on until the twenty-second, when bedding, camp bed and clothing from Mrs. Shelton came through to him. "I have had a bath," he wrote, "a new shirt from my mother, and though still a prisoner, am in good spirits."

On the following day Pere Bailly came to Yang Tien-fu and reported to him that his family was at the priest's home and asked that Dr. Shelton be also sent in there for exchange. The bandits, however, were suspicious and fearful of losing the whip hand. It was not until the fourth of February that they felt negotiations were at such a pass they could risk the doctor in the priest's home. There he remained for three days, once more enjoying a more civilized bed and food.

"I got my clothes back, had a good bath and sent my dirty clothes to be washed in a Christian manner. The priest says that at the most, three or four days will mark the end of the affair and I will see the end of the robbers. A score of them are guarding me, even here. Once more I have coffee to drink. His dogs come to see me before I am up and want to get into bed with me. I took the picture of the old gentleman this morning. I am at a perfect loss to know how to repay his kindness. He has given his entire time for a month to working for my release. If I were a young man, more than anything else, I would like to go with these bandits and be a pastor to them. It would be a great opportunity to do the Lord's work. Why wasn't I born twins or triplets? It is good to speak a word for the Lord Jesus when men's hearts are longing for the right."

At the very time the negotiations were going on, some hundreds of the government troops, for lack of pay, revolted and Dr. Shelton witnessed the taking in to the bandits' band of one entire company. Yang Tien-fu demanded from the government pardon for himself and men, place and rank in the army, the return of his own family and the payment of a

Each breeze that sweeps the ocean *Brings tidings from afar*

sum of money. Papers for these were signed and sealed and his family turned over to him. Then late one night the bandit's spies came hurriedly in and reported that the government troops were secretly surrounding the place. Yang took both his family and Dr. Shelton and at midnight slipped through the circles of soldiers back into the mountains. "Left at midnight," wrote the doctor. "We are in the mountains again. They are just concentrated evil. The Lord only knows what the end will be." Pere Bailly was some miles away telephoning to the Governor when the break came.

Dr. Shelton in his journal during the following few days showed how desperate and almost hopeless he felt the situation. It was not humanly possible for him to escape. Four soldiers were always detailed to guard him. During a part of the time two of them had slept beside him.

February 10. "Since yesterday noon it has been a perfect nightmare. When we started we came upon four men kneeling. They were of the ex-soldiers who had been promised, when they joined, that they could leave any time. Of course they were refused now. I rode my mule into the midst of the crowd and before Yang Tien-fu, himself, spoke to the whole two hundred a seditious speech. I asked the captain to stand all of us who wanted to go back against a wall and shoot us. There are only two or three who are hindering everything. But sedition is working and unless they are careful these leaders will go the way of all officials who oppress their men. I know of at least least fifty who are ready for resistance. They are tired of lawlessness. I have dysentery and have had it for thirteen days. It is getting worse. If something doesn't come off soon, I'll fight Yang for the leadership of the band. I can command half of them now. I might be killed in the struggle, but I want to help those who want to do right. Yang himself would come if it were not for Wu, his secretary. He is the devil of the bunch. Yang lets him persuade him. 'Lead, Kindly Light, Amid the Encircling Gloom.'"

AFTER the negotiations through the French Consul and Pere Bailly had thus failed, Governor Tang ordered his troops to mercilessly pursue the bandits. A reward of $5,000 was out for Yang Tien-fu. The entire section through which the bandits were working is composed of high mountains and deep, narrow valleys. It was no trouble for them to outwit the soldiers. They cared little for roads, could scatter at will and could gather together again when least expected. The bandit chief has carefully scattered seeds of rebellion among the people and has a much larger following than those who are usually with him.

As noted in Dr. Shelton's journal there was discontent among the bandit chief's immediate followers just before the Chinese New Year. He shot one or two of the ringleaders. He rarely risked a fight with the troops, retreating at this time northward along the Yangtze River. Dr. Shelton, of course, was dragged along with the bandits. Had it not been for his faithful mule, he would have dropped by the wayside long before. Once he recorded, "I can see no hope ahead, but all things end sometime. If my body were weaker it would die quicker. I am tired to the death. All I can say in my desolation is, 'Make Thy grace sufficient for me, O God!'"

WITH the negotiations broken off Mrs. Shelton, waiting in Yunnanfu, was likewise nearly desperate. The foreigners there did all they could to encourage and help her. For nearly three weeks she had no word from her husband. Her cook, who had come with them on the long journey, volunteered to try to make his way through to the doctor. The French Consul willingly gave him a passport and the Governor sent two men to escort him. The Wu-ting-chow magistrate, who had been also trying to negotiate with the bandit chief for Shelton's release, sent a couple of his men to show the way through the lines.

The cook succeeded in getting through by boldly walking up to where he was told Yang Tien-fu was stopping and, when challenged, asking for their chief. Some of the bandits recognized the cook. The latter hardly knew his master when brought face to face with him. Dr. Shelton had not been able to shave since he was captured. His beard was covering his face. His clothes were ragged. Fortunately, when captured he had on some leather cowboy pantaloons. Nothing else would have stood those wanderings. As the doctor explained, "Many times I had to just sit down and slide down the mountain on those leather pants."

The doctor seized the occasion to send back his copy of "Beside the Bonnie Brier Bush," in which he had written his diary. He also sent his precious camera, which had been returned to him and with which at different times he had been able to snap pictures of the bandit chief and various members of his band. These reached Mrs. Shelton's hands safely and the films have been developed and prints made. It was her first word for some weeks and it was not reassuring. The cook found the doctor lying down most of the time, yet able to

Of nations in commotion *Prepared for Zion's war.*

get up when necessary. He had lost nearly forty pounds of flesh and looked very haggard in spite of his heavy beard. When the cook left, Yang Tien-fu himself gave him ten dollars for road expenses. He also sent back letters to Governor Tang. These he signed with the official seal the Governor had given him during the first negotiations, through Pere Bailly. His letter was a satire upon what the Governor had promised and then had failed to do.

Mrs. Shelton had also in her loneliness telegraphed the Foreign Christian Mission in East China for assistance. I was chosen to go to her aid, Mr. Sarvis volunteering to look after the Chuchow work in my absence. Frederick A. Smith, Far East correspondent for the *Chicago Tribune*, had been watching the case and when he heard of my going, asked to accompany me. He proved to be a most pleasant and valuable companion. Leaving Shanghai February 19, by the last steamer south before Chinese New Year, we were able to reach Yunnanfu in the quick time of eleven days.

Arriving there we found that the American Minister had sent Colonel W. S. Drysdale, military attache to the legation, to take charge of further negotiations. He had arrived a week before us and had spent the intervening time collecting data, coming to an understanding with the Chinese authorities and in organizing an expedition to go three days north to Wu-ting-chow, near which Dr. Shelton was supposed to be held. Conditions in Yunnanfu made him feel the necessity of remaining in the provincial capital and he had selected J. P. Thornton of the Standard Oil Company to head the expedition. The Governor arranged that they should have private telephone connections over the official's line.

COLONEL DRYSDALE kindly granted Mr. Smith and myself the privilege of being a part of the expedition. This gave great relief to Mrs. Shelton, who felt that we, being under the same missionary society, would hold a deeper personal interest in the work. We had arrived on the evening of March 1. On the morning of the third we started for Wu-ting-chow. Upon arrival there the party was met by the local magistrate and commander of the troops. They expressed hearty approval of the proposed plans and offered every help to carry them out. Mr. Thornton and his Chinese staff wasted no time, but worked all that night getting ready letters to forward to Yang Tien-fu and Dr. Shelton. Shen-si, the Shelton cook, who had previously been able to reach Dr. Shelton, was again the chosen messenger to the bandit. He left with the messages on March 6, but never reached the bandit. A battle between the bandits and troops held him up and on the eighth Dr. Shelton succeeded in escaping.

IT was during the last days of February that her cook succeeded in getting Mrs. Shelton's letters through to the doctor. The bandit chief had treated the cook very decently, but one of the two men sent with him by the Wu-ting magistrate seems to have aroused the suspicions of the bandit for he was taken and put under severe torture. Dr. Shelton vigorously protested against the man's being thus treated, declaring that Shen-si, his cook, would not have brought a spy with him into the camp. The man was finally released, but the bandit, with his usual caution, shifted camp.

More soldiers were being sent after the bandits and they found it hard to keep out of the way of so many. They gradually withdrew into the northern part of the province along the banks of the Yangtze River. Along the bluffs above its course they trekked for several days. Then the main body of the band one night slipped quietly down the southern side of this bluff and climbed the next ridge. A smaller body of the bandits were instructed to go on down the Yangtze for a half day, leaving a false trail and then in the night join the main band. Then the whole body retraced their steps to the southwest. As they went back they could see the soldiers on the opposite bluffs following up the trail they had left.

Soldiers multiplied and they had to constantly change their course to avoid them. They ceased to follow beaten tracks. They would start straight down some mountain side, through jungle or over cliffs, then start right up the opposite mountain. Shelton's mule had faithfully carried him thus far, but over such routes no animal could carry such a load. The doctor was compelled to slide and climb with the rest. One day of it finished his strength. When the morning came he told the bandits they could do what they pleased with him, but walk he could not.

They rigged up a rough sling or stretcher between two poles and for five days carried him. It nearly finished those who tried to carry him. One time for a part of a day, Yang Tien-fu himself put his shoulder to the doctor's carrying poles, as an example to his men. Even under these conditions Shelton's strength continued to ebb away and the bandits realized that his life would be the forfeit if they kept it up much longer.

Yang Tien-fu is a born leader. When his own interests are at stake he is stony-hearted with regard to others. He is taller

Hail to the brightness of Zion's glad morning,

and stronger than any of his men; seems to never tire. His powers of endurance are beyond them. He knows every inch of the country through which he has been operating. He preaches sedition in every town into which he enters. He knows how to play upon the prejudices and emotions of the people and is working to set them against the Governor of the province. Yunnan is almost a kingdom in itself and at present has little to do with the rest of China. He is working to oust the Governor and put himself in his place. He knows where the rich men live and how much he can safely squeeze out of them. He has his spies even in Yunnanfu and Dr. Shelton frequently saw him with copies of letters written by leading men in the Governor's employ. He has several lieutenants, but he usually sees to such details as the posting of his own sentries. He will not allow his men to mistreat women and he had Shelton carefully looked after. Such things would work to his credit should he ever see the Governor's chair. Any act of disobedience was punished with severity.

We asked Shelton if he had ever tried to escape. "There was no opportunity when I had the strength," he said, "and when opportunity came I was too weak." He was unfamiliar with the country through which he was being dragged. Physically he is a powerful man and he weighed 230 pounds when he was captured. During his sixty-six days of captivity he lost forty pounds. After such mountain climbing his legs became too weak to carry him. For a long time he was troubled with dysentery. Later he suffered with severe pain in his neck and shoulder. When we reached him he still tottered as he walked.

WHEN the bandits came to realize that the doctor's strength was rapidly ebbing away, they placed him under the guard of one of their men and he was put into a straw loft over a stable. He had been carried in a litter for five days. Now he was left in a bed of straw for an equal length of time. He was not allowed to crawl into sight lest some passing stranger should see him and report it to the authorities. There he lay and strength came slowly back. He was given all he could eat and drink of their food, but he hungered for wheat or corn foods and for fruit. His keeper was under constant fear lest it should be noised abroad that he had the doctor in his place. As soon as he saw the doctor was improving a little he went to Yang Tien-fu to ask that he be taken away.

It is probable that the bandit chief thought it impossible to hold the doctor much longer as a hostage. He had become too weak to stand further hardships. Yet he had found that through having a foreigner in his hands he could compel the Governor to offer better terms. On March 4 the band made a circuit to avoid the soldiers, and then raided the China Inland Mission Station at Ta-ku, twenty-seven miles from Yien-mo-hsien. Mr. Metcalf and Mr. and Mrs. Gowman live at this place and work among the hill tribes. The bandits looted the church and the homes of the missionaries, then left, taking the two men and three of the Chinese Christians with them. Mrs. Gowman was untouched.

The bandits assured the two missionaries that they were merely taking them along as their guests and for the purpose of compelling the Governor to give them better terms. They had been hard pressed by the soldiers and had had little sleep for some days. When they made camp that night at a small village they placed the two men in an upper room and put a guard at their door. They had already discussed plans for escaping and had decided that should opportunity come to either, he should take it without waiting to inform the other.

DR. SHELTON had been placed in the straw loft on the third. The China Inland Mission Station was raided in the early morning of the fourth. At dark on the same day Mr. Gowman and Mr. Metcalf found their supper slow in coming. Mr. Gowman decided to brave the guard and find out why they were not being fed. "If we are their 'guests,'" he remarked to Mr. Metcalf, "they should at least feed us." Taking no precautions to conceal his movements he walked down the stairs. The guard was asleep on his post. Mr. Gowman walked past him around the corner of the house to where the bandits had built a fire and he found the men about the fire also sleeping. They had traveled so hard and long they were too tired to even cook supper.

He stood near the corner of the house wondering if his time for escaping had come. If he were to run he would need some sort of a stick to find his way through the brush. Unconsciously his foot rolled a bamboo at his feet. He picked it up and found it just what he needed. It looked providential, so he started by sliding down the steep bank in front of the place. Again he waited to see if the noise had aroused anyone. Still nobody stirred, so he started. During the night he worked his way over four ranges of mountains and in the morning found himself on the edge of the Yien-mo plain. He quickly made his way to that city. The news of his escape was telephoned to us at Wu-ting.

Joy to the lands that in darkness have lain!

On the evening of the sixth the bandits attempted to take possession of Ma-to-shan, a market town in the same plain as Yien-mo. They were defeated by local volunteers and soldiers combined and were scattered. Had it not been for this battle, doubtless the bandit chief would have had Dr. Shelton again brought into his camp. On the afternoon of the eighth, a runner who had been sent by the Wu-ting magistrate to investigate the looting at Ta-ku, was approaching Ta-la-wu, where Dr. Shelton was secreted. Some of the villagers cried that soldiers were coming and most of them fled to the hills. The doctor heard the news and crawled out in time to meet the runner. The latter was also frightened when he discovered what a find he had made single-handed, but the doctor prevailed upon him to aid him in escaping.

No chair or horse was to be had. Ropes were twisted out of wild grass and three men of the village were drafted to assist the doctor over the mountain to the next village. It proved to be a Christian village. As soon as the villagers here knew who was their guest they did everything possible to aid the doctor. Two small ponies were procured and they started with the doctor for Yien-mo, he alternately riding each pony, the men supporting him as he rode. From Ta-la-wu to Yien-mo is about forty miles. The doctor was from six o'clock in the evening until noon the next day making the distance. Now that he was escaping he dared not stop until he was within the protection of soldiers. Had it not been for the help of those humble Christians he never could have made the distance. Half carried by his attendants, the doctor tottered into the official's presence. Had he risen from the dead they would not have been more surprised. His beard had grown so that his own wife would not have known him had she been there.

THE news was immediately telephoned to Wu-ting, where we were patiently awaiting the return of our messages to the bandit chief. Those messages never came, but we forgot to look for them after that telephone message from Yien-mo. The good news was at once relayed on to Yunnanfu. It took some time to convince them that it was true.

After consulting together it was decided that the Wu-ting magistrate and myself (being a doctor) should go out with a strong guard to bring the doctor in. The Yien-mo commander was instructed by telephone to put Dr. Shelton in a chair and, also with strong guard, he started our way. We left the same evening (March 9) and traveled half the night. Our journey was through places where Dr. Shelton had at times been confined when held as prisoner by the bandits. We dined at one place where the soldiers, attempting to capture the bandits, had attacked them.

ON the eleventh on the mountain top at Shih-lao-tah our two parties met. At this point the road angles around a cliff. From the opposite side we saw break out to view the line of soldiers, accompanying Dr. Shelton. They swung around the angle and, following them on his pony, came Mr. Gowman, who with his wife, had decided for the time being to seek the shelter of the provincial capital. Then came the bearded doctor in his open chair. It was a picture show in real life to stand there and see that longed-for procession swing around that mountain side.

Dr. Shelton and Mrs. Gowman were at once transferred to better chairs and we started back for Wu-ting. That night we stopped as guests of the magistrate and soldiers at Lung-kiai in the very room where for some time Dr. Shelton had eaten and slept and treated many of the sick of the place, even while he was a prisoner in the hands of the bandit. It was at this place the bandits had been suddenly surprised and attacked by the soldiers. They had very narrowly escaped capture and had had to leave so suddenly that the doctor's saddlebags were left behind.

Now the people came crowding back to welcome the release of the doctor, to return his saddlebags, which they had kept, and to ask for his ministrations to more of their sick. Fortunately we could take this work off his hands for he was still too weak to look after the nearly two score who came or were brought to see him.

Here we learned for the first time why the negotiations through the French Consul and Pere Bailly had failed. The commander of the troops at Lung-kiai had been a party in those former negotiations.

"We almost caught Yang Tien-fu that time," he remarked to the doctor upon greeting him in Lung-kiai. "While we were closing the negotiations we nearly succeeded in surrounding the place with our troops. Yang's spies discovered our move just in time for him to slip through our lines with you and his family we had returned to him."

Just before the above-mentioned attack on the bandits at Lung-kiai, Yang Tien-fu had been negotiating with the Wu-ting magistrate for the release of Dr. Shelton and was actually waiting for the coming of that magistrate when he saw the

Hushed be the accents of sorrow and mourning,

soldiers creeping in sight on an opposite hill. He sent his men posthaste for Dr. Shelton and they got away with barely five minutes to spare. It was at this time the saddlebags were left behind.

"You see how much trust we can put in the word of our officials," Yang bitterly remarked to Dr. Shelton.

We hold no brief for the bandit. Over and over again, Dr. Shelton says, he broke his own word. When both parties so dishonor their word there is little chance of reconciliation. It was for just such reasons Colonel Drysdale remained in Yunnanfu instead of heading up the expedition himself.

This time Lung-kiai was full of government troops and the robbers were far away. Probably their spies were there, but when our procession left the place we numbered 250 in the cavalcade and there was little danger of attack. That night at Wu-ting Dr. Shelton on the telephone once more talked with his wife, who had worked so hard and waited so long for his return to freedom. Two days more (March 14) received by a large party of friends from Yunnanfu we rode into the capital and Dr. Shelton was once more surrounded by his family and Tibetan servants.

Shen-si, the cook, had been unable the second time to get to the bandit chief. Messengers who went ahead with requests from him to see the chief, never returned. Eventually the news reached him of Dr. Shelton's escape and he returned to the capital. Still later the Wu-ting official informed Dr. Shelton that the bandit chief had written him, "I do not know where the doctor has gone," he wrote, "but I am sending his mule to you and trust you will see that it gets to him." The magistrate has promised to see to the mule and keep it well fed and cared for until the doctor calls for it again. Governor Tang has, as far as money can do it, tried to recompense the doctor for the losses he incurred and the suffering he had to endure. Men worked for the release of the doctor, but after all it was God who brought it to pass.

Interchurch World Movement

PLEDGES to the churches participating in the Interchurch World Movement reported up to May 6 amounted to over $150,000,000. Most local congregations are holding back their reports until their quotas are complete.

The success of the financial campaign among the churches is noteworthy, especially when account is taken of the persistent misunderstanding of the movement's character and purpose and the diligence with which misinformation has been propagated. The failure of the canvass outside the churches is equally striking, and is due chiefly to the absorption by the churches of the entire Protestant constituency.

The colossal task of making a complete house to house survey of every rural township and every city block in the United States has proceeded far enough to demonstrate its incalculable worth to all the forces of righteousness. It will, of course, take months to carry it through to completion, but as its value is being demonstrated active cooperation is being secured not only from the churches that have participated in the financial campaign, but in many cities and localities from churches that have had no part in other departments of the movement. One Hebrew congregation voluntarily contributed $1,000 toward the expense of a city survey.

The Interchurch World Movement neither claims nor contemplates any sort of authority over any church or group of churches. Both Baptist and Congregational churches are just as jealous of their independence and autonomy as are our own, and Methodists and Presbyterians will not tolerate any ecclesiasticism except that which they themselves have formed and hold in complete control.

Those who fear that the movement is designed to bolster up denominationalism should reflect upon the fact that the bitterest opposition to it has come from those churches that are most pronounced in their denominationalism.

Those who are frightened by reports of heavy expenses will find in the long run that there is true economy in the vast accomplishments of the movement at a low percentage of expense.

This movement is strictly a promotional undertaking. It is of temporary duration and lives only at the will of the participating boards. It attempts no administrative functions and does not try to influence the conduct of the boards or churches that profit by its service.

To refuse to contribute is only to injure orphans that should be fed, missionaries who should be supported, students who should be taught and aged ministers who deserve the fellowship of all their brethren.

If men and women in places of responsibility had failed to undertake some such effort to meet the world's supreme necessities they should have deserved censure far more severe than any they have yet received.

(Continued on Page 15)

Zion in triumph begins her mild reign.

The Angel of the Church

By G. M. ANDERSON

This article was put into type for the issue of July, 1919, but was held over because we feared it would seem imaginary, whereas we knew it to be only a fraction of what might be related truly. But Mrs. Mary Frances (Oliver) Holbrook, of Whittier, California, and Onawa, Iowa, would not allow us to use her name. Now her sudden death April 15, 1920, leaves us free to lay the tribute openly where it belongs. She was largely instrumental in housing the Bible College of Drake University and, with her like-minded sister, Mrs. Margaret B. Evans, in enlisting the other members of the Oliver family in establishing the Henry W. and Margaret Oliver Named Fund of $18,000 in the Permanent Fund of the Board of Ministerial Relief.—[Editors of World Call.]

GETHSEMANE, then angels. Sweat of blood, then calmness of victory. "Let this cup pass." Oh! it is the broken cry of God's elect through all the ages.

Who that has dared greatly has not also cried up through the storm that was beating full on his upturned face, "Let this cup pass"?

Who, like Peter, hopefully venturing on billowy seas, has not had to cry in the crisis, "Lord, save, or I perish"?

Gethsemane, then angels! O, blessed angel of the church, sometimes man, sometimes woman, sometimes—O, Jesus, was it you standing there in the, "Lo, I am with you always"?—how you kissed away the pain, how you came to me when the hurt was more than I could bear, and your gracious words and deeds made me all over again, inside, outside, made me all over again; till songs began resinging themselves in my new-born soul, and the sun blazed out from clouded skies, all over again, all over again!

O, angel of the Church, blessed you, brightening the corner where you are; twice blessed the child of God that, sitting in the shadows, and catching the glow from your glow, glows and glows; thrice blessed the preacher that, lying wounded under stones of bruising blame, opens the eyes, "all wet with unshed tears," to find you standing there blasting it all away with broadsides of healing praises. Yes, and thrice three blessings on the church within whose precincts you abide to carry on your holy, healing, cheering, life-giving ministry!

Mrs. Mary F. Holbrook

The gates of glory shall lift to let thee in, the port will be massed with friends and lovers welcoming thee home—when thou goest home.

Dear soul, I see you now, standing amongst the Inasmuchers of Matthew 25, and it is your coronation day. Jesus Himself is there confessing you before His Father and the holy angels; and these are amongst the words I hear Him say to you:

"I was preaching the gospel of the kingdom and was in need, and when those to whom I ministered did not discern it, thou didst, and helped me, and shamed them till they saw it too. Thou didst not know it was I, for I was disguised as one of my ministering servants, but thou didst not fail, thou didst not fail.

"I was old and weary, and worked for my daily bread, and my old horse died, and with him died my living. One morning I found a new horse in the shed, and as I looked, thou wast by my side laughing, and I laughed back at thee and thanked thee and went on earning my bread as before. Oh! thou didst not know it was I that thanked thee that day.

"I was a poor widow with four little children, and I did not know what to do. To give them away—I could not. To feed and clothe and house them—how could I? And I cried for my little ones at night when I went to bed. Then thou didst come and smile at me and speak cheerful words, and somehow, after that, nobody came to collect the rent, and nobody came to turn us out; and work came to me, and people were kind, and new hope gave me new life. Ah; thou didst never suspect, thou didst never suspect.

"I was sick and the doctor came and said, 'Hospital,' 'Operation!' But it was impossible. I could not pay. Thou didst come to me and see the white, white face, and as thou didst talk sweetly to me an ambulance drove up and took me away, and I was laid on a white, white bed, and then, and then, oh, dear one, they made we well again; it was life from the dead! Ten times I appeared to thee in this form, and thou knewest me not, but did not fail.

"I was a humble worker in the kingdom and thou didst send me to the convention—'for my works' sake,' thou saidst. It was my first convention, and, oh, dear one, how I did drink it in, and how it helped me in the work of the kingdom! Times out of number thou hast helped me this way, and how I did appreciate! I told thee so, but thou didst not know who thanked.

"I was amongst the grasshoppers those days in Kansas, and the grasshoppers consumed our living; and it was published in the papers how the Lord's people were in need and His ministers were hungry. One day there came a box, and out of that box I clothed myself for many days. The big Melton cloth overcoat—oh, it was so warm! I wrapped myself in it and faced the frost and biting wind, and went on in the work of the kingdom. Hast thou yet the loving letter I sent thee under a nom de plume?

"As I was fitting myself to preach the gospel of the kingdom, and was working my way through college as best I could, a friend, fearing I might break down under the strain, placed a fund to my credit in the bank. Whenever I could not pay, they told me it was all right, that a good woman had thought of me and provided what I could not provide without injury to my health. I have not kept count of the times I appeared to thee in this form, and thou didst never fail.

"Once I was burned out. All my books were burned. It got into the papers. There came a box of books. Some of them bore thy name. They were such a help! Did I not tell thee on that day that I thanked thee?

"Misfortune kept me from paying college debts. While I was worrying about what I should do to save my honor, the debt disappeared, and I traced the coincidence to thee. What a load thou didst lift from my heart that day!

"I needed a church building to minister to my little ones, and while I was wondering how they could be cared for, I looked and, lo, a building! Somebody had fallen heir to money, and the money was put into this building. Thy name I found on the legal papers. Didst thou know thou wast giving that money to me? Thou knowest it now.

"My little ones were sick, and there was no place to go, and while I waited, lo, a hospital! It was somebody's home, and she reasoned that I needed it more than she; so she went out and we went in. Didst thou recognize me that day? No? Thou didst not.

"I was training leaders for my kingdom, and there were heavy burdens to bear. Thou didst see and understand and take pity. Thousands and thousands thou gavest me, and look! see those whom thy thousands have trained calling a wicked world back to God, and trying to get things done on earth as they are done in heaven!

"I sailed overseas to spread my kingdom there, and thou didst follow me, and give me tens of thousands with which I founded new empires in righteousness.

"Time would fail to tell of the countless times I came to thee in many forms, and thou didst never fail me—never."

And so, dear one, you passed in through the gates, and your guardian angel escorted you along the golden streets. Your friends and lovers, a great throng of them from every land, lined themselves on either side and gave you triumphant entry. The angel showed you your mansion in the midst of those you had blessed.

As I looked, behold, many great ones who had lived for themselves first and for the kingdom of heaven a poor second, lived in humble dwellings far removed from yours. They had thought you a fool. Now they know the fool was not you. And they wonder with a great wonder why they were so blind. If they had it to do over again, they would live like you did, dear soul; they know it now. And if they could warn their children yet on the earth, they would do so; but the angel only answers, "They have the Word of God; if they will not heed that, they could not heed if one went unto them from here."

Summer Slump or Vital Service

By F. D. BUTCHART

(Being the summary of six years' experience with the Daily Vacation Bible School at the Broadway Christian Church, Cleveland, Ohio, told with the purpose of interesting others in a worth while piece of service.)

THE Daily Vacation Bible School is the answer to a long-felt need in the church during the summer months. The usual summer slump is the pastor's regret while a vital forward-looking service is his ideal. Summer is a period of comparative idleness in the majority of churches, especially in the city. No forward movement is ordinarily put on as it is not thought possible. It is also the time of greatest moral danger for the boys and girls of the community, inasmuch as the back lot and the street gang become the chief formative force in the lives of the idle children. But just at this same time many experienced teachers and college trained young people are readily available for at least part-time altruistic service. It is also the time when our splendidly equipped church buildings are for the most part, six days of the week, closed and idle.

Why not bring these three factors together? The trained leadership in the idle church building to direct the play and study of the waiting boys and girls? If we do this we have an effective Daily Vacation Bible School and the church vitalizes itself in the lives of the children of the neighborhood at the time of the greatest need.

Six years' experience in working out the Daily Vacation Bible School idea at the Broadway Christian Church, Cleveland, has put it far beyond the experimental stage. It has become an established factor in the community and the religious educational program of the church. We count it in just as we do the weekly Bible school. It has a desirable advantage in that it has distinctly a community aspect, being open to all boys and girls and recognizing no barriers of race or religion.

We provide a group of trained teachers and open our building every forenoon of the week during an extended period of the summer months. Special emphasis is placed upon the Bible work during the opening hour of each session. A Bible story is told and a Bible drill and concert memorization of choice passages of the Bible conducted. Frequently the children themselves participate in the teaching by acting out in pantomime a parable, a Bible story, or some other story bearing upon good habits and good morals. Mission work is presented through hero stories and stereopticon views. A life story bearing on the habits of life is always an outstanding feature.

The second hour is given over to hand work, varied to suit the age and sex, and always coupled up with character development. The boys have hammock weaving, mat weaving, wood carving, and other such features. The girls have sewing, darning, basket weaving, crocheting, raffia weaving, and cooking. Attention is given to recreation and out-of-door life by means of picnics and directed sports and games.

Evidence of the interest in the work may be found in the fact that the average annual enrollment in the six-year period has been 380 boys and girls, comprising fourteen nationalities and nearly as many different religious affiliations. Many families are now in the regular work of the church that we

Girls of Cleveland's Bohemia Qualifying to Fulfil the 31st Chapter of Proverbs

first came to know through the open door of the Daily Vacation Bible School. The hearty appreciation of the boys and girls themselves is best expressed in the following letter, which was received by one of our teachers from one of her ten-year-old boys:

"I am glad I found that Daily Vacation Bible-school, and I am glad I found all of youse, and I'll think all the time about youse all, I wish youse a happy vacation. I hope I'll see youse next year again. Your scholar,

Cleveland, Ohio. "Conrad Dusik."

Interchurch World Movement

(Continued from Page 12)

Every known way was used to learn the will of our people as to our boards sharing in this movement. Full publicity was given to every step. The secretaries submitted the matter to the boards and the boards laid it before the national convention at Cincinnati. There the large and representative Committee on Recommendations, chosen by the several states, advised participation in the movement. The convention heard the matter presented and instructed the boards to proceed.

No church or individual is being forced to countenance the Interchurch World Movement or to contribute to boards that do so. The sacred liberty of everyone is fully respected. But should not those who want to give be allowed the same liberty?

Hearing that only $4,000,000 of the $40,000,000 Citizens' Fund had been obtained, members of the Field and Survey staff of the General Committee of the Interchurch World Movement poured out their gifts at Cleveland on May 11, despite the fact that they already had pledged themselves to the utmost.

One worker gave a piece of timberland, the only possession he had in the world. Another gave half his salary. John D. Rockefeller, Jr., announced that he would double his previous gift of $250,000 to the movement itself, making the total contributions of the Rockefeller family to the movement and to the New World Movement of the Northern Baptist Convention about $6,500,000. "My gift is insignificant in comparison with these princely gifts we have been getting," said Mr. Rockefeller. "I give it in deep humility."

One after another of the two hundred persons present then walked up to the platform and made his pledge. The total amount pledged was $273,000.

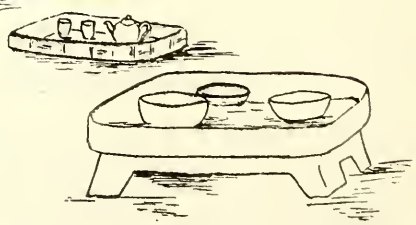
The Field and Survey men scattered the next day for their posts in all parts of the country to start a new campaign, under the leadership of A. E. Cory, for funds which would rescue the imperiled cause to which they all had committed themselves and for which they had worked with their utmost strength for a year or more.

A Puzzle Story

Would you like to be a
And wear a kimono?
And have a bright new
All bunched up in a bow?

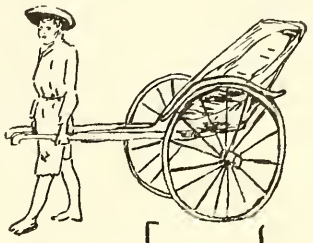
Would you like to scrape on wooden
Wherever you should go?
Would you like a paper
And carry it just so?

Would you like to be a
And sit up on the floor?
And have your food on little
When 's meal is o'er?



Wanderland

Verses by Maude W. Madden.
Illustrations by Frances Hazelwood



Would you ride, then in a
Pulled by a little —
And have dear tied on your back
Thru every game and plan?

And would you to the temple go
With fierce at the door
And humbly make your three low bows
Tho' your with fear is sore?

O, no!
Amer 's, I think —
you'd rather be by far
A happy, carefree, helpful
The very kind you are

Wonderland

Mamma Ji of Bilaspur*

By BERT WILSON

ONE day, sixty-three years ago, out on the plains of Illinois, a little girl named Mary was born. It was out in the open country, where there is sunshine unobstructed by smokestacks, and where there is green grass, and flowers, and the open sky. From her earliest youth this free, clean environment stamped itself upon the disposition of Mary Kingsbury.

When she had graduated from feeding the ducks and geese, and milking the cows, and helping cook for the harvest hands, and finished the course at the village high school, she became a country schoolma'am. (I'm strong on country schoolma'ams. I believe it's the best training in the world for a girl who is going to do school work on the foreign field.)

Later she heard the call of India. Her young life answered it. She was twenty-five. Whether she had had any affairs of the heart before that time I do not know. She is not the kind of a woman that you can ask about a thing like that. At any rate, since that time her one consuming love has been India.

Mamma Ji says she has never done anything very great. She says about all she has done is to keep well, stay on the job, keep up her faith, and love the people. Note those four points. I count those points about the biggest things that anybody, anywhere, can do. To keep well, to stay on the job, to keep a firm grip on faith, and to actually love the people. Mamma Ji, your simple philosophy incorporates the greatest things in human existence!

On the same boat with "Rajah the First," she sailed out of New York harbor in September, 1882. The name of the boat was the *Ethiopia*. Along with three other young women she landed in India in November of that same year. She went to Harda, rented a small native house, hired a pundit, and went to work on the pundit, in the hope of getting out of him a working knowledge of the Hindi language. As far as Mary knew, there was not at that time a language school for new missionaries in all India. Being young, strong and energetic, she worked the pundit several hours a day. Thus the first year passed, and a second similar year in Jubbulpore.

SINCE Harda was well staffed, it was decided to open a new station in Bilaspur. There being no railroad to Bilaspur at that time, the trip was made overland from Jubbulpore. It was a distance of two hundred and twenty miles. Two families and two single women, Mary being one of them, made this long overland journey. How? Well, I have been out here in India long enough to know how. There is only one way. The goods must be taken in a two-wheeled cart called a *tonga*, drawn by a small animal called a horse, but which is only about one-quarter horsepower. If one does not like the horse, then the only alternative is to take a yoke of oxen. A cart drawn by two horses is not even thought of in the "best circles" in India.

So one morning in February, 1885, a caravan of eleven ox-carts started on its "long, long trail, a-winding" in and out through the paths of the jungle, and over the great rocky ranges of hills. They made about ten miles a day. They pitched their tents at night near some village where they could buy wood, milk, chickens and eggs from the villagers.

A part of the trail led through some very dense jungle. At night they could hear the call of the jackal and the hyena, and now and then the challenge of the leopard and the tiger. There is something awe-inspiring about the Indian jungle. There is a call, an appeal, a romance about it, that grips one's heart and soul. One day as Mary was walking along the road by a small stream she saw a huge tiger come out of the bushes to drink. She confesses that her heart stood still for a while. After that she did not walk out alone.

The trip took a full month. On the day of their arrival in Bilaspur a man named B. Jagganath came out to bid them welcome, and helped them to secure houses in which to live. Here at least was one friend to begin with. That was thirty-five years ago, and both he and she are still living in Bilaspur.

Let the reader imagine now the task of Miss Kingsbury and the other missionaries. There were no Christians; in fact, the people had never heard of Christianity. This was not only true in the city of Bilaspur, but in the large Bilaspur district. So the work had to be built from the beginning. However, the people received them kindly, and they were all soon hard at work.

Mary's first work naturally was to get a Sunday school class of boys and girls. This was organized on the veranda of her home. When the second class was organized there was no room on the veranda, so it was put out under a big tree in the yard. Other boys and girls came, and veranda and yard were filled up with Sunday school classes. The next step was to visit the homes of the children, getting acquainted with their mothers and in many cases the fathers also, and breaking down any prejudices there might be against the missionaries and their work.

Being a school teacher by profession, the next natural step was to organize a girls' school. Mr. B. Jagganath and a small committee had started a small school for girls some time before, but they were unable to make it go. Hence, they asked Miss Kingsbury if she would accept a school if it were turned over to her in toto. She would, and she did. So the beginning of her school work was the gift of a high caste Hindu. There were fourteen girls, and Mary was principal and teacher. It met in a rented house, but she made it so good nevertheless that the school increased and grew.

BY the time of her first furlough she had at least a good start in India. She had the language, she had located in Bilaspur, she had a good Sunday school and a good day school, and she had the friendship and the good will of the people.

Soon after she returned from furlough she took in two orphan children. This was the beginning of the orphanage, which has done such a great work for the helpless children of Bilaspur and vicinity. By the end of the year there were twelve children under her care. Their relatives would bring them in and say that their parents were dead, and would the Miss Sahib please take the children and care for them?

Now and then a father would come up the path carrying his child upon his hip and say, "Its mother is dead. How can I keep my child? I have to work. Take it, feed it, and keep it."

Mary Kingsbury's tender heart has never turned an orphan child away in all these years she has been in India. The number grew to sixty, and by the time of her third furlough, to

* Note—Ji is pronounced as if spelled Gee.

a hundred and twenty. These earliest orphan children are now the foundation of the present Christian community. Many of our best Christian homes are the result of saving those starving boys and girls of the early famine days. The present pastor of the Bilaspur church, a fine growing Christian Indian gentleman, with a family of seven, one boy of which is now in high school, was one of the boys rescued and cared for and partially trained by Miss Kingsbury.

She started a second school in a different part of the city. Later this school was turned over to others and she continued her management of the orphanage. Thus she has been mother to a great host of little Indian boys and girls.

And this fact led to her being called "Mamma Ji" by all the children who came to know and love her. The expression, "Ji," is a term of respect and honor such as our American word "sir" or "madam." Those who spoke to Miss Kingsbury then, and those who speak to her and of her now, never fail to put on the Ji. So well is she known and loved that Indian men and women all over the mission call her Mamma Ji. Even many of the Hindu folk in Bilaspur, grown men, and especially women, call her Mamma Ji. I have heard a missionary or two in speaking to the Indians call her Mamma Ji.

SINCE her last furlough it was necessary for a younger woman to take charge of the heavy responsibility of schools and orphanage. So Mamma Ji has been assigned to do zenana work. She is therefore a missionary to the women who are "behind the veil." They call them "purdah women." Their husbands will not allow them to go out without a veil over their faces. If they go to the hospital they go in a closed cart, and the doctor must receive them in the "purdah" room. All our hospitals are equipped with such a room. I had tea one afternoon with a Hindu gentleman into whose home Mamma Ji goes to teach his wife. I sat down at the table with the man of the house and his son of about twenty-five served the tea and cakes. No woman showed her face during the hour I was there. This is the highest type of Indian etiquette.

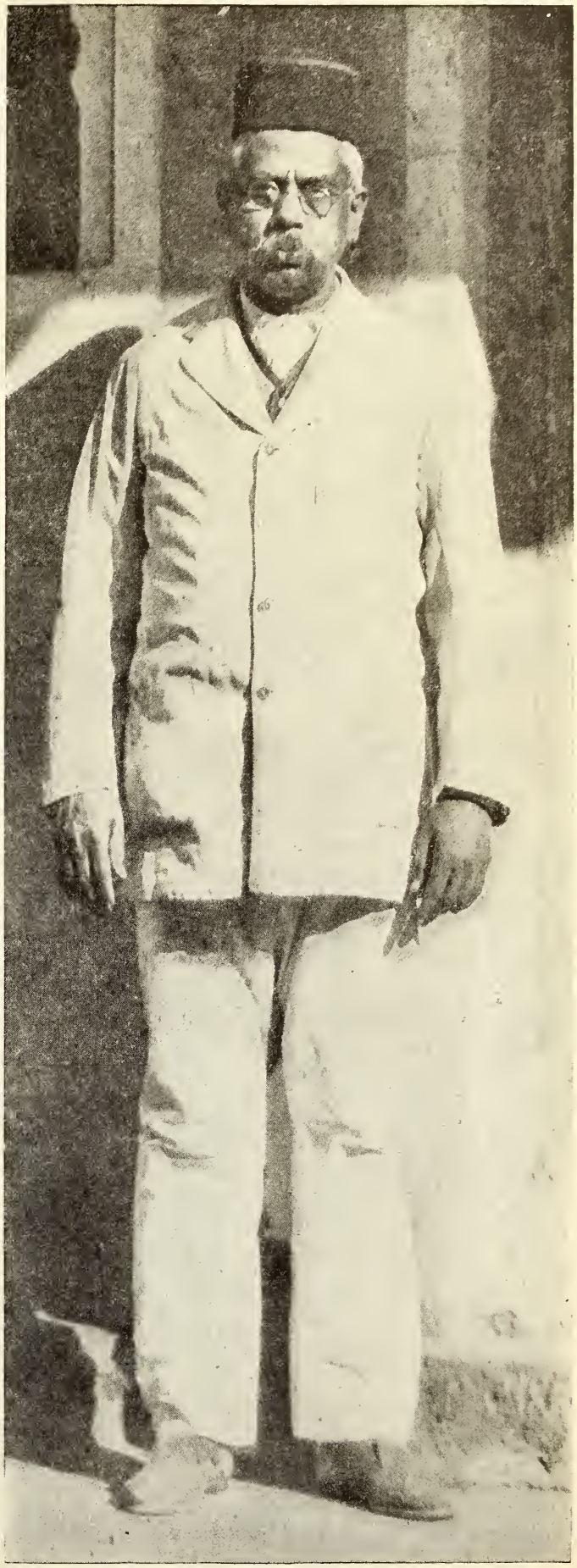
It is easy to imagine the good cheer and the touch from the outside world that Mamma Ji brings to these slaves of the Indian social order. Their minds and hearts are veiled the same as their faces. Most of them cannot read or write. One of Bilaspur's most educated and advanced citizens has a wife whom Mamma Ji has taught to read and write. The men now often invite her to go into their homes and teach their women folk. She always explains that if she goes she will teach them the Bible, but no objection is ever offered to that.

One day a woman said to her, "Mamma Ji, you Christians are different from others. You talk of different things, of good things. You have a good spirit in your heart. You don't hold malice and hatred in your mind."

Another woman, after she had read a Bible story to her. said, "Now you have read it to me, I will read it to you. I want to buy a Bible so that I can read it whenever I want to."

Often as she goes into these homes the word will pass quickly from one house to another, and she will have an audience of from six to ten women listening to her kindly talk and her stories of Jesus, who came to save women as well as men. The reader must not imagine that she does all this work herself, or alone. She is truly apostolic in that she believes that she must multiply herself through the work of others.

Hence she has under her guidance, training and direction, a force of ten Bible women. Three of these live in Bilaspur, and assist her in her work, and seven live in the villages round about. They spend about five hours a day at this work. They go two by two into the villages, get the children together, teach



B. Jagganath, of the Reception Committee 35 Years Ago, and Still on the Job

Mamma Ji and Three Hand-Picked Assistants

them songs and Bible stories in the mornings. They then go to visit the women in their homes in the afternoons. In this way hundreds of people are reached with the gospel message who would never hear it from the men. In India it takes women to reach women.

WELL, some are beginning to ask as to what she does for recreation, or what she does with her spare hours. Take it from me, there are no spare hours in India. But here are a few of the extras she has to look after, whether she would or no: She had to train a cook, not a woman, but a man. Also a servant to do the work around the house, likewise a man. Why did she not do her own cooking and her own housework? If she had she would have done but little else. And she would have been in her grave long ago. Only the lady readers of this story who are good cooks, and who have the wildest sort of imaginations, can begin to understand what it means to train one of these dense Indian men to be a good cook. There's enough work for the spare time of four women!

In January and February I was around in Bilaspur for three weeks. I visited Mamma Ji in her home, and had my feet under her table. She had fried chicken, and mashed potatoes! When any woman, married or unmarried, can train up an Indian cook to prepare fried chicken and mashed potatoes so that they can be recognized, and eaten with relish, it is an accomplishment that should be recorded in the most cherished literary annals of missionary achievement. Mamma Ji, thanks again for that good, square meal!

Land was bought and a bungalow for the single women had to grow. And who grew it? Mamma Ji had a large part in the process. A traveler among our mission stations will see a number of houses which have been planned and built by the oversight of the Miss Sahibs. And he will see one which was built by one of them that has the reputation of being the "handiest bungalow in the whole mission." While woman in general takes a back seat in India, I can testify that some of the most efficient and businesslike missionaries I have seen in India are single women.

And could a girl from Illinois live in a bungalow, with a bare yard, and no trees? Not Mamma Ji. As the bungalow grew she plotted the yard, helped to plan the drive and the planting of the trees. Not in straight rows, but a beautiful circular drive with trees on either side. She hired a gardener with her own money, and had flower beds made, and vegetable plots. In short, she was living in India. That was to be her home. She wanted it to be just as nice a home as it would be if she were living in America.

She sure had her eye out for variety when it came to planting trees. A row of elms and call it square? Not so. That bungalow and yard are a delight to the eye. There are cork trees, tamarind, mango, pipal, sirish, teak, sago palm, date palm, chinaunj (oil tree), goldmohur, banyan, and the papaya (the tree cantaloupe). She not only planted them, but she loved them, and pruned them every year and made them grow. Through thirty-five years she has seen them grow from very small shoots to those great towering, beautiful plants.

All over the veranda were flowers and ferns and beautiful plants. Around the yard and in her flower garden were a dozen kinds of flowers, all in bloom, sending their fragrance all over the nice, big yard. In the back yard were her three ducks, nine chickens and two geese. A big, stately gander paraded up and down, the boss of the whole back yard.

And as the yard and trees reflected the life and spirit of Mamma Ji, so also did her big front room. There were vases of flowers in several different places. There were pictures on the walls, of Abraham Lincoln, George Washington, Hoffman's Christ, Christ before Pilate, a beautiful picture of a lighthouse, another of flowers, and another of a row of kittens. How much those pictures tell!

One morning I saw two buffalo cows being driven in from the street to the back yard. On inquiry I discovered that she has them driven up every day and milked in the yard, so that she will know the milk is fresh and clean. Thus it will be seen that she still has a vivid imagination. The cream is skimmed and churned, and the butter used not only for the table, but for cooking purposes as well.

I WAS introduced also to her oxcart, and her *gari-wala*, the driver of the oxen. There was a mission school four miles in the country, and Mamma Ji and one of her helpers felt that I should see it. She keeps a *bail-gari* (oxcart) instead of a horse cart, because she feels that it is more suitable and more reliable. The oxen can go over roads that are impossible for the horse. So one day I climbed aboard the *bail-gara*, the *gari-wala* sitting on his seat astride of the tongue, cranked up the tails of the oxen and we were off.

If I were a poet I would write a poem entitled, "The Song of the *Gari-Wala*." When it comes to the real Indian artist, the *gari-wala* leads all the rest. Mamma Ji said we would

make the four miles in forty-five minutes. For the first two miles we made fairly good time. As the oxen grew tired, the speedometer indicated that we were slowing down. Then the *gari-wala* began to scold them and pound them with his bamboo pole, and twist their tails with greater frequency.

"Oh brother, you've had your food, go on. Hut, hut, you lazy ones." Thump, thump, thump. Twist, twist, twist. Thump, twist. "Hut, hut, your stomach is full, why don't you trot along?" Poke, thump, twist of tails, blankety blank, harangue, yells, and finally we anchored alongside of the village school, having covered the entire four miles in an hour and ten minutes. And during the whole trip Mamma Ji was as calm and serene as if this were an everyday occurrence. It is, almost.

That is typical of the calmness and serenity of spirit that characterizes the life of Mamma Ji Kingsbury. To this is partly due the fact that while others have come and gone, she has stayed on. Through thirty-seven years, "now going on thirty-eight," she has learned to preside over her work and her own spirit. She confessed very frankly that she once had a very hot temper, but that she now has it under subjection.

Let me record an item here worth consideration, both at home and abroad. There is a word out here called "zuderdust." It means to be forcibly or violently bossy. It is very easy to be that in India. English authority rules over the land. The Indian salaams, and gets out of the path for the Englishman. In their minds the white missionary is in the same class as the English. He or she is a Sahib. It would be very easy, therefore, for the missionary to assume an authority that he does not have, and get away with it. But Mamma Ji has managed her servants, her schools, her orphanage and much other work through all these years. Be it said to her credit she has not developed the "zuderdust" spirit.

Many a new lady missionary has been "broken in" alongside of Mamma Ji. They used to send them to Bilaspur first. They would get lonesome and homesick and sometimes discouraged. Miss Kingsbury would "Mamma Ji" them back into courage and faith and hope.

I asked her the other day, "How have you been able through all these years, many times living alone, to keep up your faith and courage in the midst of so many trying circumstances around you daily?" She replied, "I am not looking at today. This work is very necessary and I know results will come. India is being influenced through and through. I have never been lonesome since I have been in Bilaspur. I have been too busy, and too interested. I have seen something growing up all the time, and I have done my best to grow with it, so that I would not be left behind in the progress that was being made."

AS the girls in the orphanage and school grew up, Mamma Ji found herself with a good-sized matrimonial bureau on her hands. She had no personal experience, but she tackled the job in true Mamma Ji style. Let the reader remember that in India no boy and girl make their own marriage arrangements. That is always done by their parents or other relatives. Marriage arrangements are made for tens of thousands of boys and girls before they are ten years of age. Hence it was entirely in keeping with Indian custom for Mamma Ji to make arrangements for the marriages of her girls.

Since many of them were Christians, she planned, of course, to marry them to Christian men. It worked out about like this: A man would send her word that he wished a wife. She would look up his record and if it was satisfactory, and he had the ability to support a wife, she would ask him to call. She would then pick out some girl that she thought would make a suitable wife for the man. She would arrange a meet-

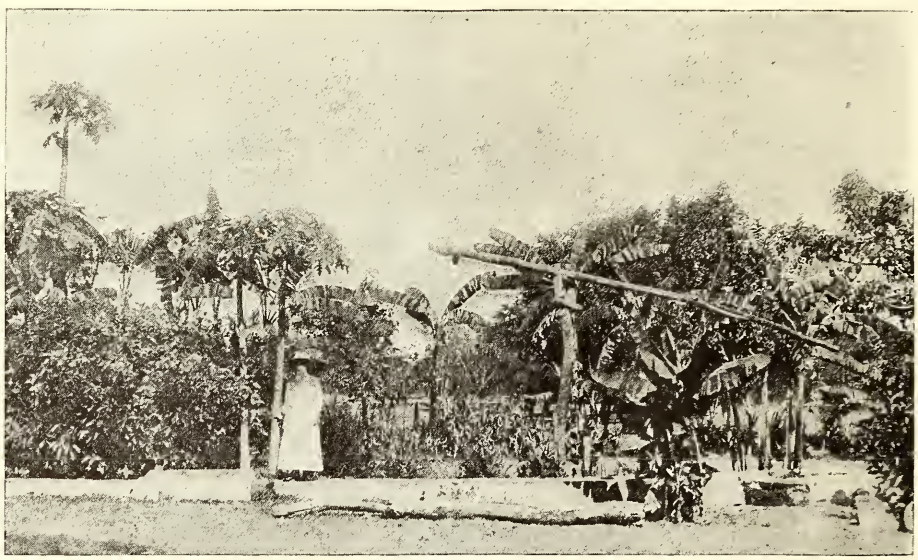
Mamma Ji's Entourage for Village Work

ing between them on her front veranda, Mamma Ji being present. It would be entirely improper for them to be alone. She would have the man tell of his prospects, his work and all of his affairs. Then the girl would retire and Mamma Ji would go in and ask her if she were pleased. If not, that settled the matter. If she were, plans would be made for the marriage. Sounds rather formal and businesslike, does it not? I did not believe in it when I came to India. I do now.

One day a man came from another station to get a wife. Mamma Ji picked out a good girl and arranged the meeting. The fellow had had a "little learning" and in his case it had proved to be "dangerous." He seemed to "feel his oats" as soon as they met, and showed his superiority in a number of ways. He sat on a chair, while she sat on the floor. He asked her questions which showed his knowledge and her ignorance. He made her feel that she would get a bonanza if she got him.

When the girl was asked if she would marry him, she replied, "No, no, never, never."

Mamma Ji went out and told the fellow, and he was perfectly astounded. The idea that any girl would refuse him had never entered his conceited head. How could he go back without a wife? He would lose face with all his associates. Then Mamma Ji had the courage to tell him what was the matter. That he had the big head. That he had ruined his own chances. That he had nobody to blame but himself.



Miss Kingsbury, Her Garden and Well Sweep

But would she not plead for him, that he might have another chance? Yes, she would, but not until he had returned home, and in a reasonable length of time had proved that he could act a gentleman and humble his pride. (How good it would be if some wise person could give advice to young fools in America who want to get married!)

IN all Mamma Ji has arranged over a hundred marriages, and she says that most of them have turned out well. She could give the "marrying parsons" a good many fine points about the business. But her biggest job along this line was when another missionary arrived one day with fourteen young men from Damoh. Damoh specializes on boys, Bilaspur on girls. They get these Christian young men and women together, and arrange for the establishment of Christian homes.

It took Mamma Ji and the other missionary two days to arrange all the meetings for the fourteen couples. With several it was a case of love at first sight. When all the arrangements were made, the fourteen couples marched over to the church where the ceremony was performed. The pastor of one of our largest Indian churches was married in that group. He is to be ordained during the coming year.

I sat one evening out under those great, beautiful trees, and heard the girls in the Boarding School render a fine program. There are now two hundred and twenty in the school. It goes from the primary grades through the middle school and two years of high school. There is also a normal class of twenty. The girls all had clean faces, and clean *saris* (dresses). They gave the Japanese fan drill, also several other splendid drills. One girl was dressed to represent the kaiser, and another small one came along and pulled his whiskers. The closing number was a quartet. As they were singing, Mamma Ji said to me, "Do you see those two girls on the ends? They are my granddaughters. Their mothers were here as orphans. Now they are married, and sending their children back here to school."

IT is a great record to have spent thirty-seven years as a missionary, thirty-five of those years in the same station. It is the high record among missionaries of the Disciples of Christ. There may be some in other churches who have a longer record, but there are very, very few of them.

She has seen our work grow from its very beginning. Bilaspur was the second station; Damoh the third. Then others were opened as the church at home saw the vision and sent the men and the money. Now there are thirteen stations in India, and a wonderful work is being done along educational, industrial, zenana, medical and evangelistic lines. Furthermore, she has seen the work open in China, Japan, Africa, Philippine Islands, Mexico, and South America. Her long period of service in Bilaspur has given her a host of friends, in the church, among the Hindus, and among the English officials. People come to her for advice on all kinds of questions. What would she do about a certain lawsuit? And should this cloth merchant give up business and go out and take control of a village? How can this man get along better in business? Another is poor, and being oppressed, would Mamma Ji please listen to his troubles and tell him what to do? Just imagine the tales of woe she has listened to through thirty-five years!

In January there was inaugurated the first agricultural and industrial fair ever held in the Bilaspur district. It is to be an annual affair hereafter. It would correspond to a state fair at home. Mamma Ji was chosen as one of the judges of the industrial exhibit. They knew that she knew the job, and that she would be absolutely impartial in her decisions.

On the big day of the fair the Deputy Commissioner and wife, English officials, were garlanded with beautiful wreaths of flowers. It is a beautiful Indian custom at all public gatherings, to hang a garland of flowers around the neck of officials and distinguished visitors. It was a big day. Thousands of people were present from all over the district; Rajahs and Princes, Malgazars and Zamindars, Hindus, Mohammedans and Christians. People were dressed in all colors of the rainbow, and seventeen additional colors, if there be that many!

After the Commissioner had been garlanded the committee turned to hang a garland upon Bilaspur's most distinguished citizen. He is a barrister who studied law for four years in

England, a member of the municipal council, and withal a high-grade Hindu gentleman. As the committee came forward with the garland of flowers he took it from their hands and said that it was not for him, but for one who was more worthy than he. And he walked over to where Miss Kingsbury was sitting and put the garland of flowers upon her. The great crowd accepted it as the proper thing to do. This gentleman calls Mamma Ji his oldest and best friend.

I talked with B. Jagganath one day. He is the man who bade her welcome on the day of her arrival in Bilaspur. While he is still a Hindu, he has befriended her and the mission in many ways. He said to me. "Miss Kingsbury is the most unselfish person I have ever met. She loves India and India loves her. She is welcome in any home, rich or poor."

Mamma Ji says she has never done anything very great. She says about all she has done is to keep well, stay on the job, keep up her faith, and love the people. Note those four points. I count those points about the biggest things that anybody, anywhere, can do. To keep well, to stay on the job, to keep a firm grip on faith, and to actually love the people. Mamma Ji, your simple philosophy incorporates the greatest things in human existence!

WITH her sixty-third milestone behind her, is she ready to quit? Will her next furlough finish her missionary course? This is what she says: "I'm coming back to India. I'm young yet and want to do a lot more work. I want to do more work among the Christian women, in their homes. I want to encourage and teach them, and give them more help in the care of their children."

That's Mamma Ji "all over." To teach, and help, and encourage. Wanted: A whole flock of Mamma Jis who will form a band of encouragers. Encouragers who will go out to all the discouraged folks of earth, and plant a new faith and hope in their despairing hearts.

There are millions yet in India, waiting, waiting. In these past months I have seen tens of thousands of them. And they are waiting.

Mary Kingsbury, Mamma Ji, of Bilaspur, has blazed the trail. "Who follows in her train?"

Pathways Toward Christian Unity

By H. C. ARMSTRONG

THE necessity of Christian unity and the sin of division were never so clearly recognized as now. Reunion becomes increasingly the concern of Christian men the world over. The desire and demand for union is the one rising tide of the time. The latest contribution to the present movement, and one of the very most important, is that of the Swanwick Free Church Fellowship in England. At the request of the Fellowship a commission of six prominent men of different communions have made together a careful study of the question and have presented their findings and recommendations in a book just published. Their work issues in an appeal worthy of the widest possible circulation and as applicable to the situation in one country as in another. Following is an abridgement of the appeal:

The Present Upward Trend

We recognize and welcome every possibility of declaring that we all stand together in adherence to the absoluteness of Christ as Lord and Savior, and the ascription to Him of Supreme Headship over His Church. We note the irenical results of modern scholarship, which slowly but inevitably bring about a more impartial judgment upon the original character of Christianity, the interpretation of Scripture, the points at issue in theological controversies, and the underlying causes of historical schisms and separations.

We welcome the growth of toleration, which is one of the most conspicuous marks of our age. And higher than toleration is the developing sympathy which not only allows others to follow practices and beliefs which one would never follow oneself, but sees that they are necessary to meet needs and satisfy instincts which are real and legitimate. There is even a welcome willingness to correct one's own convictions by reference to the convictions of others, and to adopt, along lines of one's own approach and with such alterations as may be necessary, the valid elements in the faith and practice of others.

While, therefore, we may have to wait for some supreme baptism of love and loyalty which will fuse the Church into one, we believe we ought to be not only continually waiting on God from whom alone that gift can come, but also laying down lines of connection and planning avenues of contact in believing expectation of some such visitation for which we shall need to be prepared. It seems open to us, therefore, to suggest certain steps by which the practical problem ought to be approached and the future be prepared for.

A Plea for Recognition of the One Church

To begin with, it should be regarded as incumbent upon all denominations whatsoever to show good reason why they remain separated from any other church or churches; and the only reason that will be reckoned sufficient at this hour is that they are diligently preparing themselves to make some great contribution to the catholic church of the future. They will not only have to show perfectly clearly that they really possess the thing they believe they are called to witness to, and that they possess it as no other church does, but they will have to consider why other churches seem to be so complacent in not possessing it, and how they propose to recommend it for their adoption. Especially must each denomination see to it, in all its practices and pronouncements, and particularly in the instruction given to the young and to candidates for membership, that loyalty to the church as a whole is the first duty acknowledged and commanded. Every denomination must make it clear that baptism is not the sign of admission to a sect, but is baptism into the one body; and that the Lord's Supper is the sacrament of unity, and apart from unity is without full meaning and value. Let every church member be taught that he is related to the One Church, not because his denomination is a branch of the True Vine or a member of the Sacred Body—a notion that we have seen to be unscriptural—but because he himself is immediately united in Christ to the whole Body of His Church.

A Plea for Cooperation

The next step is to extend the cooperation between different churches. People everywhere now want to discuss the differences and distinctions of the various churches, to compare ex-

periences, and to learn from one another; and the desire for religious fellowship with those of other denominations has fortunately become one of the most promising features of our times. It is where gatherings can be arranged in an atmosphere of friendship and common desire to learn from one another that hostilities are broken down, ancient prejudices abandoned, misunderstandings remedied, and the old-style polemics, once so common on platform and pulpit, made impossible. We look to the growth of such fellowship gatherings, especially those which could be established locally, to provide the growth of opinion and demand for action which are essential if central action is to be taken with any success. We, therefore, lay utmost stress upon the importance of developing local Christian fellowship, in thought and action, upon every possible line.

A Plea for Comprehension

Alongside all movements towards union the whole process would be enormously speeded up, and properly prepared for, if each denomination first set itself towards becoming really comprehensive. The idea that one denomination is solely and wholly the church is now almost confined to the church of Rome. Others have to fall back upon the plea that the various denominations stand for a certain aspect of truth or a particular form of religious experience. We have, we hope, finally disposed of this plea by showing that it is neither an actual fact nor an adequate ideal for any church. In view of the fact that the truth of Christianity is whole and indivisible, because it centers in Christ, who is the truth, this plea of denominational witness can only be characterized as an attempt to sectarianize the truth and dismember Christ. Therefore, no denomination can be sanctioned merely to stand for some particular truth, except temporarily, as it may still be necessary, in order to preserve the balance of truth which has been distorted or neglected. It therefore becomes the duty of every denomination to look not only upon its own things, but upon the things of others; to consider the truths which other denominations hold and to appropriate them itself. If only every denomination were to seek to be truly comprehensive, and set itself to explore all that had been found valid and valuable in the practices of others, union would become the simplest and most inevitable of all things to be undertaken. This cross-filtration is taking place, but sporadically, often in a merely imitative and external manner, and without recognition of underlying principles. It needs to be done consciously and conscientiously, as necessary and as preliminary to the union of the whole church, on the recognition that the churches cannot be united until they are somewhat more alike.

We call upon our officials, on the rank and file of the ministry, and upon all our fellow members, to make this ideal the object of our prayers and its realization the thing for which we shall spend our lives. Let us consider ourselves first and foremost as members of the One Church; let us guide all our thought and action by its total experience; let us repudiate all that cuts us off from the communion of the saints, whether on earth or in heaven: let us refrain from anything in word or in deed that would deny the Christian name to others, even though they deny it to us; let us play our part in every movement in which our unity can be expressed, and even when some hoped-for plan immediately fails, or we are rebuffed, let us still believe that Christ's latest prayer shall yet be fulfilled; and in all charity and comprehensiveness, in our private prayers and in our public utterances, let us strive, not by dogmatic claim, but by example, to deserve the name "catholic," to earn the description "holy" and to show ourselves already in good will and intention "one" with all who name the name of Christ.

A Modern Plea for a Return to New Testament Christianity

THE Interchurch survey has revealed the fact that 100,000 children were turned away from Protestant orphanages in the United States last year. It has also revealed the fact that there are only 50,000 children in Protestant homes for children in the United States. Twice as many children were turned away last year as we have capacity for in all the Protestant homes. Where did the 100,000 children go last year? Where will the 100,000 children, in whose pleading faces the doors of Protestant homes will be shut this year, go? For it is not difficult to believe that in this year of profiteering another hundred thousand will be turned away.

Protestants must wake up to this condition!

But let us look at the problem as it faces the Disciples of Christ. Of that 50,000 children, we are caring for only 500—one in a hundred. But our numerical strength compared with the entire Protestant membership in the United States is one in twenty-two. If our people were doing as much in proportion as the rest of the Protestant communions in the United States, we would be caring for 2,275 children instead of only 500.

We have been trying for over a hundred years to persuade ourselves as well as the rest of the Church and all the world that we are the most scriptural of all the communions. But are we, measured by James's definition of religion, and by the parable of the judgment in Matthew twenty-five?

We have been pleading for a return to New Testament Christianity. Have our own churches and Bible schools heeded that plea? The 6,346 churches and 6,055 Bible schools that gave nothing last year to help minister to helpless babies and unfortunate aged—did they make a plea for a return to New Testament Christianity?

The strongest plea for a return to New Testament Christianity is not being made by the Disciples of Christ. It is being made by the deserted baby left on the doorsteps of the church; by the widowed mother seeking protection for her babies; by the child living in the foul atmosphere of crime; by the father and mother in Israel left stranded as they are taking their last few tottering steps toward the grave. That 100,000 children turned away from Protestant homes last year, by their utter helplessness, are pleading for us, even us Disciples of Christ, to return to New Testament Christianity and provide a place of refuge for them. And the strongest plea the Disciples of Christ can make for a return to New Testament Christianity is to answer this plea of the helpless by at least providing our share of care for the orphan and the aged. Then will we be giving James's definition of religion in deed rather than word.

E. S. M.

Opportunity

TO every man there openeth
A way, and ways, and a way.
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—*John Oxenham.*

Children of the Heavenly Blue

By RUBY L. HAGMAN

ACROSS the sea, in the land of the neavenly blue, the boys and girls are just as truly boys and girls as in the land of the Stars and Stripes. Most of them enter this world under far less favorable circumstances than the child of America. If boys, they are doubly welcome, unless the family be very poor and already has many sons. Sometimes a baby girl is not as carefully nourished and cared for as she might be and the unwelcome little life goes out.

During that period of glorious childhood when your children are having the great playtime of their life and are surfeited with toys, the Chinese child is almost without a plaything. He is usually allowed great freedom of action, at times even to the inconvenience of the adults of the household. He is carried about to social gatherings with his mother, or he runs about the street in abandon, or if in the country, follows his parents as they till the soil. True, he may collect a few clods of earth, some small rocks, some beans, or other similar material and play happily by the hour.

Children's Care of Children in China

Just as the baby is encouraged to sit and stand before nature intended him to, premature treatment is typical of his whole life. If he is the fortunate child of educated parents, he is started on his literary education at an early date. He will begin laboriously tracing the complicated Chinese characters and memorizing lessons which he does not understand. If he is of the middle class home he early takes up the tools and tries to do his part. If he is from a very poor home he shoulders a real burden.

I think of one little boy, the only child of a poor widow, who was early put at the only task considered possible for him. It was to rise at daybreak, shoulder his carrying-pole with a shallow basket-scoop at each end, take a little hoe in hand, and fare forth to collect night-soil, which he later would be able to dispose of as fertilizer. Two years ago when this little boy came to the Nantungchow hospital, said to be thirteen years old, he appeared to be about nine years of age. Upon examination the doctor found that he had tuberculosis of the spine. The doctor said there was hope for his recovery, but it would require long, weary months on his back in the hospital. After careful consideration of the case the child was admitted to the hospital at the special charge of fifty cents per month.

You would have to see the transformation to appreciate what a change was wrought in that small boy's appearance. Our good hospital woman quickly used her scissors on his long, unkempt hair and nails. A good tub bath, clean white hospital clothing, and rest in a clean hospital bed, brought a gleam of pleasure to those patient little eyes.

One of the first things given to amuse this weird little boy was a National Geographic Magazine with many colored illustrations of the wild animals of America. He had been contented on his back for several days and was quite happy with his picture book, when the son of the hospital woman came into the ward after school. His mother told him of this wonderful book the sick boy had. He took it from the bedside to where his mother was at work. I fear he may have teased the sick boy a little with a suggestion that it was not to be returned. Forgetting the doctor's repeated injunction to remain flat on his back, quick as a flash, the boy was out of bed, and across the floor in his bare feet, snatching the precious book from the other boy's hands. Just at that moment the doctor stepped into the ward. He scuttled back into bed and it's hard to tell who felt the worst of the three—patient, hospital mother, or the boy. Never again, during his long stay in the hospital, was this little boy known to disobey orders.

At the end of a month, when his mother came from her distant home to see him, she could hardly believe the clean, happy boy was hers. The Bible woman began to teach him to read, using a Gospel primer. He went through the three volumes in that series, which meant recognizing enough characters to enable him to read the New Testament. He was a diligent student and spent many happy hours with his books. By learning to read he came to know of Jesus and His love for a little Chinese boy.

His physical condition had improved so that one of the last things the doctor did before leaving Nantungchow was to set him up in bed and give directions for his getting up in the near future. His ideals have been so changed that I am sure he can never return to the old life as it was. What it is to be we don't know. The hospital has been the means of bringing real life to him—one of the millions of boys and girls in the land of the heavenly blue.

Village Children of India

By ISABELLE M. DAVIS

ARE there many children in India? Swarms of them, and merry little brown folks they are, too, up to the age of eight or ten, when, as the penalty of being born in a land where child marriage is the custom, little girls disappear from the streets and market place to the seclusion of the home. Not their own home, with father and mother about, but to another household among strange people. The parents will go as far as the boundary of the town with the little bride, then we hear them wailing as her future guardians take her away in their cart.

The wee little girls are the nursemaids of their younger brothers and sisters, and how fleetly they can run with a fat little brownie astride the hip! As one is driving along the road and turns in the narrow lane leading to a village, a swarm of children quickly surround the cart, all screaming, "Salaam, Salaam." You wonder why they are not in school? It is because education is not compulsory in India, and in the villages only a few favored boys, whose parents are willing to pay the small fee required by the government, are in school. There is probably no school for girls in the town.

Ofttimes little boys and girls five or six years old tend big flocks of goats and cattle and drive them about to pasture morning and evening, and gather up great baskets of the manure, which is used for fuel. As they bring their cattle to drink at a lake at evening time, we often see them playing a game they call "making rain." They throw handfuls of fine gravel high in the air, and as it falls on the water it disturbs the surface just as by big drops of rain. We see groups of them sitting at a street corner making houses, barns and gardens from the deep dust of the road, with even bits of green planted for trees. 'Tis a pity we have to drive through their little playhouses, but the lane is very narrow.

The pith of the cornstalks is splendid for toys, and many ingenious little carts, beds and wheels we have seen them make. They use the outer, tougher part of the stalk as a thong to bind the toys together. In most market places we can buy for a few cents crude little earthen mills, such as those with which women grind the grain; little dishes and plates, also balls and bells, and most grotesque dolls. Some dolls are only bits of rag twisted up and tied; some are made of plaster with painted faces and clothes. After a few moments of happy possession, the owner drops her doll and it is in fragments.

One time as Mr. McGavran was walking through a village he came suddenly around a corner and found a girl about ten years of age and two younger girls, playing with four tiny rag dolls. As she saw the Sahib she tried to hide them, but he talked gently with her and asked questions about her "children." She answered, keeping up the play just as girls here at home do. Several months later when the McGavrans were camping in the same village, they came upon this girl and asked her about her "little children." At first she replied, "I haven't any"; then she said, "Oh, they all died; I didn't have any milk for them." How truly her play was related to real life when so many, many babies die because there is no milk for them.

When a little boy was given to us at Maudaha I saw many big scars from burns on his chest and abdomen, and I said, "Mangaliya, what happened to you?" He replied, "I had a terrible pain and the priest burned me with a hot iron to drive away the evil spirit." There was no doctor to come and tenderly help little Mangaliya, and his mother was not wise enough to soothe him. We must have more doctors so little children will not suffer in this way.

Children are often hungry in India. We have seen them eating dry berries and grass seeds and raw grain. Think of chewing wheat grains and digging roots from dry lake beds in famine times. Then they sit about listlessly, hungry, hollow-eyed and old looking, as if they had never played and never could. But give them a week or two of good food, and watch them come to life.

There are many, many poor people whose children work hard all day long carrying baskets of dirt for road building, or bricks and mortar, on their heads when houses are being built. No play for them, or school, either, and yet they have a right to live even as we in this favored land. The life of the majority of children in the small towns and villages is care free and happy up to the age of 10 years, though sometimes their playtime ceases at 8. Then comes the time for the "other side," the sad story of the child wife, often the property of a brutal husband, the victim of premature motherhood. Other little girls are dedicated from birth to the service of the temple, "Married to the gods," which is a life too sad to describe, but one that can easily be imagined. Recently about 100 influential men of Bombay and West India, Hindus, petitioned the governor of Bombay that all minors wedded to idols should be placed in the care of proper guardians or in misison orphanages. We are thankful that the long dormant conscience is at last awaking on such evils.

A Sunday School Class in Damoh, India.
Note the Familiar Lesson Leaflets

A Child in the Land of the Eternal Snows

By MINNIE F. OGDEN

SOMETIME ago I wrote about the decision of the mission here to open the lower ward of the hospital for the purpose of taking in some destitute orphans. The first month we took in ten, six boys and four girls, the oldest being twelve years of age, and the youngest six months. Some have neither father nor mother, the father having been killed, in many cases by robbers or during battle.

For several years mothers who had no hope in life for their children kept coming to our homes, bringing their little ones and asking us to take them. We could not take them as we had no place for them to stay. Since we have a home and some one to take care of them, we have taken in fourteen, and have local support for them. Others are asking to come, but we can take in no more for the present.

We have a woman to take care of the little home, do the washing, cooking, mending, or what needs to be done for the children. She is a real mother to them, and treats all alike. Her husband was sent to Atuntze as mail carrier by the post office here. He was attacked by robbers, stripped of all his clothes and suffered so from cold that he died in a few days. The mother and children were in destitute circumstances until we took them in. He was the father of our youngest orphan.

Just the other day an old grandmother came and asked me to take her daughter's little boy. The father has been dead over a year, and the mother had no means of support for him. I told her I must study about it, as I had very little money for the children, and must first see where his support must come from. We talked it over, and by using some clothes we did not need, and with a little native cloth I had on hands, we fixed Drashe up nice and warm and he looks real happy. I am sure he is happier than when he was carried from mill to mill begging *dsamba*.

It takes $40 a year for food and clothes for one orphan. For breakfast and supper they have *dsamba* (parched barley flour) and butter tea, and for dinner, noodles or some kind of bread, and one vegetable. The bread is either wheat bread or buckwheat cakes, and on Sunday they have rice and vegetables for dinner, rice being something special with them. This is good native food, and all say they have plenty to eat and it is good. They are no longer the little thin, pale fellows they were when they came, but look fat and husky. They all wear dark blue cotton clothes. Their beds and bedding are not what I would like, but we cannot do better now. I bought boards from the Tibetans, and had a carpenter make wooden beds. Instead of mattresses they sleep on straw-ticks, and we used the rug clippings for the inside of the comforts. The outside is the same native blue cloth from which their clothes are made. We hope some day to have iron beds. We could keep them much cleaner.

This all may not sound very good to people in America, but it is the best the children have ever had. Most of them have never had any bedding but old clothes, and have eaten *dsamba*, and instead of butter tea, have had only water to drink.

The first money was given to Mrs. Shelton for this little home when she was home on furlough. Mrs. Shelton and her daughters are supporting three of the orphans. Sometime ago Mrs. Shelton was walking along the street when a little bright-eyed girl walked up to her, and claimed her for her mother. She told the little girl to wait until she went home, and she would send back for her. The child held on tighter, so she gave a boy some copper cash to carry her over to her home. She had no father, and her mother was in a dying condition. The mother lived about two months after this. The child was given her bath (probably the first she ever had), her head was shaved and clean clothes provided. She has been with Mrs. Shelton ever since, but will soon come to the home, as Mrs. Shelton and the girls are soon to leave us. She has found a real mother, and will miss her very much. These are poor children, but we have some of the brightest in this town, and some very beautiful children.

In Tachienlu we took in a girl who had no parents who has lived in our home ever since. She was baptized last summer, and is doing good work helping out in the kindergarten.

We hope to raise up workers for Tibet, young men and women who can go to their own people with the message. We pray for more like Lee Gway Gwang, and his brother, Lee Gwa Yuin.

This work of doing all I can for the orphans is a great work to me. I enjoy planning their clothes and buying and looking after the grain and other food, and I am willing to do the little things to make these boys and girls happy. We hope we may see our way clear to make more poor little boys and girls happy, and take them out of their homes where love is not known, and put them in a home of love.

Beginning the First Orphanage Ever Known in Tibet. Three of These Orphans Are Supported by Mrs. Shelton and Her Daughters

The Children of Congoland

By MYRTLE G. BARGER

"MAM'ONGIJI, OLEKO?" The greeting and query in a thin, small voice came to me from a dusky group sitting in the semi-darkness of a small faggot fire in front of a row of mud houses. It was a moonlight evening, but the houses were shaded by the tall palms bordering the path. We were out for a walk, Miss Musgrave, two-year-old Wenona and myself. Hearing my name we stopped and the group about the fire transferred itself to the path, led by the owner of the thin, small voice.

It was a little girl who, though two or three years older than my own little girl, was scarcely a bit larger. She had often been to our doorstep with the modest little plea, "Njoka nzala" (I feel hunger), and one day had made her request for palmnuts "because I am going to cook some greens."

We talked a while and Wenona sang for them, in their own language, "Precious Jewels," "Jesus Loves Me," and "I Will Follow Jesus." They all followed along the path as we went on, but the little girl was the last to turn back.

She is a fair sample of hundreds of the little boys and girls of Congo. When they learn to know us they leave their play as we go through the village and follow some distance along the path, especially if there is a baby in her carriage in the company. The only carriage they know is some older person's hip or shoulders.

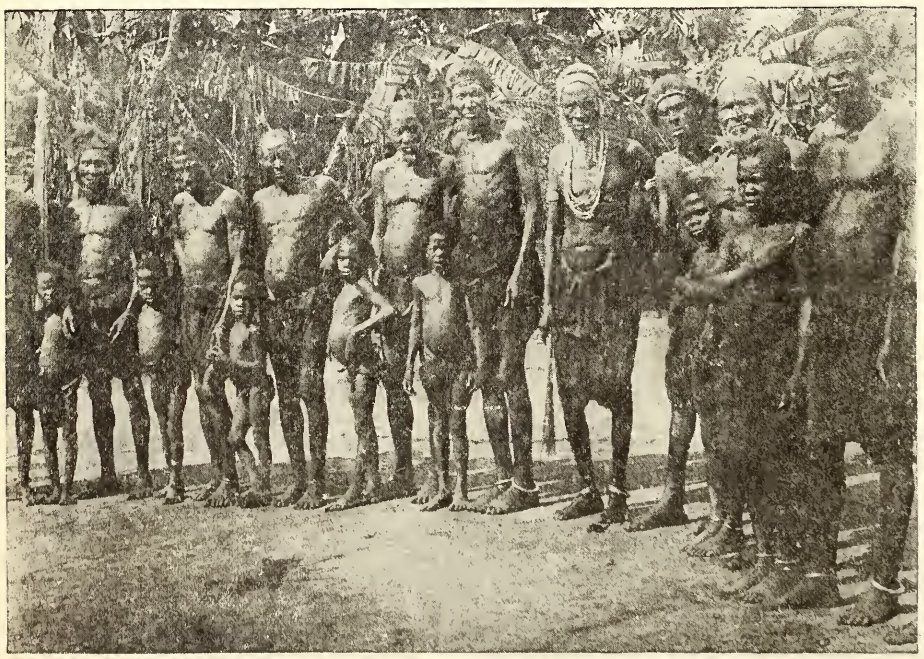
The children usually sleep on a mat, similar to a piece of tea matting, about three by six feet. Up to four or five years many go entirely without clothing. After that they wear at least a small loin cloth, and many children of Christian parents dress neatly at home as well as at church and school. Their clothing is not always clean, as they have only earth floors and play on the ground much of the time. The many who are not fortunate enough to possess even a tin spoon eat with their fingers, or improvise a spoon by folding a part of a plantain leaf into a small scoop. They are fond of oranges, bananas, plantains, palmnuts and sugar cane, as well as their *toko* (native bread), greens, and fish.

When Congo children are well they spend very little time in their mud huts, but live almost entirely in the open. Many of them limp along with painful, disfigured feet, due to the jiggers, which no one has helped them to remove. As they grow older such a condition becomes a disgrace, but many a child loses toes before he is old enough to remove the jiggers.

Among their favorite games is one in which two, or a whole group, mark time and two match steps and try to catch each other in a misstep. One evening in Bolenge we saw a small group of boys playing this game. They had ingeniously rigged up a sort of banjo-like instrument with some strings drawn taut over a little wooden bridge, and two lads were keeping time on this for the feet of the players.

Congo boys and girls early learn the forest and many of their games have their setting there. They make small bows and arrows and cook and eat the birds they kill. They swing on a forest vine, tie hoops to roll of a similar vine and spin whip tops. With small stones they play our old game of jackstones. Another game much played on the wide village paths by the older boys is quite like shinny. Small boys are often adept at making models of river steamers from the palm-bamboo pith.

When the little folks start to school they are eager to have you see what they have done. Great is their joy when they are able to read and write. Some of the first money they earn is spent for a pencil and perhaps a sheet or two of paper unless they can rescue scraps from some one's waste basket on which to practice. When they haven't pencil and paper nor lamp and table, you find them doing sums and writing names on the smooth, cleanly swept village paths with stick or finger. Singing is their delight. When the missionaries are itinerating or the *Oregon* lands at a beach where there has been a teacher, the children and often older people greet them with the gospel songs.



New Pupils for the Christian Schools in Congoland. The Old Men of the Forest Bring Their Childen to the Mission

They also learn to work and to realize the rewards as well as the dignity of labor. One lad came in to the mission with the evangelist from his town. For several years he dallied along with school and work, making little progress. Finally he realized that many of his companions who had come to the mission had been baptized. A year's honest effort with plenty of discipline saw him a member of the church, able to read and write, and wearing a neat suit of white singlet and trousers. On one of the trips of the *Oregon* he visited his elder brother, a chief of a distant village. A great crowd of half-clad boys and girls, his old friends and acquaintances, followed him about the village. His brother told him he would give him a wife, but he refused, saying, "I am too young—I will return to my work at the mission."

Japanese Children

By STELLA LEWIS YOUNG

JANUARY the first and the birthday of 8,000,000 children! Wouldn't it seem strange to have all the children of America celebrate their birthdays all on the same day! Yet this is exactly what the children in Japan do! Of course, the day registered at the city office is the one upon which each child is really born, but—according to Japanese custom—on the first day of January of each year every one is one year older and is so counted. The reason is that a new year is beginning and that age is counted according to the years and parts of years one may have lived rather than from birthday to birthday.

There is no country in all the world where children are more loved than in Japan and everything possible is done to make them happy. Two of the greatest events of the year are the Girls' Festival on the third of March and the Boys' Festival on the fifth of May. It is indeed a happy time when the home prepares for the Girls' Doll Festival. The dolls that belonged to great-grandparents and even farther back, together with those of each generation since, are brought out and for three days some part of the best room in the house is given over to the shelves for the dolls where all are arranged in order—the emperor and the empress reigning over all on the top shelf. Special food is always prepared for these occasions, and it is a time of great merry-making. But the boys are not to be outdone by the girls and so when May comes around they have the Festival of the Carp. In Japan this fish is emblematic of the spirit to overcome difficulties, for the carp is thought to be able to swim up even the swiftest of streams and even to climb the waterfalls. Figures of the carp—made of silk or cotton cloth and in the poorer homes even of paper—are raised on bamboo poles and flown to the breezes. Usually there is one for each boy in the home and often two, three, and sometimes even four are seen fastened to the same pole. These festivals are continued from year to year until the children are several years of age.

Much of their joy centers in other children and nothing makes them happier than to have a tiny brother or sister to carry on their backs. Often in their play the very small children will be seen with baby dolls strapped to their backs, while some, having no dolls, have rolled up cushions or something else for their dolls. Thus they play for hours. There are no more doll-like babies in the world than some of these little, pretty, black-eyed, black-haired tots themselves—whether they be girls dressed in red or boys in blue, kimonos. Many have a small brother or sister tied upon their backs. If the baby is not asleep he is laughing and pulling at his sister's hair if she has been careless enough to have left off the towel which she ordinarily ties around her head to protect the baby's face from her hair as well as her hair from the baby's fingers.

One favorite game for Japanese children is called "Bounce the Ball." The rubber ball is dashed against the ground with considerable force and the player tries to turn completely around in time to knock the ball back with each rebound. Five times in succession she must do this and in case she fails it is another's turn. "Otadama" is the name of another game. This is a Japanese word, but I do not know of any English name for that game. A number of small bags—about two inches square—are made and filled with rice. The game is to toss them into the air—keeping three, four, and sometimes five going at the same time and allowing none to fall to the ground.

It is only a few years and the little babies have reached the kindergarten age and such an important time it is with them all! The little girl must have her pleated skirt and the little boy his. Morning after morning if the weather be fair one may see the old grandmother taking "Taro San" or "O-Hana San" to the kindergarten or if it be raining, servants carrying them on their backs or maybe they come riding in a kuruma. Happy indeed are these days filled with play, learning many songs and stories that, in the evenings, must be repeated to all at home. One of the most popular of these songs is the "Dove Song," which the children sing and act out and which, when translated, runs something like this:

> "From the roof of the Temple, Doves, please come down,
> And eat the grain which I'll scatter around;
> But even when you eat, do not go away
> Singing 'poppo-poppo'; here let us play."

The years of the kindergarten soon pass and then comes the primary school and the beginning of real, earnest study. But here, too, there is a place for play and one of the greatest occasions is that of the annual or semi-annual picnic of the school. A pretty sight it is to see them marching along the street—dressed in their brightest clothes and often singing as they march. Many times we meet them and are happy to find many of them bowing and speaking, for this means that they are members of one of our many Sunday schools. One day in Fukushima we passed a little girl and her brother at play. As usual we smiled at them. They paused a moment and we heard the little girl say, "Waratta yo! Waratta yo!" which means, "they laughed—they laughed!" and then she added, "Those foreigners can laugh and so I am not afraid."

Celebrating All Birthdays at Once in Japan. A Period in Which 8,000,000 Children Are Very Happy Indeed

Children of Argentina

By MABEL YOKLEY REAVIS

IT IS difficult to draw a picture of the Argentina children so you would know them from all the rest of the children of the world. They look very much as do the children here except there will be more big brown or black eyes, and dark hair. One sees almost every nationality represented in the streets—for that is the common playground, and in many cases the only playground. The children as well as the grown-ups love bright colors and pretty clothes, and poor is the child, indeed, that has not at least one pretty "going out" dress, as they call it.

They have few games and the "give and take" as we understand it is wholly lacking from their play. The words "sport" and "fair play," as well as all terms referring to sports, cannot be translated into their language, Spanish, but have had to be adopted. Among the poor and middle classes the little girls early become the "little mothers" to the younger children, which probably helps to account for the high death rate among the babies. Out of every eight babies in Argentina under two years og age, one dies. It has been a pleasure, though, to see how both boys and girls really and tenderly love their baby brother or sister and never did I hear children quarreling to avoid such delightful tasks. While the children are sometimes very rude and disrespectful to their parents, especially the boys, still they will be courteous and even obliging to a stranger and often respond in a very unexpected way in doing a favor.

The little girls are taught to sew, embroider and crochet from the very first grades of school and many of them become very adept. They are naturally very musical and among the better classes both boys and girls are taught to play an instrument and, perhaps, to paint and draw. No school grade goes to school more than half a day. Away down in the third and fourth grades they begin teaching the elements of chemistry, geometry and other studies that we consider hard, but it is much easier to learn hard things when one is little, provided the subjects are made to fit the grade.

One of the worst things to be said about these bright-faced, sympathetic, loving little people is that they lie and cheat and steal, often dreadfully, just because they see and hear such things all about them. They do not know they are doing wrong until taught better. Our chapels are nearly all unpretentious buildings, not at all like their splendid churches. Often they do not feel very much respect for these former corner groceries or saloons that we have had to rent in lieu of a better chapel. It sometimes occurs that through idle curiosity dirty little ragamuffins will come into the Sunday school. Naturally if there are better class children present they move over and look askance at the poor little waif. When close contact between the child of the street and the clean, well-dressed child occurs, more than likely the mamma of the little, well-dressed girl will not want her to come any more. No one can blame her, but how could we say to the poor child, "You can't come in here. Only well dressed, better class children are allowed here." No, we must do what we can for these neglected children, but some way, somehow, we must work out a way to keep the better class children and their parents, for they can be of great help and influence. Too long we have thought of "mission work" only in terms of helping the lowly and downtrodden, but our Latin-American neighbors are teaching us a new way of looking at missionary work and that is, that whoever is without Christ, the Living Christ, is a subject of missionary endeavor.

Argentine children as well as other Latin-American children are highly sensitive to color, form and music and to every influence. Even the poorest child seems to have the bee's affinity for flowers. One sometimes feels that the high walls and iron gratings around the lovely villas and palaces were put there to protect the flowers from these little floral thieves. Even here amidst a "wilderness of flowers" every plant and shrub has its market value.

A child is easily moved to tears or laughter, and as easily provoked to anger. He moves swiftly and speaks rapidly, and always in a high key. His little engine is always in "high," seldom in "low." At school he rather explodes than gives answer. On asking a class a question it is difficult to keep the whole school from yelling in a chorus, "Yo, yo, Senorita, yo," (I, I, Miss, I).

The Argentine child is a natural born orator, and as the Argentine literature abounds as much in patriotic prose and poetry as the calendar does of national holidays, he often has an opportunity to exhibit his "amor de patria." Saluting the flag and singing the national hymn is a part of the daily rote in school. The tragedy is that too many children are denied the privilege of school. In the city of Buenos Aires alone there are, according to one Argentine author, ten thousand children without father or mother, "who drink only tears in place of milk," to say nothing of many more thousands who do have some sort of a home, but who are, for one cause or another, denied the privilege of an education and the blessings of a Christian home. These highly sensitive Latin children respond promptly to Christian culture.

The Gorgeous and Clamorous Street Organ of Buenos Aires, from a Picture Taken Near the Home of Prof. and Mrs. Reavis.

Medical Missions Among Filipino Children

By Dr. W. N. LEMMON

THE people of the Philippine Islands, as a rule, are indifferent as to health conditions. They have not the idea of prevention as we have, as evidenced by the fact that sixty-five out of every hundred children die before they reach the fifth year, and fifty per cent of that number die before the end of the first year. They are fatalists in thought and a death is the expected thing. They think it is "the will of God."

Among the lowland people the care of the child is given over to a younger brother or sister, who allow them to eat anything obtainable. A green banana, raw *comate* (sweet potato), is given at an early age. This, with undernourishment, starts the youngster off in life with a handicap. Should it live through the fifth year, the gauntlet of skin troubles and bacterial diseases it must run gives battle for its life. Often I have inquired of the mother if she did not want her child cured of its scabs, sores and other maladies and received this reply, "*Hindi vali, no importo*" ("It is of no importance, if it is cured of it, it may have something worse"). Though she knows we would gladly cure it for nothing, our offer is often thrust aside.

Can You Resist the Wistful Eyes of These Children of the Pampagna, Philippine Islands?

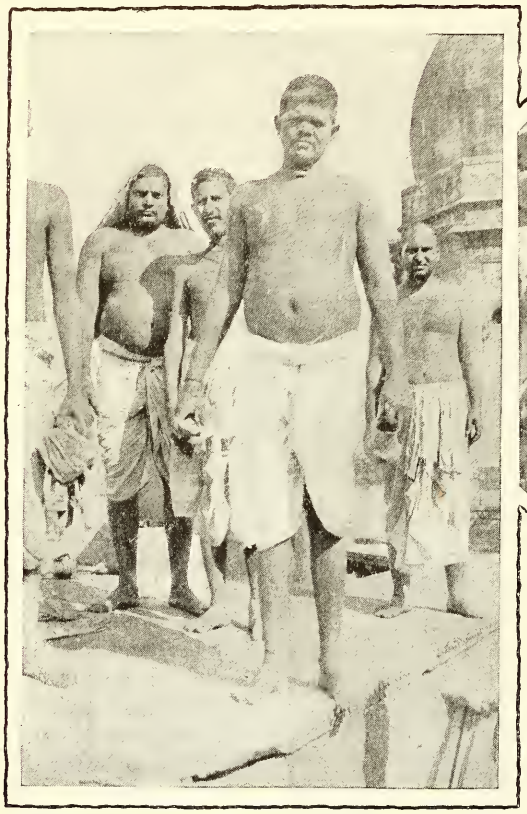
Seven out of ten are victims of some form of intestinal parasite. Should one stay around the hospital for awhile one will see some poor mother coming in with a bundle in her arms, which proves to be her child. After undoing a number of coverings we find the child is in convulsions. After getting it so we can treat it, we put it in a hot pack, pour pitcherful after pitcherful of cool water to its head to ease the fever and quiet the nervous system. The water pouring is the signal for an outburst of weeping from the mother, as water is considered fatal to the sick. As we work the woman squats upon the floor calling upon Santa Maria and other saints to save her baby.

When she sees that the baby is peacefully sleeping she clasps our hands and pours out her thanks, praising some departed spirit. We now tell her it is necessary to leave the child with us for further treatment. This calls forth another outburst of grief, and maybe is the cause for taking the child home to die. Should she leave it, the medical treatment continues, resulting in securing from twenty to one hundred and fifty worms, often the nurse having to pull the parasite out of the sufferer's nose and throat to prevent its choking. Frequently the little one has so many they form into balls and cause locked bowels. When the mother sees that the child is better there is rejoicing again and she respectfully listens to the gospel message. We never can tell where an operation will end. It is always a time of great anxiety, for upon it depends the good name of the mission. One day the mother of Benito Felipe sends him out to secure *sida*, a vegetable to mix with the day's portion of rice. The dry season is on. No rain has fallen in months. The dry earth refuses to yield its abundance. Only a few trees have any vegetation suitable for eating. All have been gathered by others who were in like need. So the little man wanders hither and yon until he finds a tree that has been overlooked. He is tired, hot and thirsty, but he must hurry, so up the tree he goes. In his haste he falls and crushes his head.

One of our Christians passes that way. He knows Benito and carries him home. He wants to take him to the hospital at once, but knows he must not until he has consulted the parents. On reaching the home there is a discussion of what they must do, as they are afraid of the *pratistonlis*. When they see they cannot arouse the child they reluctantly start for the hospital. Timidly they enter, and then begins the fight for life. The doctor removes dirt and bits of bone from the brain, and for days the brain exudes. But we win and on the patient leaving we ask if they would like for us to come to their house for a meeting that we may thank God for saving the child. They readily agree, and a Sunday school is opened in a new section of the city.

A mother brings her baby to the hospital. The mother has never seen strangers work so faithfully before. She asks, "Why does the *senora* (my wife) do this?" She is told because Jesus taught her to do it. The fight goes on. We lose. As she realizes that the baby is dying she forgets she is in a missionary hospital and begins to call for the *padre* (priest). The head nurse calls for the doctor. Our opportunity is before us. We gather about the little white bed and read: "He shall feed his flock like a shepherd, he shall gather the lambs in his arms and carry them in his bosom." Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." "And He shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain." So with these blessed words, which the mother hears for the first time, we comfort her and bring peace to her heart. The father and mother are converted, a Sunday school is organized and the teaching goes on. God grant that many homes may open this year.

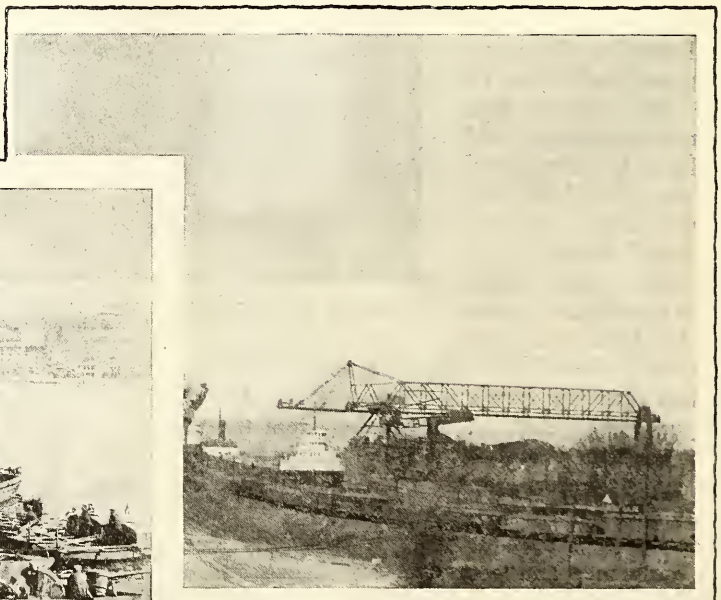
Contrasts to



Hindu Priests

Famine Girls taken into Christian Orphanage

Japanese Women Coaling a Battleship



Electric Crane Loading American Lake Vessels

be Corrected

Missionary of Disciples in an Ox-cart

Methodist Missionary on a Motorcycle

Damoh Boys Cutting Rice in India

American Combine, Cutting Threshing and Sacking

Little Miss Wing Goes to College

By ELSIE McCORMICK

WHEN little Miss Wing of Chengtu decides to go to college she is spared at least one of the worries which, under similar circumstances, beset Miss Smith of Lincoln, Nebraska, or Miss Brown of New York City. She does not have to spend long hours turning the pages of attractive catalogues and wondering whether or not an unusually heavy Latin requirement is fully compensated for by a beautifully wooded campus, and if it would be more fun to choose a city institution with metropolitan advantages or a college in a small town with lots of sorority houses. In all the great republic of China there are only two women's colleges offering a complete four-year course, and both of them are Christian institutions, under the joint control of women's foreign mission boards. So all that Miss Wing has to decide is whether she would prefer to study in Nanking or Peking, and if she would rather take the course in English or Mandarin Chinese.

When Miss Smith of Lincoln, Nebraska, starts for college she boards a comfortable Pullman car, waves good-bye to her family, and though she dabs at her eyes a bit, she rests in the comforting assurance of seeing them all again during the Christmas holidays. Circumstances are somewhat different in Miss Wing's case. In the first place, there are family conferences—a great many of them. Then Miss Wing dons a skirt for the first time in her life, thus proclaiming her graduation from the trousers of her earlier girlhood. The skirt is a universal college uniform in China, and some of the older conservatives were quite as shocked by this innovation as America would be if the girls of higher schools felt a sudden penchant for trousers.

THE day comes at last for Miss Wing's departure. The province of Szechuen, with a population as large as that of the United States, has not one mile of railroad within its borders, which means that Miss Wing sets out in a sedan chair for a ten-day journey overland. In order to be present on registration day she is obliged to leave Chengtu a whole month before the time set for opening. Traveling in a sedan chair may sound like a luxurious mode of transportation to the uninitiated, but have you ever tried to sit perfectly still in a swaying chair for ten hours? The road between Chengtu and the river is known as the Great Highway—but its claim to greatness lies in the amount of traffic that passes over it, not in the quality of its paving. At its best, the Great Highway is all of four feet wide and it is covered with sharp little stones, which cause the chairmen to stumble and the conveyance to sway at disastrous angles. The nights are spent at inns along the way, in many of which the livestock are accepted as privileged boarders. Then there is the additional fear of meeting a band of the soldier-brigands who have harassed Szechuen since the clash between the northern and southern governments.

But even when little Miss Wing reaches Chungking, the largest port on the upper Yangtze, her journey has scarcely begun. She must journey over a thousand miles down the river, passing first through the vast, gloomy gorges where treacherous rapids demand a fearfully heavy toll of ships and where navigation is made more difficult by the number of junks being laboriously towed upstream by coolies on the rocky shores. At Ichang the river widens and the gorges sink into lowland. From there to Nanking, where Miss Wing disembarks, the river swings through a fruitful countryside and busy ports. Then, if she is going to Peking, there is a railroad journey about as long as Miss Smith of Nebraska would take from her home to Bryn Mawr. Throughout all the long trip Miss Wing, who has never been away from home before, cannot console herself with thoughts of rejoining her family at Christmas or even during the summer holidays. Because of the length, dangers and expense of the journey, she will not return home until she receives her diploma at the end of four years. If she has decided to become a doctor, as nearly one-third of the Chinese college girls are planning to do, she must count on a seven-year absence from home. Is it surprising that Miss Wing's tears are more frequent than her smiles during the long month of travel and that, in contrast to Miss Smith, she is far from looking upon going away to college as a joyful lark?

At the end of her Pullman car ride, Miss Smith finds a stately institution with a wealth of traditions and a widespread campus covered with massive stone buildings. Miss Wing, whether she goes to the North China Union Women's College at Peking or Ginling College at Nanking, discovers an ancient Chinese palace divided by many small courtyards and with practically no modern facilities. At Ginling there is much graceful wooden grillwork over the windows, but no glass—the chillblained hands of faculty and students proving that paper makes a very poor substitute. The dormitories are so crowded that some of the girls are quartered in attic rooms with such a low ceiling that they cannot stand upright. "When that attractive picture of the chemistry laboratory is thrown on the screen in America, you might mention the fact that when I need molds and fungi for work under the microscope I can scrape them up in abundance from the flagstones of the laboratory floor," said a science teacher of Ginling apropos of some lantern slides. Miss Wing of Chengtu, who has gleaned of college from accounts of Vassar and Wellesley given her by teachers in the mission school at home, is more than a little disappointed when she first meets her alma mater. But the opportunities offered are so great and the spirit of the institution so fine that as the days go by she becomes more and more proud of the fact that her name is on the roll of the freshman class.

ONE of Miss Wing's early discoveries is that though she is still in China, she suffers some of the disadvantages that would come to her in a foreign land. Her two roommates are from Canton and Shanghai. When they tried to chat together on the opening day of college they found their dialects were mutually unintelligible. After trying in vain to make themselves understood by speaking very loudly and very slowly, they collapsed on the beds in laughter, and then tried to piece out a conversation in painstaking English. Though neither she nor her companions have ever been out of China, they are obliged to communicate with each other in a foreign tongue. Miss Wing's Mandarin, Miss Chung's Cantonese, and the Wu dialect spoken by Miss Tsu are as different as French and German and English. This fact, of course, causes a good deal of difficulty in selecting a medium of instruction. Ginling College gives all its courses in English, and the North China Union College in Mandarin. Though Miss Chung and Miss Tsu, if they happen to attend the latter college, shed many bitter tears over having to learn a new language before being

able to understand lectures, they at least have the satisfaction of knowing that they are helping to unify China by studying what promises to become its universal tongue.

Miss Wing's college life would seem singularly tame to Miss Smith. There are no midnight fudge parties, no sorority rushing, no bids to junior proms. Though Miss Wing frequently gets up at three o'clock in the morning and proceeds stealthily to the library, she is not out on a pillow-case prowl or a hazing prank. She intends to spend a couple of hours on her outline for history class, and her teachers, singularly enough, have a prejudice against allowing her to break the back of her night's rest. But because Miss Wing is very much in earnest, one should not gather the idea that she is a hopeless bluestocking. She takes quite as much pleasure in amateur dramatics, for instance, as Miss Smith does, and is probably considerably more talented. Besides, with Chinese readiness of speech, she improvises bits that would generally do credit to the playwright. Not long ago the girls of the North China Union College raised considerable money for refugee children from the flooded district by giving the "Merchant of Venice." Even Shakespeare, however, did not escape from the Chinese tendency to improvise, and Portia held a conversation with her father's spirit, in which she explained elaborately just why she was so immodest as to receive her suitors in person.

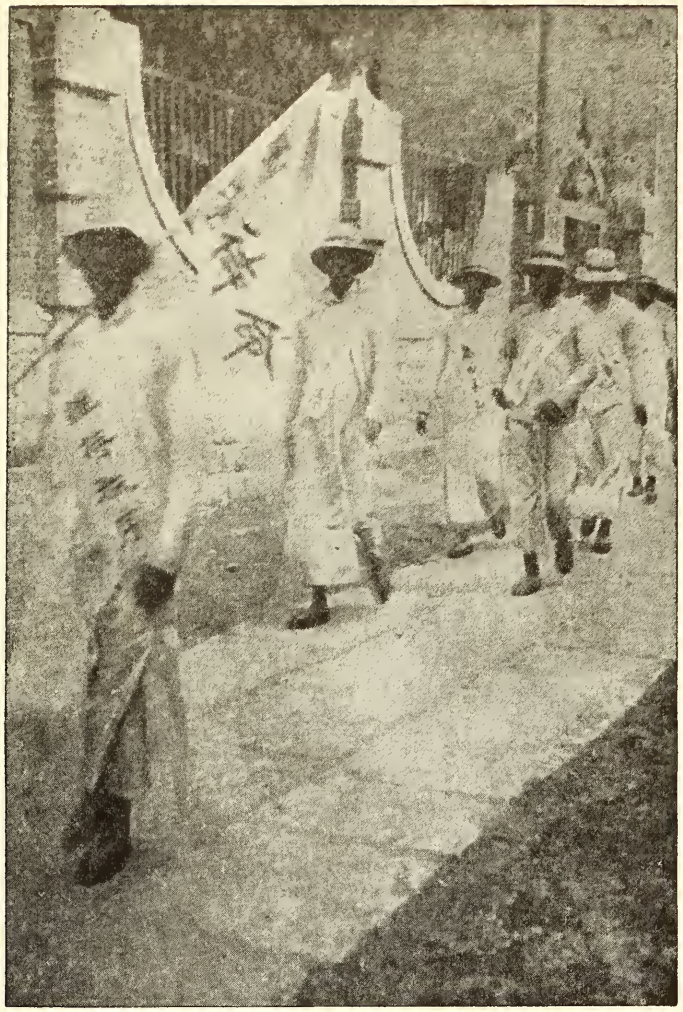
THOUGH there are no sororities for Miss Wing to join, she finds a lofty conception of sisterhood in the college branch of the Young Women's Christian Association. At Ginling the membership represents one hundred per cent of the student body, and the influence of the Association is one of the strongest factors in college life. Early in her freshman year Miss Wing volunteers to take a street Sunday school, and every Sunday morning finds her starting out with a roll of picture charts under her arm toward one of the poorest sections of the city. Here she gathers the ragged children of coolie families together, in a doorway perhaps, or in the grounds of a temple, and tells them the story that was once told to her at the mission school in faraway Szechuen. Little Miss Wing's aristocratic family would be somewhat shocked to see her entering coolie homes as a guest and chatting familiarly with the mothers of her Sunday school pupils. But if college has taught her anything at all it has taught her that the light is hers only in so far as she passes it on. Miss Wing takes her turn as a teacher in the half-day school conducted by the students on the college campus, and when the half-day pupils are lined up once a week for an informal sanitary inspection, Miss Wing is very much in evidence with a brush and a pail of brimming suds. If she had been at the North China Union College during the year of the great floods in Chihli Province, she would have had the additional task of helping to care for the thirty refugee children who were temporarily adopted by the students.

The only interest which Miss Smith of Nebraska has in the college dining hall terminates each day with dessert. But early in her sophomore year Miss Wing is elected to the menu committee, which means that she must help choose the dishes to be served at each meal. Later on she works on the marketing committee and helps to audit the household accounts, straightening out the bewildering confusion of "big money" and "small money" and the continual change in the number of cents which compose a dollar. It is doubtful if there is a college in the United States with as large a measure of self-government as that enjoyed by the girls of the North China Union College. Outside of making a few general rules regarding absences and the reception of visitors, the faculty leaves the students in entire control of the household and the discipline. Out of a certain apportionment they buy the food, pay the servants, and cover the general expense of housekeeping. The system has given perfect satisfaction both to the faculty and to the students, besides developing a college spirit that can hardly be surpassed in the western world.

China, as Represented by Her Students, Awakes to National Consciousness

IN Miss Wing's junior year comes a series of events which even Miss Smith of Nebraska would admit are "thrilling." The placid current of college life which flowed on calmly behind courtyard walls suddenly runs into the rapids of political conflict. Miss Lee, the student body president, dashed into the library one day excitedly waving a letter. "The college men of the city have asked us to join them tomorrow in a great patriotic parade and demonstration!" she exclaimed. "They want us to appoint two delegates to the big student council which is working out plans for a Japanese boycott as a protest against their aggressions in Shantung!" The girls put down their books and look at each other in amazement. It is the first time that the college university men have acknowledged their existence. "Shall we go?" asks Miss Wing a bit timidly. "It is our duty!" replies Miss Chung, with the fiery spirit that is characteristic of Canton—"Our country is so vast and the dialects so many that the people think only in terms of provinces. They have never been taught to be patriotic, they do not realize that we are a nation. It is our responsibility to see that they learn!"

Thus it is that Miss Wing finds herself carrying a banner and marching a bit self-consciously with a long file of students on their way to the open place outside the wall of the For-



Orderly and Determined Chinese Students Marching in Organized Protest Against Governmental Corruption

bidden City. The meeting is orderly enough—there are a few speeches by the men students, and a general oath to boycott Japanese merchandise. But some of the soldiers who, the students whisper are under pro-Japanese control, see fit to break up the gathering. A number of the men are arrested and carried off to prison. Word comes through to the college girls that their "comrades," as they are already beginning to call them, have been denied food for twenty-four hours. The various household committees immediately join forces and, accompanied by coolies with baskets swinging from their shoulders, go out to buy supplies for the hungry martyrs.

This episode marks the beginning of busy days for the Chinese college girls. As one of the two representatives chosen from her school to serve on the Students' Council, little Miss Wing finds her leisure time entirely occupied with holding courtyard meetings for secluded women of the upper classes and organizing night schools for illiterates in the new phonetic script. As the script consists of only thirty-nine characters, uneducated people can learn to read and write in less than a month. Miss Wing agrees with the men on the Council that China can never be roused to national consciousness until the unlettered millions are put in touch with world affairs. She becomes greatly interested in their plan to establish a newspaper in phonetics, so that the lower classes may understand the background of the boycott and learn besides the trend of international events.

The climax of her new experiences is reached on the day when Miss Wing and all her comrades go out on strike. It is an entirely friendly strike as far as the two women's colleges are concerned. No doubt the overworked faculty secretly welcome a vacation of a week or so, and are glad to have the students work off their excess of public spirit. At Ginling the entire student body resolves itself into the committees. One group sets out to investigate social conditions in the neighborhood, and discovers a three-year-old child with bound feet within a block of the college. It also learns that many women of the middle and upper classes spend practically all their time gambling, because they do not know any other way of employing their leisure. The college girls promptly organize crocheting and knitting classes—and the gambling games suffer a sudden fall in popularity. Another committee gives special attention to the children, teaching them the necessity for bathing, the fun of cultivating plants, and, as a patriotic basis, the geography of China. A third committee is busy translating patriotic appeals into phonetics, so that the lower classes may know the meaning of the Shantung question. At the North China Union College the girls are concerned with the organization of a workshop which serves the double purpose of giving employment to needy women and of helping in China's industrial development.

At the end of the strike, however, Miss Wing suddenly realizes that she has fallen far behind in her college work. Through a tactful conversation her favorite faculty member impresses upon her that the greatest immediate service which she can render to China is to take the fullest possible advantage of her educational opportunities. Miss Wing sees the logic of the argument, and though she does not give up her interest in the workshop of the proposed phonetic newspaper, she learns to temper patriotism with reason and to work against the calling of any further strikes.

After a feverish session of final exams, Miss Wing awakes to a momentous day. Her commencement differs from Miss Smith's in degree rather than in kind. The academic procession is pathetically short and the entire senior class is not as large as Miss Smith's exclusive little clique. But the Chinese girls in cap and gown are pioneers of the same stamp as the first college graduates in America. They realize that upon them lies a responsibility which Miss Smith has never been obliged to consider. If they fail to make good, the higher education of Chinese women may be set back fifty years, and their younger sisters will miss the opportunity of enjoying a college course.

Amid the flowers and notes of congratulation in red envelopes which litter her desk, Miss Wing discovered a letter from the Ministry of Education. It was written by a very well-known man indeed—a man whom her father would be very proud to number among his acquaintances, and it offers Miss Wing a flattering position in one of the largest government schools of Peking. It would be delightful, Miss Wing muses, to remain in the great capital, to enjoy the cultural advantages which she has learned to appreciate so much, and to be surrounded with the homage which scholar-loving China always offers to those who teach in high places. But before her inner vision there passes a dim, vast panorama of Szechuen—not of Chengtu—but of the great back-country where millions of women and children are waiting for someone like her to lead them to the Abundant Life. There is only one choice for her to make. With reluctant backward glance at the brilliant capital little Miss Wing of Chengtu sets out shortly afterward on her thousand-mile journey up the yellow Yangtze Kiang—a journey to the far country on the edge of Tibet which she will hereafter call home.

What Has Happened Since the First Children's Day

By STEPHEN J. COREY

FOLLOWING the first small offering of a little more than a dollar when the Children's Day fund was established in 1880, the gifts from this source have grown to the enormous sum of $1,976,487.16. As contrasted with that first year's gift, last year the offerings on Children's Day for Foreign Missions amounted to $161,268,41. How little did the two boys who gave the first meager sum dream that their example would set a stream of money like that in motion! What a tide of influence has been set going by these wonderful gifts! How many children's hearts, how many homes, how many churches down through the thirty-nine years of history, have been inspired and lifted to nobler ideals by the giving of this money! This first little pebble cast into the Sunday school life of a growing brotherhood has caused ever-widening circles of influence to spread out until more than five thousand schools have participated in this altruistic service. No diagram is sufficient to chart the contrast between the first little gift and the nearly two millions of dollars which have accrued since. It would take a whole library of books to make record of the spiritual influence which these contributions have engendered. Thirty-nine years of a single individual life offers a varied experience almost beyond computation, but here are thirty-nine years of a church's life as influenced by its children's gifts. "A little child shall lead them," and surely the Disciples of Christ have been led in their growing beneficence by our Sunday school hosts.

Thirty-nine years ago when this first small gift started the Children's Day fund, the Disciples of Christ did not have a single missionary in any of the non-Christian lands. The missionary conscience was just beginning to emerge in the life of our people. No great world responsibility had gripped our prayer or service life. All the great, dark fields were waiting for this vigorous new American church to launch out into a world task. It was not until 1882, two years after the beginning of the fund, that the first group of four started out to India. Today our churches and Sunday schools are sustaining over three hundred missionaries in all lands under the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. The growth of the staff of workers in the different fields has been paralleled by the growth of the Children's Day gifts. With a small sum of money in the treasury in those early days the first little group fared forth to conquer for Christ. Today, after thirty-nine years, the greater gifts support a correspondingly greater force. Since that first Children's Day offering India, China, Japan, Tibet, Africa, Mexico, Latin America and the Philippines have been opened to the work. In that early day there was not a single trained native worker under the support of our people in any non-Christian land. Today there are over 1,200 of these preaching the gospel of Christ in ten different fields of the world. Hospitals have been erected in almost every land; orphanages, schools by the scores have been established; colleges, training schools, Bible schools and even universities have sprung up under the inspiration of Children's Day. A mission steamer plies the Congo; missionary pioneers ride over the mountains of Tibet. In the orphanage at Damoh, India, farmers and tradesmen are made. A sawmill hums in Africa. Dormitories house college and university boys in the Philippines. Girls are taught modern learning in a Christian college in China, and a Christian institute brings modern social training to groups in Japan. What a vast diversity of missionary operation has arisen in the thirty-nine years.

One of the most marvelous results of the years of missionary history since Children's Day began, has been the entire change of attitude toward the missionary cause. In those early days the few who believed in the foreign missionary enterprise pleaded and argued and begged for support and contributions. Today the church or Sunday school which is not interested in the whole world is hardly recognized as a going institution. Preachers, Sunday school teachers, superintendents and leaders everywhere vie with each other in their desire to send the gospel to the ends of the earth. There is no more popular day in the whole church calendar than Children's Day when in song, recitation and exercise the burdens of the world fields are laid upon the hearts of the people. Instead of an occasional missionary sermon preached as an apologetic, the live minister puts the world vision into every message. Schools of Missions are becoming in some places almost as popular as Chautauqua lecture courses and mission books are read by thousands. Thirty-nine years ago a missionary periodical was unknown among our people. Today WORLD CALL is read by scores of thousands. Children's Day has had a great place in creating this new atmosphere and outlook.

When Children's Day began among our people scarcely any religious communion had made great advances in Foreign Missions. In recent years the Laymen's Missionary Movement, the Missionary Education Movement, the Student Volunteer Movement, the Foreign Department of the Young Men's Christian Association and the Young Woman's Christian Association have sprung into existence. Today the Interchurch World Movement is correlating and strengthening the work of all the Protestant churches for a mighty move on the world. It is doubtful whether the growth in any movement throughout the world has been more significant or more rapid than that of the world missionary movement in the last thirty-nine years.

The Triennial Civil Service Examination

A story illustrating the conceit of the Chinese scholar thirty years or more ago, related by Dr. Macklin.

THEY looked upon us foreigners in China as foreign devils and barbarians. At their great triennial examinations in Nanking, when thirty to forty thousand students came up for examination, I was down distributing tracts and preaching in one of the big tea houses. One of these conceited scribes came up to me and said, pointing to the examination halls and to the Confucian temple, some of China's architectural wonders, "You have nothing elegant like that in your country." I humbly remarked, "We have nothing in our country." "Ah," he says, "you talk our language. Where did you get that?" I said, "I learned from one of your distinguished scholars." He said, "You don't know anything in your country. You have to come here and learn." I replied with a quotation from Confucius that always silences the Confucian scholar, "Be diligent in study and do not despise learning from an inferior." He was laughed out of the house.

America's Best Export

By L. W. BARNARD

THE whole world looks to America for export materials necessary in foreign lands, articles of commerce whose number is legion. Of the millions of tons of export shipments leaving American ports there is, however, none so truly valuable or so essential to the national welfare of the lands to which American goods are consigned, as the strongly crated boxes of Bibles in scores of languages which go forth from the American Bible Society in New York on American and foreign ships to the very ends of the earth.

Box follows box to Constantinople, Buenos Aires, Tokyo, Shanghai, Rio de Janeiro, Mexico City, San Juan, P. R., Bangkok, Cristobal, Manila, and many another distant spot on the globe with names less easily pronounced. Yet despite the amazing diversity as to the language of the Scriptures which are sent out from the Bible House, there is such uniformity of the message of the one international Book that red, brown, black, yellow, and white men in all parts of the world may, despite Babel, rejoice in a common spiritual treasure and sing, "Blest be the tie that binds our hearts in Christian love."

Many an immigrant to these shores may well feel grateful to the American Bible Society for his ability to enter this country; for upon his arrival at Ellis Island he is presently confronted with a Bible in his own language as the literacy test of his eligibility to reside in America. Thus, doubtless, many a Bible exported by the American Bible Society has prepared an ambitious soul in a foreign land for citizenship here.

To be true, the Society started out in 1816 as a home missionary organization, but even during the first sixteen years of its existence it circulated the Holy Scriptures in no less than twenty languages, in this and other lands. Now the American Bible Society is one of the greatest home and foreign missionary societies of the world, supplying the Holy Scriptures in over 150 languages and dialects to the inhabitants of five continents and the islands of seven seas.

Naturally enough, the supplying of American missionaries, whenever they have gone throughout the world with the Holy Scriptures in Amharic, Azerbaijan, Bicol, Bulu, Chamorro, Chimanyika, Dikele, Grebo, Ibanag, Ifugao, Ilocano, Luragoli, Mpongwe, Nauru, Pangasinan, Ponape, Sechuana, Sesuto, Shulla, Talain, Zambal, Zapotec, and a host of other languages is no simple task. For example, at the Bible House in New York, the type is being now set for the first complete New Testament ever published in the language of the Quechua Indians of Bolivia. The compositor knows no more about the language than does the proofreader, but when the missionary translator, Mr. Allen, receives the finished volumes in Bolivia, the text will agree absolutely with the manuscript of his translation which he has been sending in installments by mail to the United States.

If the great presses on which the Society prints the Scriptures did but possess memories, they would know more languages than the "Wandering Jew." Most of the publication work of the Society is done at the Bible House in New York, but auxiliary printing centers are also maintained at Yokohama, Weihsein, Chengtu, Shanghai, Chengmai, Bangkok, Beirut, and Constantinople.

The Tennessee Mountaineer and Family Welcome the Bible Salesman

It is surprising and encouraging to know that a new demand for the Bible is arising among the Turks. Mr. W. W. Peet, Levant Agency Secretary for the American Bible Society, with headquarters at the Bible House in Constantinople, writes: "We have before us what will prove, I think, to be an unprecedented demand for Scriptures for the coming year. There are indications from all sides that the demand for Scriptures will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year. We are doing all we can to get ready."

One of the Society's interesting undertakings this year is the preparation of plates from which to print a pocket Testament for the natives of the island of Cebu in the Philippines. Some of us did not know that the tropical Cebuans wore pockets, but this announcement is most encouraging.

In many cases the Society undertakes the complete preparation of a new edition of the Scriptures, from the translation by missionary and native scholars (which may occupy a large committee for as long a period as twenty-five years, as in the case of the Revised Mandarin Bible, which has just been completed for the Chinese) to the making of the plates from which to print, and the printing and binding of the complete volumes. It is thus evident that the Bible Society has to be sufficient unto itself for the diversified mechanical details involved in the preparation of such a large book as the Bible, which goes forth in so many languages with practically absolutely perfection of text and certainly durability and excellence of binding.

Not only are these Bible attractive to the eye, but some of them are perfumed and spiced as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the covers a mixture of oil of cloves, cayenne pepper, and corrosive sublimate. It seems that the bookworms of the Gilbert Islands are more pious than learned, and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures. So even in the Gilbert Islands there is a lowly counterpart of the western destructive critics of the Holy Scriptures.

In tropical countries a leather bound Bible may over night become covered with mildew. A very acceptable substitute is a composition fabric known as texoderm, and Bibles intended for use in tropical countries are now covered with this material.

An interesting shipment of Bulu Scriptures has recently left the Bible House on its way to the west coast of Africa. The Scriptures were first packed in a tin box, and a tinsmith enlisted to solder the case watertight: the tin box of Bibles was then encased in a stout wooden box. These precautions were well taken, for the absence of a harbor at the destination makes it necessary to land the boxes of Bibles by light surf boats, often half submerged with water. The same care

is required with shipments going to certain of the Pacific islands. Practically all shipments of Scriptures to Panama and other tropical destinations are enclosed in cases lined with waterproof paper.

Probably every common means of transportation used in any accessible part of the world has been employed to carry the printed Gospel to waiting, hungry souls; steam and electric railways; steamboats of all sorts; sailboats, as in the Arabian Gulf; gasoline launches, as in the Panama Canal; motorcycles, bicycles, saddlebags, canoes, on the backs of burros in Brazil, by camelback in Arabia, wheelbarrows with sails in China, the horseless cart pulled by a Japanese, pushcarts of manifold sorts, and even now the airplane! What next? If better methods of carrying the Word of God to distant nations are devised, the American Bible Society will doubtless use them.

The Society has a staff of distributing agents which many commercial houses might well envy. In this country nine home agencies are maintained with headquarters in Brooklyn, Philadelphia, Cincinnati, Richmond, Chicago, Dallas, Denver, San Francisco under the direction of resident secretaries. A special agency for the colored people is maintained with headquarters in Charlotte, Atlanta, Memphis, Houston, and Cleveland. The distribution of the Scriptures in foreign lands is accomplished under the direction of resident agency secretaries in Cristobal, Canal Zone; Mexico City, Mexico; San Juan, Porto Rico; Rio de Janeiro, Brazil; Buenos Aires, Argentina; Constantinople, Turkey; Tokyo, Japan; Shanghai, China; Bangkok, Siam; Manila, Philippine Islands.

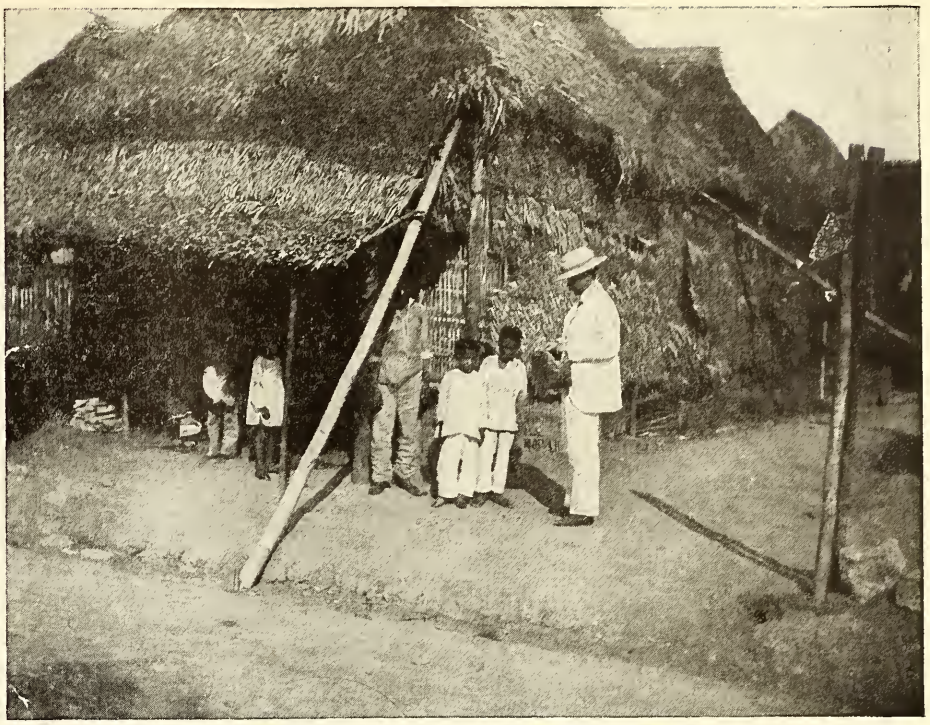
It is not surprising that the Society circulates Scriptures by the billions (about 6,000,000 annually) when one knows the zeal of the 1,614 colporteurs who spend their whole time doing first-hand missionary work under the direction of the resident agency secretaries. These men often precede the missionaries into new territory and supply to the natives the Word of God, which arouses their interest, and prepares them for the ministry of the missionary when he later arrives upon the field. It may, therefore, well be said that the Bible colporteur is the pioneer who prepares the way for the missionary, the forerunner of Christian civilization.

Every great manufacturer who plans upon increased production makes the matter of raw materials the subject of special care before he undertakes his program of expansion. It is inspiring to observe the greatly enlarged missionary plans of practically all of the Evangelical denominations. It is very much to be hoped that in this great expansive missionary movement proper thought and preparatory measures will be taken by the churches to insure that the supply of the Holy Scriptures in all languages needed will keep pace with the enlarged missionary program—for Bibles are the *sine qua non* of Christian advance, the basic supply needed for missionary work.

The annual budget of the American Bible Society is at present approximately one million dollars, but if the present unprecedented opportunities for Scripture distribution in all parts of the world are to be seized, the Society's budget should be increased to at least five million dollars. Only about ten per cent of the present budget is met by income from endowment and trust funds. The Society is therefore almost entirely dependent upon the gifts of churches and individuals for funds with which to carry on the publication and world-wide distribution of the Holy Scriptures.

America's most important export institution, the American Bible Society, has an excellent manufacturing equipment and staff and is confronted by an opportunity for tremendous enlargement of its fundamental export business. In the language of commerce, the Society needs only adequate capitalization to insure the greatest boom in the Scripture export business that America has ever known.

What shall be the value of America's Bible exports during the next five years—present cost price in the United States and eternal spiritual values to the rest of the world?



Bibles Are in Demand on the Philippine Islands

A Pleasant Experience in Evangelistic Work

A FEW days ago my Bible women and I were driving along the road to a village. We alighted and were just going in when some people camping on the roadside hailed us. They were mat makers. Some ran with a large piece of mat and spread it on the ground for us to sit on. We sat down and were instantly surrounded by a crowd. We were asked to sing a hymn, which we did. Then one after another (there were three of us) told Bible stories or explained Christianity. The people gave most excellent attention and said they wandered from place to place to sell mats. They would get a number made, then go to the place where the weekly bazaar was held and sell them. We asked them how they happened to call us. They replied that they had just come through the Sagar district and had seen missionaries and Indian Christians there. (There is a Swedish Mission in Sagar). That they "had sung hymns and given them wisdom". When they saw us they recognized our calling and wished to hear more. They said they were now going to Damoh and hoped to learn more of Christianity while they were there. Many incidents of this character delight the heart of the missionary, not because so much is accomplished through one meeting, but because it shows him that the good seed may at any time find good soil.

JOSEPHA FRANKLIN.

Damoh, C. P., India.

The Vacation Bible School

THE High Street Church of Christ in Akron, Ohio, maintained a successful Daily Vacation School for three successive years. I feel that it was of real value to some two hundred who were touched by it. We were forced to abandon the school in our church because of the tremendously congested traffic in downtown Akron, two accidents having occurred to children en route to or from the school. Because of this we have had to throw our influence and cooperation with schools meeting in a less congested district.

In my opinion the Daily Vacation Bible School is of great help, particularly where the church is surrounded to a greater or less extent by folks of foreign tongues. Nearly any school with the average leadership can do this work successfully if they can secure one person who has had some training to superintend the work. I understand that there is to be special instruction at the Ohio State Convention at Zanesville this year to prepare those who may be interested for leadership in this work. I am wondering if this could not be made helpful in connection with state conventions throughout the country.

The hand work and manual training in connection with a Daily Vacation School is of great value, but this is merely supplemental to the moral and religious instruction. This is the big thing in any school.

L. N. D. WELLS.

Akron, Ohio.

National Officers of the Christian Woman's Board of Missions

Left to Right, Mrs. Lida B. Pearce, Mrs. Effie L. Cunningham, Miss Daisy June Trout, Mrs. Susanne Moffett, Mrs. Anna R. Atwater, Mrs. Affra B. Anderson, Mrs. Ellie K. Payne, Mrs. Josephine M. Stearns.

The New Emphasis on the Woman's Missionary Society

By MISS DAISY JUNE TROUT

THAT there is a new emphasis on the woman today no one will deny. Glance through the magazines for only the headlines and you will find them reading like this: "The Widening Field of Women's Work," "Women Working Together," "The Woman Voter and the Grand Old Parties," or read of the conventions that are being held today—"International Congress of Working Women," "Congress of the National League of Women Voters" and "The International Conference of Women Physicians."

The Association Monthly of April, 1920, has a significant paragraph. "The Young Women's Christian Association holds today perhaps the most strategic position in the whole field of organizations of women. This statement could be made without the qualifying 'perhaps' except for the nation-wide organizations of women within the church in all its branches. These do a pioneer work in planting Christianity and thus experience contacts of the most fundamental nature." This great organization of women places emphasis upon the fundamental work of the organization of the women in the church.

The Woman's Missionary Societies have laid the foundations for the great women movements of today. For over fifty years the women of the churches have been working for the women of the world. A few brave women started out on an adventure of the soul that very few had sympathy with, and these small groups were opposed by many of the church. They went to missionary meetings when fathers and sons opposed, when pastors quoted Scripture to prove that women should keep silent in church and when even many of their sisters ridiculed. Today every opportunity of the church is before them. Remembering its foundations and purpose will the women of the Missionary Societies rise to the occasion?

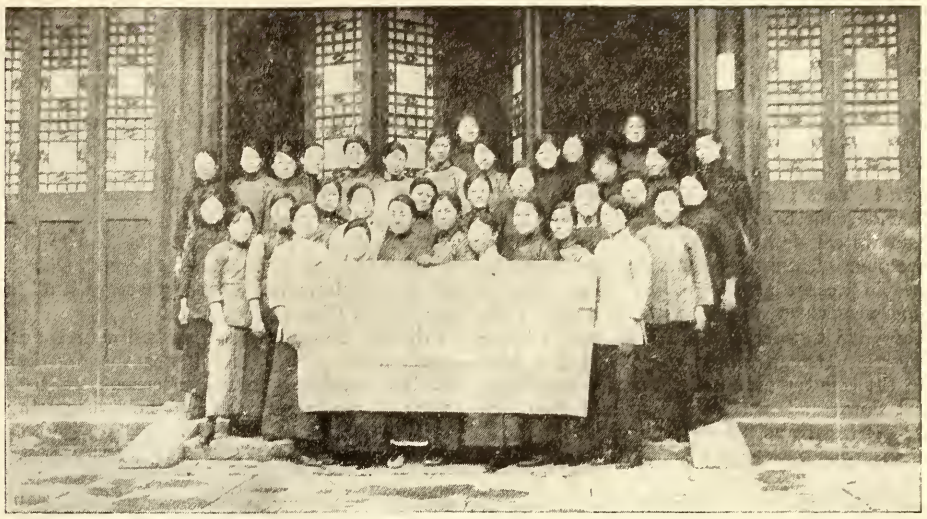
When opportunities for leadership in women's movements are crowding the life of every trained woman at this time, will she consider the organization in her own church that needs leadership and the organization without which all other organizations are as though built upon the sand? When the demands for the time of every woman seem many more than she can answer, will she realize that the one that she can least afford to neglect is the Woman's Missionary Society?

Some new points of emphasis or points of re-emphasis: (1) The people of the world as human beings with God-given rights. The Church has talked in world terms for these thousands of years. We have had a commission to preach to the whole world. We have prayed for those in other lands, but have they been faced as real people with the God-

given right to equal privileges with us? Will the people of the world first learn of the brotherhood of man through the Church or through the labor movement? If you are not feeling the suffering of the women of India, if you are not understanding the struggles of the women of Japan, if you are not entering into the problems of the women of China, you have stood still while the procession moved on. Other organizations outside the Church will take to these millions of our fellowmen some of the fruits of Christianity while we hold on to the seed.

(2) How little we have known of the conditions of the world. We have had few facts and those have been unrelated. The surveys have only begun the task of revelation. The un-Christian sections in our churches, in our communities, in our country and in the world have been partially shown to us. Will we as Christian women be satisfied with less than the whole truth? Have we the courage to face facts? If so we will study the programs for the coming six months in order that we may know the untouched resources of our own churches. We will study the mission study book, "The Church and the Community," that we may realize that it is the business of the church to know the conditions of the community and to solve them with the gospel of Jesus Christ and not to leave these tasks to civic and other organizations. The church will plan to meet the needs of its membership. Do we believe that Christ expects us to establish His Church upon the earth? Then we will study the world surveys in order that we may know the unoccupied fields and bring to the problem of reaching these fields all the power of our minds and hearts.

(3) The recognition of the splendid missionary work that has been done. The greatest contribution that America has made to the world has not been made through the government. It has not been the building of canals for the production of a great republic. Her greatest contribution has been the groups of teachers, doctors and other missionaries who have not only changed the lives of individuals through the gospel that they have preached, but have changed whole nations. Add together all the schools, hospitals and churches of the world and consider the small



A Group of Students in Ginling College, Nanking, China

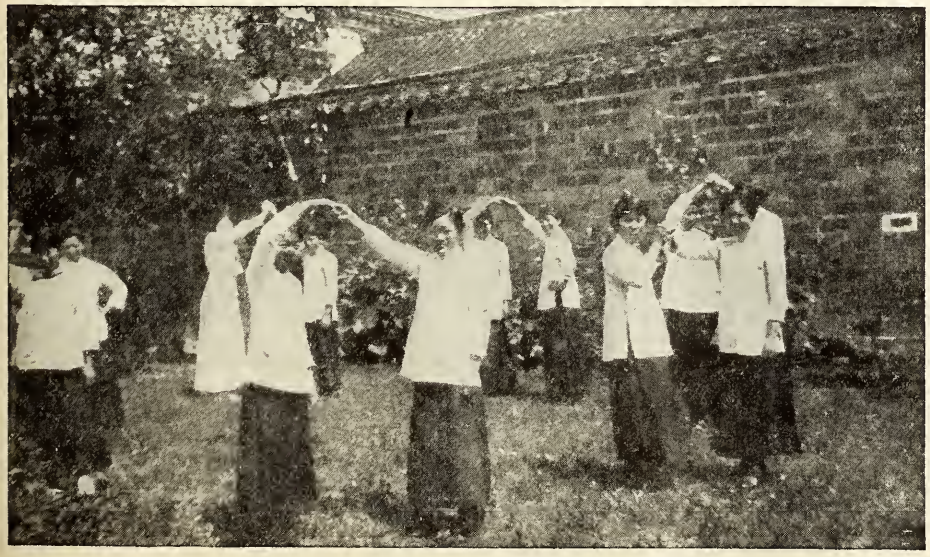
number of missionaries and the meager amount of money, and no other enterprise in the world can show such large results. The great undone task is not because of small results but because of inadequate equipment.

(4) The necessity of God and of Communion with Him. The world has tried many man-made methods in the past years and perhaps never more keenly realized their failure than just now. The world is tired of the machinery of civilization. It wants life. Our relationship to God. His life in us and ours in Him, are the all important subjects today.

What do these things mean to the Woman's Missionary Society? For forty-five years we have been in the process of training for this hour. More than a hundred thousand women in our churches meet monthly to study these great questions. For these many years the women of the missionary societies have had a definite aim and responsibility for their part of the great missionary work and have given ther offerings regularly each month. While falling far short of our ideals of stewardship, has there not been a marked growth in our giving to that which God has entrusted to us? Do any other hundred thousand of the membership know the mission fields as do the members of the Missionary societies? As we have met month after month to pray together, has not something of the passion of Jesus for the world gotten into our souls? As we have heard the call for workers have we not been compelled to look for them in our own homes?

What has been our greatest failure? We have not led all the women of the church to see that the Woman's Missionary Society is the one woman's organization of all great women's organizations of today that is the basis upon which all the others rest. Their progress depends upon that of the missionary society. There is none with so great a record behind and none with a greater future ahead. If we ever needed a woman's missionary society in the church we need it ten times more today. Let us say with pride, "I am a member of the Woman's Missionary Society." Let us say it with such love for our Master that all the women of the church will be constrained to add their time and talents in causing the womanhood of the church to say,

"O use me, Lord, use even me,
Just as Thou wilt and when and where."



The Girls of Ginling College Do Not Forget to Play

Prayer Meeting Topics for 1920

JUNE

2. The Conditions of Christian Fellowship. I John 1:1-2; 11.
9. Christian Internationalism. The need of volunteers. Isa. 6:1-9; Luke 10:1-3. (Prayer for graduates from high school and college.)
16. Renunciation Through Recompense. Heb. 11:23-27; Mark 10:23-31; Matt. 24:27.
23. The Way a Christian Ought to Live. Rom. 12.
30. Our Nation Great Through Service. I Peter 2:9, 10; Matt. 20:20-28.

JULY

7. The Good Shepherd. John 10:7-18; Ps. 23.
14. Christian Internationalism. Foreign Missions a civilizing influence. Isa. 55; Rev. 21:1-7.
21. The Faithful Use of Individual Talents. Matt. 25:14-30.
28. The Anger of Jesus. John 2:13-17; Mark 2:1-6; Matt. 25:1-13.

In Camp in India with the Boys

By Fay E. Livengood

HOW would you like to sit on the ground and eat your Christmas dinner from a plate made of leaves, with your fingers? That is what all the members of the Damoh church did the day we arrived there and we sat down and ate with them in this fashion. There were nearly two hundred people present and they all got as much *pilau* and meat curry as they could hold and everybody had a generous portion of sweets afterwards. Though Secretary Wilson has been in the country only a little over a month, he sat down and ate the Hindustani food like an old-timer and asked for more.

The next day all the missionary people ate Christmas dinner with the boys of the orphanage. Each boy had his own brass or enameled plate, and we had plates from the house. The next day after that was Christmas and the missionaries had their Christmas dinner at the home of the Rices. Besides other good things, we had a fine peafowl which Bert Wilson had shot the Monday before. We had the joy of seeing two Christmas trees and attending the Christmas service in the church. The first Christmas tree was at the orphanage and the boys dramatized the birth of Jesus, with the wise men, shepherds and all. When it was time for the star to appear, a hand was thrust through an open window with a burning sparkler such as we use on the Fourth of July.

Friday morning was all bustle and hurry as we were to be off for camp as soon as possible. By ten most of the fourteen ox carts were off with their loads and the hundred and fifty-nine boys who were to go along were walking along the road to Kota, twenty-four miles away. By noon everybody had gone except Ray and me and we soon followed on our bicycles. After we had gone a few miles we came up with some boys who excitedly called to us that Wilson Sahib had killed a big black buck. Sure enough, we soon saw it tied on the back of his *tonga*. At a village ten miles out we stopped for tea and rest and then pushed on to the first camp which was fifteen miles from Damoh. Before we had reached there Bert had killed another buck, so we sent the first one back to Damoh for the small boys, sixty of them, who could not be taken to camp. That evening Bert and I went out to look for more deer, but we could not get a shot. I killed a wildcat before we got back to the tents.

Before we got to Kota next day Bert and I killed another deer, so the boys were sure of having some meat. The camp was set up under some large trees beside a river and soon the boys had made for themselves neat little huts of leaves and branches among the bushes and under the smaller trees. For these boys this is the great time of the year. They are free from school and can spend the whole day in the great out-of-doors. Besides gaining health and strength, they learn a lot about nature. Every evening they gather around the big campfire for singing, an impromptu program and a general good time, and then after prayers go away to their little bowers to sleep. One evening they called on Wilson Sahib for a speech in Hindi. He gave them all he knew and some he did not know, and they almost split their sides. Another time some of them dressed up to represent the whole Wilson family, including all of the eight girls. After being introduced to the audience they sang a song for us in English and then Mr. and Mrs. Wilson each made a speech which was interpreted by one of the other boys. Bert was quite as much tickled at the performance as they were with his address in Hindi.

Sunday morning the boys had church and communion service, and I was the preacher of the morning. In the afternoon we took some of the larger boys and held a meeting

Ray Rice and a Big Sombhar

for the people of the village. About one hundred and fifty came and they listened most attentively while one of the older boys and the house-father told them of Jesus and His power to save.

Bright and early the next morning we were off with some good Indian guides to hunt *sombhar* in the jungle. The *sombhar* is a kind of deer, very much like the elk, and as large as a medium-sized cow. Ray and I and Bert went in different directions and we all saw *sombhar*, but did not get a chance to shoot. As I came to a little ravine in a deep jungle, a big *sombhar* with long horns jumped up not more than twenty-five yards away and ran off through the trees. It was such a magnificent sight that I forgot all about shooting. As we started to follow him another jumped up from the same place and ran off in the other direction. They disappeared so fast that we could not find them again. Determined to shoot if I had another chance, I sneaked up to the edge of another little ravine and in the bushes on the other side I saw the legs and tails of two *sombhar* grazing. I could not see their heads, however, so maneuvered for a better position. Finally I saw about six inches of a sharp horn thrust above the leaves, whereupon I took careful aim and fired. The two animals ran pellmell to the top of the ridge and stopped. The guide and the boy who were with me came running, but I beckoned for them to be quiet as I felt sure I had made a hit. In a few seconds one of them went down on its knees and rolled over and over until stopped by a clump of bushes. It was only then that we discovered that I had killed a tame buffalo belonging to an old woman in the village. It worried me a great deal, but the house-father, Mr. Alfred Aleppa, a mighty good Indian, took the matter up with a committee of villagers and decided that twenty *rupees* would be a fair price for the animal. I gave the skin and carcass to some men of the leather workers' caste in the village, so everybody was happy.

Tuesday morning we got a lot of men and boys and organized a drive, but they only succeeded in driving out a female *sombhar* in the first drive, a bear in the second, and nothing in the third. Ray got a shot at the bear, but did not bring it down. That evening Mr. Lall Chand, a sub-inspector of police from a village nearby, came to camp and tried to organize a tiger hunt for us. The next morning the elephant which he had sent for arrived early, but we soon had news that the bait which had been put out for the tiger had not been touched so we knew that there was no use in hunting for tiger. We therefore got on the elephant and went about two miles into the jungle to hunt *sombhar*. After three unsuccessful drives we started down into a valley to have lunch. On the way we happened on a place where there were a great many *sombhar*. Bert hit one and knocked it over, but it got away, leaving only a few drops of blood as a souvenir. After lunch we thought the men might find it dead, so Bert offered a *rupee* to the man who should find it. While they were looking we saw a couple more and finally Ray got a good shot and killed a fine big *sombhar*. Its horns were about a yard long and it was all I could do to hold them while Ray cut its throat. While Ray and the boys were cutting it up, Bert and I went on and saw several more, but could not get a shot. It took sixteen men to carry the meat and skin back to camp and it was after dark when we got in.

Bert and I wanted to stay on and get another chance at the big deer, but we had to start back to Damoh the next morning. We put our goods and a hind leg of the *sombhar* into an ox cart and started off on bicycles. Alice and Ray and Merle went as far as Patera with us and there we had a very good breakfast of native foods in the home of Mr. Lall Chand. On the way there Bert and I hunted black buck while the elephant was catching up with us, but we did not get anything. Two miles from camp we stopped at a famous pilgrimage place of the Jains. There are numerous temples on the hilltops and in the valley around a pretty little lake. We went into several of them and saw the images and decorations. The images are all much alike, resembling a seated figure of Buddha. They are made of different kinds of stone, however, and the guide told us that they all represent different incarnations of God. Bert tried to buy one of the small ones, but they would not sell it at any price.

After breakfast Alice and Merle and Ray started back to camp on the elephant while Bert and I faced the twenty miles of dusty road between us and Damoh. We saw a number of black buck in the wheat fields along the way and I managed to shoot one. After bleeding it and removing its interior fittings we left it beside the road for the ox cart to pick up and pushed on. When we pulled into Damoh about six we were both ready to sit down and stay put for a while. I waited up for the cart until ten and then went to

bed. At ten-thirty I had to get up again and help unload the cart. At noon the next day the Honorable Secretary, Bert Wilson, took the train for Bina, and soon afterwards I was speeding in the opposite direction toward Jubbulpore.

Alice and Merle had a good time in camp, shooting doves and partridges with a twenty-two rifle, and they may get a chance to shoot at a *sombhar* before starting home the end of this week. I am feeling fine and will be ready to go to work with great enthusiasm in the morning.

We got some good letters from home just before we left here and some more came while we were in camp. We are glad to know that you are all well. I suppose Mother Peterson and Miss Wetmore are now on their way to India. We both hope very much that nothing will keep them from getting here.

The Visit of Mr. and Mrs. R. A. Doan to Japan

MR. AND MRS. DOAN have been in the Far East for several months. They are studying the situation in Japan, and assisting the workers with their advice and sympathy.

For years the missionaries have felt the need of more intimate contact with the administration at home. They have wanted someone from the Missionary Societies who could spend a large share of his time on the field, counseling with them and helping to guide the work. Mr. and Mrs. Doan were asked to take up this work on their return from the Orient in 1915. The war prevented their going at that time.

Japan entered the world war at the beginning. The Japanese people have been profoundly affected by the experiences of the last six years. Before entering it she was a debtor nation; now she is a creditor nation. Living expenses in Japan are more than double what they were before the war.

These changes have made missionary work more difficult than it was formerly. The managers at home and the missionaries on the field must understand each other and the conditions that prevail in order that they may cooperate most effectively in the prosecution of the work.

Mr. and Mrs. Doan have visited every station and every institution and every home connected with the mission. They were anxious to see things as they are. With this end in view they made it a point to be unhurried. They knew if they acted otherwise they would not get at the facts.

Before leaving Japan for home Mr. and Mrs. Doan will visit China to attend the Annual Convention. Their presence will hearten the missionaries and the Christians. Mr. Doan knows the work in the mission rooms and the work on the field. For three years he has conducted the official correspondence with the missionaries. Because of his intimate knowledge of the work at once and on the field he will be able, as no one else is able, to give wise counsel. After the convention he will return to Japan to complete his mission. When he has done that he will sail for America. He expects to reach home about the first of August.

To the missionaries the visit of Mr. and Mrs. Doan will be as rivers of water in dry places, as the shadow of a great rock in a weary land. The workers will be more energetic and more efficient, and more joyous because of their touch with these two Christ-like souls.

Church Leaders Active in Community Planning

THE Federal Council of Churches and the Interchurch World Movement were represented informally at the National Conference on Community Organization in Washington, March 20, by Secretaries W. M. Tippy, C. F. Armitage, E. O. Watson, L. C. Clarke and F. P. Haggard. Dr. Tippy made one of the addresses and Dr. Tippy and J. E. McAfee are members of the temporary executive committee and of the small committee on survey to study types of community organization and report back recommendations for organization.

New Church Federation in Washington, D. C.

THE Protestant churches of Washington, D. C., representing fifteen communions, have formed a strong city federation. Charles Wood, D. D., pastor of the Church of the Covenant, is president. Lucius C. Clark, pastor of the Hamline Methodist Episcopal Church, has accepted the call to be the Executive Secretary. The Executive Committee has opened an office in the Bond Building. Secretary Roy B. Guild of the Federal Council of the Churches of Christ in America, spent two months in Washington organizing the federation and securing sufficient funds to meet expenses for two years. This action on the part of the churches in the capital city will mean much to Protestantism not only in that city, but throughout the States. There are now more than thirty of the largest cities in the country thus organized and the number is increasing steadily.

Japanese Kindergarten, the Wide Open Gate to the Japan of Tomorrow

Development Department

Christian Woman's Board of Missions

Life Memberships and Name Plates

FOR many years the Christian Woman's Board of Missions has been granting Life Memberships for individual gifts of $25 in one payment, or extending over a period of five years. Name plates have been placed in the College of Missions building on receipt of an individual gift of $10.

This recognition for small gifts will be discontinued June 30, 1920. Any one may begin payment on a Life Membership before that date and receive certificate when final payment is made. No payments are received on name plates. They will be granted only for a cash individual gift of $10.

All money given for a Life Membership or a name plate will apply on the apportionment of the local society.

Life Memberships in the United Christian Missionary Society will be $1,000. We believe many women will want to avail themselves of this last opportunity to secure a Life Membership either for themselves, some members of the family, or a friend, at the old rate of $25.

Program Outlines for Missionary Societies

JULY, 1920—JUNE, 1921

GENERAL THEMES

July-December—The New Emphasis.
January-June—The Bible and the Nations.

THE NEW EMPHASIS

July—On the Woman's Missionary Society.
August—On Trained Leadership.
September—On the Use of Money.
October—On Spiritual Power.
November—On Knowing the World.
December—On the Necessity of a Savior.

THE BIBLE

January—In India.
February—In China.
March—In Africa.
April—In Latin America.
May—In Tibet.
June—In Japan.

President A. McLean has very kindly consented to prepare the Bible Studies for the programs, and these should be assigned for careful study long enough before the meetings for helpful presentation.

There will be a special article in WORLD CALL for each month's topic, and two special leaflets will be furnished as helps for each program.

The program booklet and leaflets will be ready about May 20. All orders received before that time will be filed and filled immediately upon receipt of the material from the printers.

Woman's Missionary Society

This is the last call for rounding up the work for the fourth year of the Five-Year Campaign. Every society should reach the proportionate part of the aims by June 30.

Certainly after six months' study about the nations that are needing doctors and nurses and most of all "The Great Physician," no Woman's Missionary Society will dare say we cannot accept our apportionments for the last year of the Five-Year Campaign. Our vision has been enlarged, our hearts have been touched. We have prayed that more workers might be sent to relieve these suffering, dying people, that new hospitals be built and that better equipment be provided, and all this will be done if each woman will help to answer her prayer.

Apportionments sent out from the state office should be in hand for the June meeting. At the July meeting very careful preparation will need to be made for the ensuing year which will be the first year of the Five-Year-Campaign. Things worth while don't just happen. No doubt most societies will be given aims that far exceed those of previous years, but this should be a challenge to even the most conservative members.

There are no new plans or methods for attaining the aims for this closing year of the Campaign. There are new organizations to be formed; there are hundreds of women to be won; the people must be informed about this great missionary task, so subscriptions must be secured for WORLD CALL; and funds must be provided not only to maintain the work already begun but new fields must be entered.

Where the Division Plan is used some societies will apportion a certain part of the aims to each division. This will throw more responsibility on the division leader and she will make special effort to get each woman of her division to assume her proportionate part, in number of women to be enlisted, subscriptions secured and money given.

Where the Division Plan is not being used the Executive Committee should see that each member of the society is encouraged to accept her share of the responsibility. The aims of 200,000 women, 100,000 subscriptions, $1,000,000 can be realized if every woman will do her part.

The Five-Year Campaign

The last year of the Five-Year Campaign opens July 1, 1920. This campaign was started in 1916 upon the receipt of urgent letters from our missionaries that we plan to double the number of missionaries on the field in five years. To double the number of missionaries meant that we must double our strength at home. For the last four years the plans have been going forward for increasing the number of societies through the Extension Work, for increasing the membership through the Enlistment Campaign, for increasing information through securing subscriptions for WORLD CALL and for increasing the offerings through emphasis upon stewardship.

At the International Convention at Cincinnati the Committee on Recommendations made the following recommendation, which was unanimously voted by the convention:

"We very heartily commend to the churches the plans and aims as set forth by the Board (Christian Woman's Board of Missions) for the ensuing year and for the completion of the Five-Year Campaign. We urge the churches to cooperate in furtherance of these aims."

The Joint Promotional Committee of the United Christian Missionary Society and the Board of Education has taken the following action:

"Motion prevailed that the Joint Promotional Committee considers the completion of the Five-Year goal now being pressed by the Christian Woman's Board of Missions as a normal and regular promotion of their budget expansion and part of the regular work of the society, and that it does not constitute a violation of the cooperative World Movement agreement between the national organizations, and will aid in stimulating the realization of the total missionary goal set in the World Movement campaign."

Young Woman's Missionary Circles

For nearly fifteen months many of the Circles have been on a "Pilgrimage" visiting a different mission point at each monthly meeting. As they complete this tour they are asking for new programs. Beginning with July the following outline for Circle programs have been prepared:

MAKING LIFE COUNT

July—In the Circle.
August—In the Daily Vocation.
September—In the Church.
October—In the Neighborhood.
November—In the Homeland.
December—In the Home.

THE BIBLE AND THE NATIONS

January—In India.
February—In China.
March—In Africa.
April—In Latin America.
May—In Tibet.
June—In Japan.

Splendid new leaflets are being prepared for each month. During the first six months' study many suggestions will be made that should help each young woman to see how she can do some practical missionary work. The last six months we will learn about the translation of the Bible into the language of the people of foreign countries and how it is being taught to those people. These programs and helps will be ready to mail out the last of May. Circles that are using the Pilgrimage can continue until they have completed the lessons. Perhaps it would be best for the new circles to begin with the "Pilgrimage."

As the fourth year of the Five-Year Campaign closes June 30, 1920, it is expected that each Circle will make special effort to reach all aims. This will only be a nine-months' year, but certainly the proportionate part of the year's aims should be secured by that date.

The Executive Committee of each Circle should have in hand by that meeting the new apportionments for the last year of the Five-Year Campaign which will begin July 1. They may seem large, but these are days when Christian people must undertake the big things. The missionary often prays, "Lord, I thank thee for giving me a hard task." Dare we, who are living in a Christian country, surrounded by every comfort and hosts of friends, be satisfied with the easy task?

Triangle Clubs

The Triangle Clubs are at this time making a tour of China by airplane, and are becoming well informed about a few of the important mission stations.

They will complete this trip with the June meeting and then they will make a similar tour of the United States to see what kind of missionary work is being done in the homeland. Programs are being prepared and will be ready about May 20. The following are the topics for the first six months beginning with July:

July—Necessary Preparations.
August—Across the Appalachian.
September—In the Southland.
October—On the Mexican Border.
November—At the Golden Gate.
December—College of Missions.

The offerings from Triangle Clubs are used for the Orphanage work at Aguascalientes, Mexico.

Good reports are coming from the Triangle Clubs and it is hoped that at the July meeting enlarged aims will be adopted.

A Missionary Library for the Juniors

A city librarian was recently asked what aged people read the most books. Her prompt reply was "The Juniors." This truth, which is quite general, coupled with the fact that the junior years are the most impressionable, force upon Christian leaders a mighty responsibility. What kind of books are the juniors of your church reading? Do you have a shelf in your library for them? Perhaps they should have a library all their own. Below we give a list that will make an excellent beginning:

Suggested Missionary Library for Junior

1. "Giovanni"—A story of an Italian boy —50c.
2. "The Dragon and the Cross"—An excellent book for boys—$1.25.
3. "Lantern Stories"—Good Short stories —60c.
4. "The Land of the Golden Man"—Story of South America—50c.
5. "The Story of Sonny Sahib"—An interesting story of an English boy in India —50c.
6. "Myths of the Red Children"—A book of legends of American Indians—50c.
7. "The Honorable Crimson Tree"—A book of excellent stories on China—60c.
8. "Friends of Ours"—Twelve stories of boys and girls of other lands, beautifully bound and illustrated—75c.
9. "Pioneer Missionaries"—Biographical sketches of the first great missionaries—50c.
10. "Children at Play in Many Lands"—Games of children of other countries. Good for socials—75c.

On the Bargain Counter

A library of eight excellent books for $2.50.
The Life of Helen E. Moses.
The White Queen of Okoyong.
The Soul of the Soldier.
Sita.
Thirty Years with the Mexicans.
The Trail to the Hearts of Men.
The Path of Labor.
The Life of Jacob Kenoly.

A library of twelve excellent books, paper covers, for $2.00.
In Red Man's Land.
Among Central African Tribes.
An African Trail.
South Ameriean Neighbors.
The King's Highway.
Women of the Meiji Era.
Missionary Milestones.
America, God's Melting Pot.
Path of Labor.
The Lure of Africa.
The Child in the Midst.
Sons of Italy.

Alarming Transiency of Ministers

THE Statistical Department of the American Christian Missionary Society issues the accompanying statement regarding churches that changed preachers during 1919. The facts are arrived at by a comparison of the 1919 and 1920 Year Books.

It is alarming to note that 3,231 churches changed their preachers during the year, or 36 per cent of the entire number of churches. Some of them had three or more preachers during the year, but in this table they are counted only once.

The states and provinces range all the way from Arizona, 11 per cent, to Hawaii and Utah, 100 per cent. Missouri, Indiana and Illinois report over three hundred churches changing in each state, while two out of three churches in Iowa changed their preachers last year. Twenty-four states and three provinces are above the average, 36 per cent.

It should be remembered in this connection that many of the churches that are counted among the non-changers have had no preaching either in 1918 or 1919. In the 1920 Year Book 3,318 churches are listed as having no preachers at all.

NUMBER OF CHURCHES IN EACH STATE WHICH CHANGED PREACHERS DURING 1919

State	Number	Percent
Alabama	18	21
Arizona	2	11
Arkansas	49	30
California North	32	39
California South	37	46
Colorado	27	44
Delaware	1	50
District of Columbia	3	37
Florida	20	37
Georgia	47	29
Hawaii	1	100
Idaho North	5	28
Idaho South	5	22
Illinois	307	44
Indiana	344	43
Iowa	201	66
Kansas	159	42
Kentucky	272	27
Louisiana	10	24
Maryland	21	47
Michigan	38	31
Minnesota	25	49
Mississippi	26	15
Missouri	392	36
Montana	8	25
Nebraska	66	35
New England	7	37
New Jersey	1	50
New Mexico and West Texas	8	19
New York	24	40
North Carolina	68	31
North Dakota	3	37
Ohio	198	34
Oklahoma	137	37
Oregon	70	58
Pennsylvania East	27	46
Pennsylvania West	39	30
South Carolina	22	34
South Dakota		56
Tennessee	71	29
Texas	208	35
Utah	2	100
Virginia	75	23
Washington East	24	38
Washington West	20	37
West Virginia	48	25
Wisconsin	7	26
Wyoming	4	36
Canada—		
Alberta	3	30
Manitoba	4	55
New Brunswick	2	20
Nova Scotia	2	17
Ontario	21	33
Prince Edward Island	4	40
Saskatchewan	2	50
Total	3,231	36

Give Country Boys and Girls a Chance

IN their social relationships most country people are open to conviction as either selfish or thoughtless. More lodges, secret orders and similar organizations exist in the open country and small villages in proportion to population than anywhere else. It indicates an attempt to satisfy a perfectly normal human craving. But these organizations, with the exception of the Grange and one or two others, are exclusively for adults, and even the exceptions do not make very much of their junior organizations.

Boys and girls have every right to organizations for their own benefit. The Department of Agriculture is utilizing the hunger of young people for some such form of expression in the formation of thousands of corn, pig, potato, canning and other clubs which have useful by-products and which in many instances frankly enter other than agricultural fields.

One of the objects of such clubs should be frankly that of play. There is a great moral benefit in directed recreation. The proper leader can put a morale into a baseball or basketball team that will mean lessons never to be forgotten. With the Boys' and Girls' Scout organizations, the Camp Fire Girls and the straight out club work, with the books and articles available, no church has any reason for neglecting the young If there are no seeming leaders they can be trained and if there are none to train the chances are there are no young people to form together into a club.

Furthermore, these clubs should have a room in the church and, if possible, two—possibly not for their sole use, but at least a place where they can express themselves, if possible even in the decorations and furniture. Here again valuable lessons can be taught. Such clubs, too, furnish an abundant opportunity for the church leaders to learn the mind of the young people, who are to furnish the leadership for any church within a few years as they mature.

Lack of a room need not, however, prevent a club from doing very good work. Members' homes and the parsonage are always available. Nature is open for study, and what a field the country boys and girls have; Possible vocations can be considered. Bible study definitely planned for the group should be conducted.

EDMUND DES. BRUNNER,
Associate Secretary, Home Missions Council.
New York City.

Program Helps

Women's Missionary Societies and Circles

Bible Study

"The Perfect Tribute."

Mark 14:3-9

WHILE the chief priests and scribes were plotting to take His life, and while the Twelve were concerned as to who should have the first place in the Kingdom, Mary of Bethany was thinking of His death and preparing to anoint His body in advance. The ointment she used was pure and very costly. The disciples, and particularly Judas, were indignant at what they considered a needless waste. They said the ointment could be sold for three hundred shillings and the proceeds given to the poor. Our Lord was ever considerate of the poor. He fed them when hungry, healed their sick, and preached the gospel to them. He himself was one of the poor. He said that the foxes have holes; the birds of the air have their nests; the Son of man has not where to lay His head. He sympathized with the poor in their poverty; at the same time he accepted and commended Mary's loving tribute. He said to her critics, "Let her alone; why trouble ye her? She has wrought a good work on me." He told them that they had the poor with them always, and they could do them good whensoever they would; but they did not have Him always. He added, "She hath done what she could; she hath anointed my body beforehand for the burying." After His death a group of women bought spices with which to embalm His body. Mary anticipated them and poured the precious and fragrant nard on His head and feet while He was still alive. Because she had done this He predicted that wherever in all the world the gospel would be preached her act would be told for a memorial of her.

Mary's gift was inspired by her love for her Lord. It was she that sat at His feet and listened to His words, while Martha was cumbered with much serving. It was she that chose the good part which should not be taken away from her. It was to assuage her grief and the grief of her sister that the Lord raised up Lazarus from the dead. Because of her great love she gave of her best. This is the way we give when love inspires our giving; we give our best things, our costliest things, our most beautiful things to those we love most.

It is stated on good authority that the American people paid one hundred and seventy-five millions for perfumery last year. This perfumery was to anoint their own mortal bodies, and not to honor their Lord. The amount spent for perfumery is more than the Interchurch World Movement is asking all the Protestant churches in America to give this year for advance work in the Kingdom. A. McLEAN.

Echoes from Everywhere

MR. W. B. ALEXANDER writes from India: "We had a great convention. Evangelism is to the forefront. Our missionaries are happy and ambitions. The outlook is encouraging. Amidst political unrest and a great deal of uncertainty as to what the future holds in store for us, the work moves on little disturbed."

We need more doctors for India! Dr. Crozier has started home on her furlough. Dr. Drummond will soon be leaving and there are no doctors available to fill their places.

Dr. Osee Dill has gone to Kulpahar to take care of the large community there. Our Home for Women and Babies is located at this station.

Miss Minta Thorp writes from Kulpahar that she has passed the second year's examination in Hindi, and is at work on third-year material, but talks more like a "one-year-old."

We are happy to report the safe arrival of two new Junior Missionaries, Kathryn Louise Edwards, San Luis Potosi, Mexico, and "Baby" Leach, Asuncion, Paraguay.

Our mission in Aguascalientes, Mexico, sent $24.60 as its Easter offering. All the children had some part in giving, and many contributed who never before had made an offering for the evangelization of the world.

Miss Lola Conner, the very efficient leader of Young Woman's Missionary Circles, has been seriously ill for many weeks. She has been granted a leave of absence from office duties. Mrs. Affra B. Anderson will carry her office work for the present.

The faculty and students of the Southern Christian Institute are looking forward to a fine commencement, as this year's graduating class of 16 is the largest in the history of the institution.

Dr. Mary Longdon had so far recovered from the attack of the panther at Pendra Road some months ago, that she was able to attend the convention of Disciples of Christ in India, at Jubbulpore, the middle of February.

The College of Missions is in the closing weeks of one of the very best years in its history. Dr. G. Campbell Morgan will give the address at the commencement convocation, which will be held in Graham Chapel on the morning of June 9.

A gift of $40 to the Christian Woman's Board of Missions has been received from Mrs. Wilhelma Smith Jaggard of Africa.

Miss Goldie Wells, our new missionary to Africa, writes: "My juniors are little darlings even if they are black and dirty. Bless their little hearts, they have so little in life. Each day they come to Mrs. Smith's after school and I play the organ and sing with them for a time. They certainly enjoy it.

"We have had such an interesting time with some natives who came in a few weeks ago. They had never seen white women before, and marveled at our long hair.

"One day we heard a big noise and on looking out saw Dr. Frymire riding his bicycle and about 100 of these people running after him. They were greatly excited to see a man on wheels! Mrs. Moon and I have been trying to teach some of our evangelists some new songs. It is not an easy task, for it is hard for some of them to carry a tune."

Dr. McGavran of Damoh, India, writes: "Just now it is such a pleasure to make the bi-weekly inspection of the orphanage—not a sick boy in the place!"

"All of our Indian boys who have come back from the front have been asked to speak in the church on Sunday morning, and they have done wonderfully well, even those who had little education and went in the labor corps. At least a dozen in our church have been all over the Mespot and in Palestine, up to Constantinople and Baku and Egypt."

"You should hear our Secretary Sahib (Mr. Bert Wilson) talk Hindi! He sent the boys 'into fits' during the camp at Christmas time with Mr. and Mrs. Rice. The funniest part of it is that they know what he means most of the time—they have enough English to help a little and he acts out his meaning. The gallant secretary killed two big deer while taking a little recreation after his strenuous weeks of work visiting the various stations, and the whole Christian community about two hundred people had a feast."

"Mother" Ross was with the students at the Southern Christian Institute for a week's services preceding Easter. She tells her experience in this beautiful way: "I spent hours in preparation in a big, quiet room alone. I climbed the mountains, wept over

July

The New Emphasis on the Woman's Missionary Society

MUSIC.

PRAYER.

BUSINESS.

DEVOTIONAL PERIOD.

- Hymn.
- Bible Study: "The Perfect Offering." Mark 14:3-9.
- Prayer.
- That the Society may have courage and zeal to undertake large aims. That the aims for the last year of the Five-Year Campaign may be realized.
- Hymn.

TALKS OR PAPERS.

- The New Emphasis,
  - On the Woman's Missionary Society.
  - On the Five-Year Campaign.
- Echoes from Everywhere.

BENEDICTION.

PROGRAM HELPS:

- Leaflets: "Why Our Missionary Society did not disband."
- The New Emphasis on the Five-Year Campaign.
- Special article, WORLD CALL, page 40.

Jerusalem, went through the garden, bore the cross, lay in the tomb, rose and talked to Mary and Peter. It never was so real to me. I told it each morning like a story and at certain stages I would look at a young man and he would start a verse or song. When I spoke of the betrayal he led in singing, 'I Don't Want to Be Like Judas in My Heart'; at the time of the crucifixion, 'Were you there when they crucified my Lord?' and at the resurrection story on Sunday morning, 'He rose, He rose, He rose from the dead.' Unless you have heard them you cannot imagine how weird and sweet it was as their rich, mellow voices sang these pathetic words. Several of the students told me they never had seen it so plainly. It was a blessed week for me on the dear old plantation."

And what of the others?

"'Tis not the grapes of Canaan that repay,
But the high faith that fails not by the way."

The women of the "Refuge Church," where Mr. C. C. Dobson preaches, recently sent 7 gallons of fresh country lard to the College of Missions' "culinary department" as a gift. Mr. Dobson and family go to missionary service in Mexico this summer.

We some time ago told our readers that Mr. and Mrs. Richard Dobson of Birkenhead, England, were going to our Jamaica Mission to serve as missionaries of the Christian Woman's Board of Missions there. They reached the field about the middle of March. In their characteristic warm-hearted way, our churches, Jamaican ministers, and our missionaries gave them most cordial welcome. They are located at King's Gate. The home there used to be the residence of C. E. Randall and his family. Recently Mr. and Mrs. G. D. Purdy have been located there. They have returned to the home at Oberlin, where they worked for so many years. Mr. and Mrs. Dobson are getting used to their surroundings and believe they will be happy in their work.

We constantly have most encouraging reports from our missionaries in Central Mexico. Two more little girls have been taken into our Girls' Orphanage at Aguascalientes. We have warned the missionaries that they must not take any more. Sometimes we wonder whether our people really feel that we should limit the number to thirty. That is what we have done to date. The cost of the food supplies for one child in the orphanage amounts to $100 in our money. Out of this orphanage we expect to get some splendid Christian teachers and leaders. We have been gratified to hear that in the four months our workers have been in Central Mexico there have been, in the two stations, about fifty conversions to Christ. Thirty-five confessions were made at San Luis Potosi. On Easter evening there were twelve baptisms. The colporteur, who is one of our own men, reports little groups of believers throughout the territory, who are hungry for the gospel message.

The answer to question 8, in the April Hidden Answers will be found in Miss Franklin's article in May WORLD CALL. This article was omitted because of lack of space after a part of the magazine had been printed.

"Ntukunyu Bosuki Wa Jwilo"

THE title is a native proverb which means, "Mushrooms stop meat hunger." The proverb is applied to anything used as a substitute. For instance, if for the want of a spade you used a stick to dig with, that would call forth the proverb or just the one word, "Ntukunyu," mushrooms.

Last year while in the United States one of the words I heard most frequently was "substitute." When I arrived in Congo early this year I found that "substitute" or "ntukunyu" was quite the order of the day. After an investment in a little flour at the rate of $70 a barrel, and finding after taking it over five hundred miles from where I purchased it that it was absolutely unusable, for weevils had got there first in such quantities that a separation was impossible, we decided to try "ntukunyu," which we did in plantain flour and corn meal of home manufacture. We made starch for our clothes of the bitter manioc, and corn starch for table use from green corn. We used palm oil for cooking fat and peanut oil for salad oil. Dr. Frymire is now trying to domesticate the wild hog.

When I arrived at Lotumbe I found that they had a big building program on. The appropriations were at hand for a dwelling and a large church. I took charge of the building work and asked about tools, only to find that about all they had was the invoice for a tool order that should have arrived months before but did not. There were only enough axes and knives for twenty-five or thirty men. I knew that we would have to have a crew of more than one hundred men if we got anything done. So I tackled the tool proposition. With the help of a native blacksmith we repaired what tools we could and then took the pieces of old broken and worn out ones and forged them into native axes. The natives' ax head is stuck into the handle instead of the handle into the ax. We now have fifty axes. We needed big knives for getting the bamboo poles and leaves for roofing material. These we forged from broken grass hooks. We needed big rip saws for ripping the rough planks after they are brought in from the forest from the pit saws. These we got by taking pieces of old broken pit saws and cross-cut saws, cutting the teeth off and cutting smaller teeth suitable for the work. Then we needed planes for smoothing the lumber, for you must remember that we have no sawmills or planing mills here and the lumber comes to us in a very rough and uneven state. I fortunately was able to buy a few plane-bits at a trading house and found a few old ones here and we soon had planes made. There was also the need for match planes for making the flooring. We took some old worn-out plane-bits, drew the temper and by means of a hacksaw and file we soon had the bits made Selecting a nice piece of iron wood we made the stocks and have turned out about five thousand lineal feet of flooring.

We made hand moulds and are now turning out about 1,500 bricks per day. The question arose about brick trowels, so we took some short pieces of broken saw blades and now have a half dozen fairly good trowels.

Work is progressing. We have turned out several kilns of brick and have much of the wood work framed for Dr. Frymire's house, and by his help most of the brick work is done on the foundation.

Our greatest need is men and women who will eat anything as a substitute for food, use anything as a substitute for the tools they can't get, but who have the plain, old-fashioned, practical, every day Christianity and will accept no substitute for it.

E. R. MOON.

Hidden Answers

1. What was the amount of the first Children's Day offering?
2. What are some contrasts that need to be corrected?
3. How are Bibles prepared for use in tropical lands?
4. What is a *sombhar?*
5. What is the food of the children of Congoland?
6. Who was the first man sent out by the foreign Christian Missionary Society?
7. What are three forces which threaten our national existence?
9. How does Mamma Ji arrange for a wedding in India?
10. How many students attended the conference at Baguio?
11. In what land do all children celebrate their birthday at once?
12. How does a Cleveland church combat the menace of the summer slump?
13. When did Dr. Shelton begin his work in Tibet?
14. How much did the bandit chief offer Dr. Shelton to remain with the band as their pastor?
15. Who was "The Angel of the Church?"

Missionary Programs for the Summer

THE missionary programs for the summer months are ready. Stewardship is the dominant note, and the fourfold purpose of all missionary instruction is conserved and emphasized.

The material seeks to bring to the minds and hearts of the pupils (1) the recognition of God's ownership; (2) the realization of the pupil's partnership with God in all things; (3) the desire and determination to discharge the responsibility which such a partnership entails; (4) ways in which such cooperation may be expressed.

Every church should make provision for this instruction to be given where it will most effectively meet the needs of its student body.

For detailed information write any of the following Boards:

American Christian Missionary Society, 108 Carew Building, Cincinnati, Ohio; Christian Woman's Board of Missions, College of Missions Building, Indianapolis, Indiana; Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio; Board of Ministerial Relief, 627 Lemcke Building, Indianapolis, Indiana; Board of Church Extension, 603 New England Building, Kansas City, Missouri; National Benevolent Association, 2955 North Euclid Avenue, St. Louis, Missouri.

China Awaking

THIS is a photograph of the Chuchow Students' Association which, in harmony with all other schools throughout the country, have organized to preach patriotism and arouse the country against the encroachments of the Japanese.

The Chuchow association elected as president one of the older students in the Christian Boys' School. He can be seen standing in front of the booth wearing a white long garment with a dark vest over it. He is one of the leading Christian boys in our school and all through the year has been regular in visiting our local prison and preaching each Sunday to the prisoners. He is also secretary of our Sunday school.

The picture contains groups of students from the government boys' and girls' schools and from our boys' and girls' schools. Various teachers stand apart from the students and are near the taller willow tree.

The picture is especially interesting as it shows the front of our present boys' school on the left; the mud wall and thatched roof, whitewashed building in the center, which is being used as a school kitchen and the dwelling place of one of our Christian teachers; our two-story Tisdale Hospital over the wall from the school grounds, and beyond the hospital at its right, a glimpse of the roof of our present girls' school quarters across the river. The church lies squarely behind the hospital and cannot be seen. The pagoda near the church stands out in bold relief.

Back of the whitewashed building and over in the corner of the hospital yard (to the left of the hospital building) can be seen the new cottage home of Dr. Sung, which we built with the $800 given by an unknown friend down in Texas. It was given through Nannie Hopper, as you know.

Our Christian Boys' School this year begins real high school work, still continuing a grammar grade. The primary school work for boys will be continued in an old temple building just outside our city south gate, not far away. This temple has been recently turned over to us for a period of ten years, that we may carry on a primary boys' school in it. We have already destroyed the idols and are putting it into good repair and in another month will be ready to begin work. Thirty-three new pupils have been signed up by their parents as prospective students.

Within a few years our high school will need a two-story building, which we plan to erect on the spot which the speaker's booth occupies in this photograph. Such a building will cost perhaps $4,000 Mexican, though it is difficult to forecast what such buildings will cost four or five years hence. We have the only high school in the whole district of 2,500 square miles—and the best grammar grade school.

ELLIOT I. OSGOOD, M. D.

Energetic Southerners

IN Porto Rico, it is claimed that the people like to work—at least, the women and children do. The April *Everyland* has a series of pictures of them weaving straw hats, making cigars and engaging in various other money-getting occupations. Workers of the Episcopal Church, wishing to stimulate this spirit in the island, have organized a sort of woman's exchange where Porto Rican mothers can work in comfortable surroundings, and where they can find a market for their products. There is an interesting photograph of this workshop, showing white-clad women of contrasting complexions, busy at the frames on which they make the famous Porto Rican lace.

Transylvania College and College of the Bible, Lexington, Ky.

ONE of the significant undertakings of Transylvania, the College of the Bible, and Hamilton College, during the present year was the raising of funds for the support of the staff representative of the Disciples of Christ in the University of Nanking Hospital, Nanking, China. In previous years the college has been exceeding the required $600 for the support of this representative. This year, however, owing to the increased cost of exchange and the high cost of living, it has been necessary for the Foreign Board to raise the support of a living link to $1,000. The offering was taken after a forceful presentation of the facts connected with the work of the hospital and the University of Nanking by the students. Nearly $200 more than the required amount was raised. Even more significant than the amount of money given was the evidence of deep spiritual desire expressing itself throughout the entire student body. As two-thirds of the student body earn all or a part of their living while in college, many of these gifts represent a real sacrifice.

President R. H. Crossfield has received notice from Mrs. Rose S. Rains of Cincinnati, executrix of the late F. M. Rains, Secretary of the Foreign Christian Missionary Society, that Mr. Rains had bequeathed to the College of the Bible the sum of $1,000. This sum, one-half of which has already been received, will be paid in full within the present year. In a codicil to Mr. Rains's will he provides that any residue of his estate be equally divided between the College of the Bible and the Foreign Christian Missionary Society.

Clifford S. Weaver of Eureka, Illinois, has been chosen Field Secretary of Transylvania and the College of the Bible to succeed J. L. Finnell, who has accepted the pastorate of the Clifton Church of Louisville. Mr. Weaver is a graduate of Eureka College, and for the past two years has been the financial secretary of that institution. Mr. and Mrs. Weaver served seven years under the Foreign Christian Missionary Society at Osaka, Japan, where they rendered conspicuous service as missionaries.

Are They Extravagant?

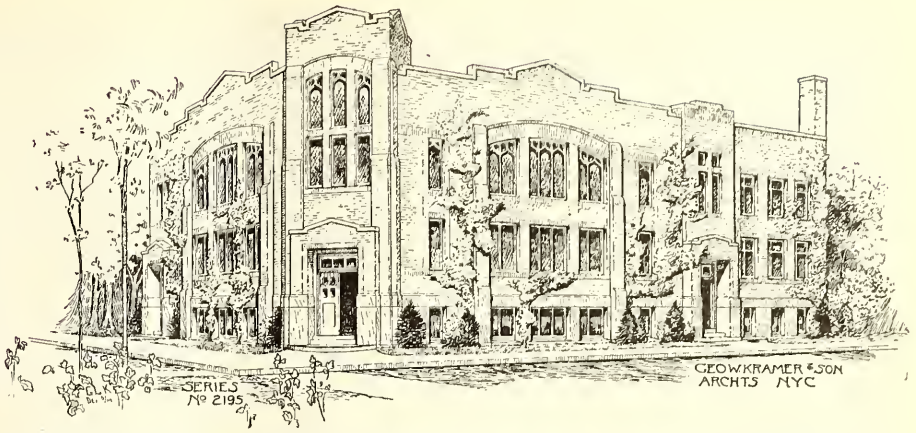
AMONG the workers in such homes as the National Benevolent Association is conducting for the churches of the Master, one can find some rare cases of self-sacrifice. We have just read a letter from the matron of one of our homes telling us of the work there and the prices paid and the difficulty in keeping help. She pays the housemaid $6 a week. The housekeeper, who has the care of ten or twelve old people, several of whom are sick, serves their breakfast, keeps their house clean and carries meals from the main building to the sick and gets $7 a week. The laundress gets $12 a week. She washes for a family of forty-eight.

"It would not cost us so much," the matron writes, "if we had an electric washer. We have an old machine that has to be turned by hand and the clothes rubbed on a board besides. One of the old men who turned the machine had a stroke this week and that has left us short of one helper. Very few of the old people are able to do anything. We have three meals a day. A hundred-pound sack of sugar doesn't last long, as old people like sweet things. We had a fine lot of nice canned fruit sent in, but because of the scarcity of sugar last summer, almost all has to be sweetened when opened. We have received three cases of eggs, which will not last long in this family. We pay our cook $10 a week—couldn't get one for less. I had to cook almost a month at one time last winter and then sit up till eleven o'clock or later to do my own work. I enjoy my work, but when I have to do the work of two it is too much, but it has been so hard to get help unless we pay more. The nurse we have had for four years will leave us when school is out. She cannot care for her three children and herself on $50 a month. If you could see the work this poor woman has to do in the care of the helpless invalids whom she must treat as little babies, you would wonder that she stays, but a true mother will do anything, suffer anything, for her children."

This matron gets only $40 a month herself, but she loves the work and it is for her Lord and the old people who need her that she makes the sacrifice of self. Think of this poor nurse, struggling to clothe and feed these three children on $50 a month, these times of high prices. Ten dollars a month for a room for them—the girl in high school—two boys to keep in shoes and clothes. Should we not give her more money and keep her at her work?

Will not some one give this home a Bluebird washing machine, or at least make it possible for us to get one at the wholesale price? We hope to hear from you.

MRS. J. K. H.,
Secretary.



Community Church, Ridgewood Heights, Brooklyn, New York, to Build which the Board of Church Extension is to Give $20,000 and Loan $25,000. The First Unit is Now Being Built.

Ridgewood Heights Community Building

ABOVE is the picture of the Ridgewood Heights Church and Community Building, Brooklyn, New York, which is now being erected by a gift of $20,000 and a loan of $25,000 from the Board of Church Extension. This is made possible by the Interchurch campaign, April 25 to May 2. The Board of Church Extension is advancing this money in anticipation of the above ingathering and because the National Convention has urged it. This building and the one in New Orleans were in process of erection during the financial drive the latter part of April.

In a recent visit to Kirby Page and this church, one of the secretaries of Church Extension found that 500 people lived in apartments three stories high on either side of the street, one block long. This is an industrial community.

Now is the time for Christian people to help the industrial classes. Whatever leadership develops among them, that must be sane, inclusive, and religious, and not characterized by narrowness, eccentricities, and contempt for the church. In America, alone, we find churches supported only by voluntary contributions of the people. As shown by the Interchurch Survey it is a significant fact that nearly 200,000 churches have been started, and are now being maintained by the voluntary contributions of their members. In Europe the churches are subsidized. Therefore, the religious leadership of the world, at the present moment, rests unquestionably with the United States.

Kirby Page, the pastor, and the Disciples' Missionary Union of New York City, are vigorously backing up the Ridgewood Heights proposition. Let us be sure that we give them sympathy and prayer and gifts, and the local problem in that community will be on the way to solution. G. W. MUCKLEY.

Church and Community Convention to Meet in June

THE Church and Community Convention under the anspices of the Federal Council's Commission on Interchurch Federations and the Council of Executive Secretaries employed in over thirty leading cities in the United States, will be held at the Cleveland Hotel in Cleveland, Ohio, June 1-3. Nine commissions composed of leaders from the Federal Council, the Interchurch World Movement, Young Men's Christian Association, Young Women's Christian Association, and denominational Forward Movements are preparing community programs to be discussed by the Convention. These Commission reports will constitute a book on methods of Interchurch Work. Delegates will come from all parts of the United States. Full information can be secured by writing to John R. Voris, Convention Secretary, United Charities Building, New York, N. Y.

A Call to the Colors

By Cynthia Pearl Maus

THE accompanying extract from the report of the Religious Education Survey of the Interchurch World Movement presents a challenge to every parent, every teacher in the public and the church's school, and to every older boy and girl to "carry on" until the three great armies that now threaten our national existence are routed forever from this land of the free and the home of the brave.

Intelligence and rightcousness must become the universal heritage of every individual in America if the democratic form of government of which we are so justly proud is to be insured to future generations. The world war revealed to us how inadequate our public school machinery has been and the Smith-Towner bill now pending before Congress purposes to create a Department of Education in our national government, to place a secretary of education in the President's cabinet, and to set aside an annual budget of $1,241,000,000 for the secular education of the childhood and youth of America.

Shall the Church Do Less?

The State has delegated to the Church responsibility for the religious education of its people. The fact that fifty-eight million are unidentified with any church, and twenty-seven million Protestant children and young people not enrolled in any Sunday school, should challenge every member of the Church. Spiritual illiteracy is the greatest peril to organized society.

The Church cannot teach the people until it reaches them. Fifty-eight million unreached people means fifty-eight million untaught people. If the 24,354,216 Protestant Christians in America were each one to win just one person to regular attendance at church and Sunday school during the ensuing year there would still be a field for missionary service here in the homeland.

The twenty-seven million children and young people not yet enrolled in any Protestant Sunday school mean twenty-seven million potential spiritual illiterates in the United States. The Church must find a way to reach and teach the children and young people of this great continent, and must account for them systematically from infancy to maturity before the last of these three great armies that menace our democratic ideals can be successfully routed.

Facing the Problem

If the millions of unreached and untaught people in America revealed through the surveys of the Interchurch World Movement are to be reached and trained in the fundamental principles of the Christian religion the church must first of all provide more time for the church's school if adequate instruction is to be given. The Interchurch survey shows that the average Protestant child has only twenty-four hours of time provided annually for religious instruction as over against 335 hours for the Jewish child and 200 hours for the Catholic child. Longer class periods on Sunday, and daily instruction through Daily Vacation Bible schools and weekday schools of religion must be provided.

Second, the church must face squarely its responsibility for the task of Christian education and provide budget adequate to the needs. The annual per capita expenditures of the churches of a typical city show that the church is now paying twice as much for its janitor as it does for the support of its Sunday school. For the secular education of the childhood and youth of America the nation proposes an annual budget of $1,241,000,000. For the spiritual nurture of the same army of children and young people the church must provide a budget large enough to insure that intelligence and godliness shall go hand in hand in the making of the citizens of tomorrow. Adequate church buildings, equipment, teachers and parental support and cooperation are not likely to be secured until the church begins to regard its Sunday school as one of the chief, if not the chief agency, for spiritualizing the life of the community.

Perhaps the weakest spot in our educational program in the past has been its failure to provide trained supervisors for its army of untrained teachers. The public school has one supervisor to every 82 teachers, while the church's school has one supervisor to every 2,716 teachers. As rapidly as possible churches should engage the full service of a trained worker in the field of religious education who will be directly responsible to the church for supervising, directing and training its army of untrained workers.

The church must provide for the adequate training of its teachers and officers. In days gone by untrained church and church school leadership has been both a strength and a weakness,—a strength in that it was voluntary and enthusiastic, a weakness because it was inefficient and often dangerous. We must retain our army of consecrated volunteer teachers and officers, but we must provide them with two essential things, training and supervision.

How We May Train Them

The church should provide each year at least two training classes—one for its group of volunteer teachers now at work in the Sunday school, and one class for its young people (prospective teachers) meeting preferably at the regular Sunday school hour. Correspondence courses are now available for those who, for any reason, may not be able to secure the needed instruction and training through the local church.

Almost every large city now has one or more community training schools in the field of religious education through which teachers and officers may secure invaluable aid at a minimum cost.

Every year there are a number of church summer schools and missionary conferences offering splendid short courses for teachers and officers in the local school.

During the summer of 1920 the Interchurch World Movement will provide eight such training centers for the enrichment of the lives of volunteer workers, as follows:

Winter Park, Florida, June 3-10.

Blue Ridge, North Carolina, June 25-July 5

Silver Bay, New York, July 9-19.

Estes Park, Colorado, July 9-19.

Asilomar, California, July 13-23.

Ocean Park, Maine, July 20-30.

Lake Geneva, Wisconsin, July 23-August 2.

Seabeck, Washington, July 28-August 9.

In addition to these interdenominational training schools, the Disciples of Christ hold annually some seven or eight summer schools and young people's conferences for the training of workers in the local church. The schedule for 1920 is as follows:

Summer Schools of Methods

Kentucky Summer School, Lexington, Kentucky, June 9-17.

Southern Summer School, Shreveport (Forbing), Louisiana, June 27-July 14.

Lake View Christian Assembly, Enid, Oklahoma, July 25-31.

Crystal Lake Assembly, Frankfort, Michigan, August 7-14.

Southeastern Summer School, Lynchburg, Virginia, July 19-25.

Ozark Assembly, Hollister, Missouri, August 19-29.

Young People's Training Conferences:

West Central States, William Woods College (Fulton, Missouri), June 21-25.

Northern States, Crystal Lake, Michigan (Frankfort), August 1-7.

Minnesota Christian Assembly, Lake Minnetonka, Spring Park, Minnesota, July 5-11.

A Call to the Colors

The United States of America has been invaded by three enemy armies which threaten our national existence. First, there is within our borders an army of five and one-half million illiterates above ten years of age; second, there is an army of fifty-eight million people who are not identified with any church, Jewish, Catholic or Protestant; third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday school or other institution for religious training.

If these three armies should form in a double column three feet apart they would reach one and one-third times round the globe at the equator. If they should march in review before the President of the United States, starting on the day of his inauguration, moving double column at the rate of twenty-five miles a day, it would take the three armies three years and eight months to pass the President.

These three armies constitute a triple alliance which threatens the life of our democracy. Patriotism demands that every loyal American should rush to arms and wage three campaigns—a campaign of Americanization, a campaign of adult evangelism, and a campaign for the spiritual nurture of childhood and youth.—Interchurch Survey Bulletin on American Religious Education.

One of the Classes in the School of Methods, Flint, Michigan

Every church should set aside in its budget from one to two hundred dollars and plan to send a number of its workers to some one of these summer schools or conferences this year.

An Appeal for Christian Nurses for China

THOSE of us who have been even a few years in China, are seeing that she is changing, that she is awaking, and we long that the foundation of that change may be for the eternal welfare of this great people.

To this end, we, the members of the Nurses' Association of China, appeal to all Christian nurses in the homelands to reconsecrate themselves to God's service, and obey His command, "Go ye into all the world and preach the gospel to every creature," (Mark 16:15) and "heal the sick: . . . freely ye have received freely give" (Matthew 10:8). Many of you heard the call of king or president and country, and nobly lived and worked during the years of war, seeking to "do your bit" and now this higher call comes from the King of kings to work with Him in this fight against sin.

With a population between three and four hundred millions of people, roughly speaking, between three and four hundred mission hospitals, and between three and four hundred missionary nurses, it will be seen at a glance how inadequate the service is for the care of the sick and suffering of China.

Two, nay three, great evils—ignorance, dirt, and superstition—stand on every threshold like gaunt and hungry wolves, and in maternity work alone, the mortality of the mother and especially of the child is appalling.

The women of China need you, the babies of China need you, and the Savior of the world invites your cooperation in this great and pressing work.

The all too few hospitals are undermanned or shall we say undernursed. What is needed is the multiplication of our teaching staff in every branch of nursing, so that there may be, year by year, a multiplication of well-trained, efficient Chinese nurses graduating from our hospitals and ready for "any manner of service" in caring for the diseased bodies and sin-sick souls of their own people.

We ask you who read and you who hear, prayerfully to consider this call to help in the fight against ignorance, disease and sin, and to herald with us the "good news" of "repentance toward God and faith toward our Lord Jesus Christ."

THE EXECUTIVE COMMITTEE OF THE NURSES' ASSOCIATION OF CHINA.
Shanghai.

A Pastor's Earnest Appeal

DEAR Brother Mohorter: I am writing with reference to a matter that has been greatly concerning me for some time. It may take your breath to see the audacity of these Westerners, but I can't hold in any longer. Now my concern is regarding an orphanage for the Northwest.

Even under ordinary circumstances, I know it would require no effort to convince you of the tremendous need of such an institution, but the need is augmented by extraordinary circumstances here.

First. The nearest home of that nature is Denver. It is impossible to make that home adequately serve the Northwest. Surely, while we are branching out in all the other departments of our work, we will not allow ourselves to remain stationary in this most excellent expression of genuine Christianity. If there ever was a time when we ought to expand along this line of work it is now, when, because of war and epidemics there is such a need. If the acid test of our religion is our disposition to meet the world's need, then surely we have a great opportunity to demonstrate that we have the genuine brand.

Second: There is a crying need for a Protestant children's home in this section of the country. There is no home of any nature, save the Roman Catholic home, of any dimensions anywhere near. Repeatedly Judge Dykmann of the Juvenile Court of Seattle has appeared before the Ministerial Federation of this city making a strong appeal for a Protestant home for children. There is considerable sentiment aroused along this line, and I feel reasonably sure that should our people start a campaign for such a home we would secure a good deal of help from people outside of our own church.

Third: Two of the men of the University Church, after the presentation of our National Benevolent Association's work on Easter, came to me the following week; one offering a gift of five acres of land, the other a gift of ten acres, for the establishment of a children's home near Seattle. There never was a finer opportunity to make a move along this line through our National Benevolent Association than right now. Brother Mohorter, if you or some equally competent man could spend some time in the Northwest on a fund-raising campaign among our churches, for a month or two in the near future, I believe the money could be secured without any difficulty. We already have a woman who has volunteered to act as matron for such a home should it be established, and she sure is a wonder. Of course that is a matter to be left entirely in the hands of the National Benevolent Association.

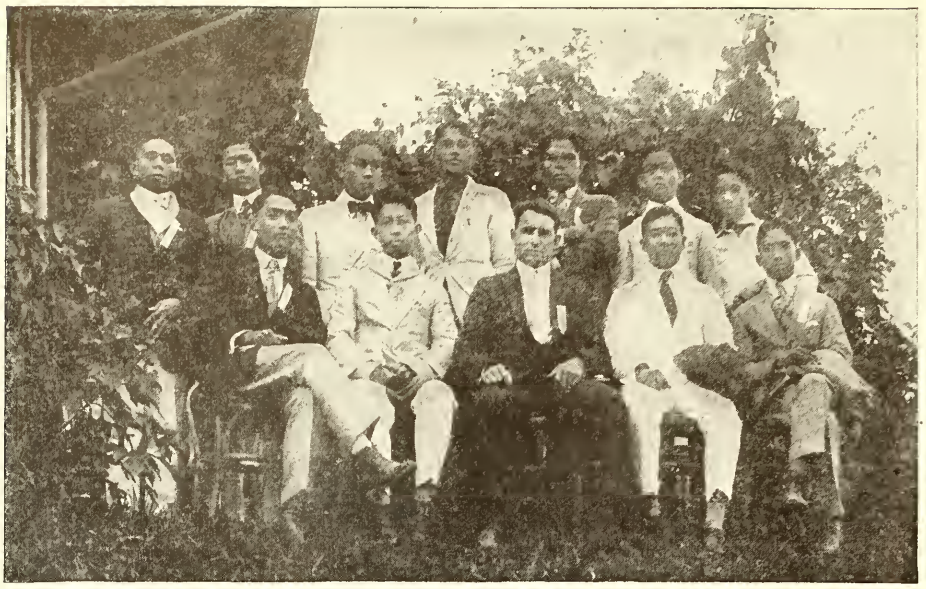
It will be a keen disappointment to me if a home is not established, but that is nothing compared to the fact that there actually is a tremendous need for it and our brotherhood ought and can meet that need.

CLEVELAND KLEIHAUER.

Handy Binder for World Call

It is scarcely possible to preserve loose copies of magazines, and still harder to find any particular back number, unless they are kept together in such a handy binder as we supply for $1.50.

We have several in stock and are prepared to fill orders promptly. Price covers postage.



Bible Study Group at Baguio, in the Recent Student Conference, Led by E. K. Higdon, of Manila

Annual Conference of Philippine Students

ONE hundred and fifty students and twenty leaders attended the Fourth Annual Student Conference of the Young Men's Christian Association, held at Baguio, December 26 to 31. These conferences are fast taking the place in the Filipino student life which similar gatherings hold in the minds of the American students. The first one was held in 1916 and was attended by 59 delegates and leaders; the second one drew 98 students to its sessions; there were 128 at the third. The interest in the Conferences is growing rapidly and, in spite of the fact that each one takes a solid week out of the Christmas vacation, there is every indication that the attendance will continue to increase until, within the next five years, there will be as many as 400 or 500 delegates.

A few years ago I heard Bishop McDowell say at a Lake Geneva Conference that he was glad to get back to the center of the universe. He had been on an extended visit to the foreign fields and wherever he had spoken, in India, China or Japan, there had been from one to a dozen people in the audience who had heard him at "The Lake." There are hundreds of us throughout the world who received our inspiration and made our decisions for foreign work at Lake Geneva. And already the Baguio Conferences are having a marked effect upon the life of the Philippines, and a good many young Filipinos look to the Conferences as the center of their religious experiences and determinations.

At this Conference the men were particularly anxious about two things: They wanted to know how to fight successfully against temptation and they were eager to decide their life work in line with God's desire for them. Not all of them faced these issues; some were afraid. But nearly every man who came to me for a talk had real problems to solve. There were very few wooden questions. One has a profound respect for these young fellows after he has talked through their difficulties with them and has tried to help them to right decisions.

One young man who is preparing for the ministry has not received a letter from his father for three years. The father cut him off when he decided to preach. Another student said that when he became a Protestant his father was exceedingly angry and made life uncomfortable for him. But after a time the parent became somewhat reconciled. He still said, however, with an implied threat, that he did not know what he would do if he ever saw his son preaching. The boy wanted to preach as soon as he returned from the Conference. After our talk, he said he was determined to obey God rather than men. One student wanted to know how to pray; another asked for help in fighting evil thoughts and desires; a third had married a girl who did not suit his father because she was poor. The wedding had been kept secret and the old man declared that the son must never live with the girl. What should he do?

But the most interesting talk I had was with a young Moro. The Moros are Mohammedans who live to the south of Luzon. There are only a few Christians among them; the one who was at the Conference was not a Christian. He is the son of a Representative in the Philippine Legislature and his father comes of a high-class family. Two years ago this young man came to Manila to study and he has been living in the Student Y. M. C. A. There at the morning chapel periods he heard for the first time the messages of Christian men. It was all new to him. No one had ever told him about Jesus. He wanted to learn. In the Bible study groups which the "Y" conducts each year, he gathered more of the story of Christ. He was a member of one of the discussion classes which met each morning at the Conference and before the sessions closed he had decided to become a Christian.

He was one of those who, at the last meeting, signed the "Resolve of a Christian," stating his purpose to read his Bible daily, to pray, to fight temptation uncompromisingly, to serve whenever and wherever God calls, to live in honesty of spirit and purity of life, to make the will of God his standard of judgment and sole basis of choice, and to actively affiliate with a church. He wanted to do all this, but there were some things which still caused him concern, so he came for a talk the last day of the Conference. He wanted to know just what he must do to become a member of the church and we opened the New Testament and read its teachings. He said he was satisfied. Then as we walked along together he said something which showed how deeply in earnest he was about the whole matter.

"I am afraid God will not accept me as gladly as he will the other fellows, because I belonged to another religion."

"But you always tried to live up to the teachings of that religion, didn't you?" I asked.

"I have always lived up to the teachings of Mohammed. I knew nothing better."

It was another case of Paul. I was glad to tell him that he had a much better record in the sight of God than a good many of the men who have known the teachings of Christianity for years and have not tried to do them, and that God holds no grudge against any one who has been doing all he knew how to do, regardless of the name of the religion under which he has lived.

On the first day of the new year we all left the land of the Igorotes and came down the beautiful Benguet trail to our various tasks in the valley. Many of the men had seen Jesus and some of them will never sink back into the "consciously wrong, inferior and unhappy" lives which they lived before they went up into that mountain.

William Woods College Notes

THE commencement program begins with the baccalaureate sermon by President Joseph A. Serena in First Christian Church, Fulton, Sunday, May 30. The laying of the cornerstone in the new William Stone Woods Memorial Academic building will occur that afternoon with Masonic exercises. Raphael H. Miller of Kansas City will deliver the commencement address on Wednesday evening, June 2, to the largest class that has ever graduated from this college.

Work on the William Stone Woods Academic Building is progressing so well that it promises to be ready for occupancy next fall. It is a three-story brick, fireproof building that will contain the very latest and most approved schoolroom furniture. It will cost approximately $140,000.

The recent visit of Mr. Alexander Paul was a great inspiration to the faculty and students, and, as a result, many are enquiring concerning opportunities for foreign service. His, together with Dr. Macklin's recent visit, has awakened great interest in China.

Mr. H. N. Jacobs 448 Livingston Avenue, Dayton Ohio, is now preaching for the Fidelity Church in Miami county. He sends a nice offering for American Missions and says:

"It has been several years since this church has made an offering for missions. A little over a year ago the writer found a little handful of discouraged Disciples at this place. I took up the work for one-half time. The building has been repaired and redecorated. All bills were paid as they became due. The minister's salary is paid up to date, with a small amount in the treasury. We are planning for a greater work the coming year."

Comparative Statement of Receipts for Seven Months Ending April 30, 1920

American Christian Missionary Society
(Including Bible School Department)

	1919	1920	Gain
Churches	$25,217.27	$32,586.18	$7,368.91
Bible Schools	39,579.39	60,463.87	20,884.48
Christian Endeavor Societies	187.75	423.14	235.39
Individual Offerings	604.50	941.50	337.00
Annuities	8,300.00	8,300.00	
Bequests	4,612.29	3,183.05	1,429.24*
Special Offerings	2,820.69	6,912.98	4,092.29
Interest	12,312.43	17,277.20	4,964.77
Men and Millions Movement	26,520.29	64,378.61	37,858.32
Sale of Year Book, Literature, and other books	887.01	1,431.61	544.60
Miscellaneous	11,694.89	16,638.68	4,943.79
	$132,736.51	$212,536.82	$79,800.31

Bible School Department for April

Number Schools Contributing	107	107	
Offerings from Sunday Schools	$2,311.07	$2,055.86	$255.21*
Offerings from Individuals		15.00	15.00
For Near East Relief	24.57	603.33	578.76
Miscellaneous Receipts	357.06	627.87	270.81
Total Receipts for Month	$2,692.70	$3,302.06	$609.36
Previous Receipts	45,366.71	69,996.22	24,629.51
	$48,059.41	$73,298.28	$25,238.87

Christian Woman's Board of Missions

Churches	$19,734.15	$35,631.94	$15,897.79
Missionary Societies, Circles, etc.	133,530.20	190,603.47	57,073.27
Children's Organizations	6,448.16	6,210.31	237.85*
Individual Gifts	28,996.25	50,200.98	21,204.73
Men and Millions Movement	30,420.11	27,719.22	2,700.89*
Bequests	6,098.90	13,049.73	6,950.83
Interest	14,738.82	17,628.27	2,889.45
Literature Sales and Subscriptions	18,247.68	7,422.28	10,825.40*
Mission Fields and Institutions	9,921.08	8,893.96	1,027.12*
Sale of Property	297.50	3,964.42	3,666.92
Miscellaneous	5,254.69	5,852.84	598.15
	$273,687.54	$367,177.42	$93,489.88

Foreign Christian Missionary Society

Number Contributing Churches	1,879	1,951	72
Number Cont. Sunday Schools	251	286	35
Number Cont. C. E. Societies	965	828	137*
Number Cont. Individuals	414	428	14
Churches (General Fund)	$83,634.50	$98,063.39	$14,428.89
Churches (Special Fund)	1,231.15	1,340.00	108.85
Sunday Schools	4,647.45	5,795.21	1,147.76
Christian Endeavor Societies	9,786.06	11,120.66	1,334.60
Individuals (General Fund)	15.839.40	17,349.33	1,509.93
Individuals (Special Fund)	5,652.92	16.284.50	10,631.58
Men and Millions Movement—			
General Fund	25.607.84	3,828.17	21,779.67*
Special Fund	4,599.12	500.00	4.099.12*
Bequests (General Fund)	3,634.46	8,494.65	4,860.19
Bequests (Special Fund)	5,000.00	1,445.36	3,554.64*
Miscellaneous	9,857.52	2,208.72	7,648.80*
Annuities	18,499.54	36,344.00	17,844.46
	$187,989.96	$202,773.99	$14,784.03
Loss in General Fund Receipts			$6,643.31
Gain in Special Fund Receipts			3,582.88
Gain in Annuity Fund Receipts			17,844.46

Board of Education

Churches	$2,745.43	$9,640.04	$6,894.61
Colleges	1,666.66	1,538.12	128.54*
Miscellaneous	557.68	807.90	250.22
Interest	3.18	3.18	
	$4,972.95	$11,989.24	$7,016.29

National Benevolent Association
(Six Months Only)

	1919	1920	Gain
Churches	$23,210.84	$26,707.28	$3,496.44
Schools	14,900.82	19,135.96	4,235.14
Societies	1,126.07	2,345.78	1,219.71
Individuals	25,058.27	64,454.30	39,396.03
Lodges and Welfare	1,149.14	1,868.04	718.90
Patients, Board, Admissions	12,910.06	13,789.48	879.42
Annuities	16,880.00	22,892.57	6,012.57
Trust Funds	780.00	6,131.86	5,351.86
Endowments	100,500.00		100,500.00*
Bequests	16,545.99	3,505.00	13,040.99*
Interest Earned	5,562.74	13,634.43	8,071.69
Men and Millions Movement	20,100.17	3,393.74	16,706.43*
Miscellaneous	3,615.35	3,217.68	397.67*
	$242,339.45	$181,076.12	$61,263.33*

Board of Church Extension

Churches	$12,402.28	$16,825.70	$4,423.42
Sunday Schools	172.54	330.39	157.85
Individuals	165.03	934.37	769.34
Annuities	10,470.00	27,550.00	17,080.00
Bequests	19,954.09	956.00	18,998.09*
Men and Millions Movement	13,934.34	3,692.82	10,241.52*
	$57,098.28	$50,289.28	$6,809.00*

Board of Ministerial Relief

Churches	$17,099.77	$25,275.51	$8,175.74
Bible Schools	3,039.32	14,179.03	11,139.71
Individuals and Men and Millions Movement	26,751.24	4,003.83	22,747.41*
Bequests	7,484.85	4,118.97	3,365.88*
Annuities	550.00	5,300.00	4,750.00
Interest and Rent	3,583.11	3,615.37	32.26
Miscellaneous	545.02	4,159.06	3,614.04
	$59,053.31	$60,651.77	$1,598.46
Pension Fund October 1, 1919			$52,513.05
Dues Paid in by Ministers			17.272.85
Balance in Pension Fund May 1, 1920			69,785.90

Board of Temperance and Social Welfare

Churches	$1,451.45	$1,955.78	$504.33
Sunday Schools	1.00	44.78	43.78
Individuals and Men and Millions Movement	1,838.09	4,499.33	2,661.24
Miscellaneous	278.74	1,335.97	1,057.23
	$3,569.28	$7,835.86	$4,266.58

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$1,870.82	$2,849.93	$979.11
Individuals	1,442.70	428.10	1,014.60*
Literature	68.70	22.60	46.10*
Miscellaneous	31.25		31.25*
Interest	15.60	10.03	5.57*
	$3.429.07	$3.310.66	$118.41*

Grand Totals for All Boards

Churches	$188.597.66	$250,875.75	$62.278.09
Sunday Schools	62.340.52	99.949.24	37,608.72
Christian Endeavor Societies	9.973.81	11,543.80	1,569.99
Individuals and Men and Millions Movement	328.030.27	262.608.80	65,421.47*
Bequests	63.330.58	34.752.76	28.577.82*
Annuities	54.699.54	100,386.57	45,687.03
Interest and Rent	36.215.88	88.384.36	52.168.48
Missionary Societies and Circles	133,530.20	190,603.47	57.073.27
Children's Organizations	6.448.16	6,210.31	237.85*
Mission Fields and Institutions	9.921.08	8,893.96	1,027.12*
Subscriptions and Literature	19,203.39	8,876.49	10.326.90*
Miscellaneous	52,585.26	70,771.53	18,186.27
	$964,876.35	$1.133,857.04	$168,980.69

* Loss.

A Two-Edged Suggestion

Visalia, Calif., May 2, 1920.

DEAR Mr. Warren:

I am more and more deeply impressed with the superior quality of our new missionary magazine, WORLD CALL. I read it with the greatest interest and find it full of the living truth that I have longed for, and the news of the work that is the joy of my life.

I do comparatively little for missions, but WORLD CALL gives me inspiration for the little I do, and I am using its information weekly in talks to our Bible school. I am a sort of four-minute woman for missions, and certainly WORLD CALL is my great source of information.

I have wished that I might have good pictures of our missionaries to put on the posters I make to give emphasis to my talks, and I wonder if other workers would not appreciate the same contribution, if WORLD CALL could make such an offering to the work. Once you gave us pictures of Washington, Lincoln and President Wilson, and for myself I should like to see as good pictures of our heroes and heroines of the cross, on the inner side of the cover, and then they would be large enough to make creditable posters, and give our young people a knowledge of our workers and their work.

If these could be made without greater expense than the illustrations you do use, would there be any objection to using the space in this way?

I hope my suggestion is not impertinent.

Katherine M. Peirce.

We print the above letter in full both to acknowledge our gratitude for the suggestion and to lead other teachers to make full use of the material appearing in WORLD CALL from month to month.

Our chief difficulty will be to choose each month a subject for the picture from the hundreds that deserve such presentation. We hope, however, to make such selections as will be unquestionable.—[Editors of WORLD CALL.]

The Call of China

ONE of the finest things that ever came from the pen and heart of President Charles T. Paul is the beautifully illustrated paper book of 105 pages that bears the above title. It will be remembered that, while the author is conversant with and passionately interested in all mission lands, China was the field of his foreign service and that but for a miracle he would have paid for his devotion with his life. Indeed, it could more truly be said that his life was given to China and that he was called back from the gates of death that he might train scores and hundreds of others for the supreme service of all lands and especially of the most populous and promising.

The book gives in compact and graphic form the present situation in the awaking land where a fourth of the world's people live. The reader cannot resist the infection of Dr. Paul's intense interest in China.

Then it describes in a personal and concrete way the fields and missions of the Disciples of Christ and tabulates each station's need of workers.

The book is published by the College of Missions, Indianapolis, for the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. The price is 60 cents.

A Personal Message from Dr. Shelton

En Route, May 4, 1920.

Dear Brother Warren:

Your wire asking for photographs was received and I had it attended to in Seattle yesterday. It will probably be along in a day or two.

My chief feeling these days is one of gratitude for my preservation. It was in answer to prayer, for no human agency could effect my release.

Will you please express our gratitude to all those friends, both known and unknown, who remembered us to God in our time of trouble.

I cannot yet see God's purpose. I should now be leaving Batang for the interior. Instead I am 12,000 miles from my starting point. But probably Dr. Osgood's rebuke that "perhaps the Lord could run things better than I could" was well deserved. It is a keen disappointment that I should have to return home just now, but I trust He will overrule all things to His own glory and I want, above all things, to be a willing instrument in His hands.

I owe more than I can ever repay to many, many friends who worked for my release both here and on the field, but especially to Father Bailly, who, after my capture, escorted Mrs. Shelton and the children to Yunnanfu, and who, though old, traveled hundreds of miles and worked day and night for nearly a month in my behalf.

For all the kindnesses shown to my family and myself by all these friends, I thank them and thank God.

A. L. Shelton.

Back from the Jaws of Death

Dr. A. L. Shelton and Family, Photographed for World Call Upon their Arrival at Seattle

United Christian Missionary Society

THE Executive Committee of the United Christian Missionary Society met in the Planters' Hotel, St. Louis, on April 28, and was called to order at 9:30 a. m. by President Burnham.

The roll call showed the following members present: Mesdames Carney, Craig, Ferris, Fillmore, Harrison, Latshaw, Scott, Weaver, and Messrs. Chilton, Clarkson, Cooper, Cowherd, Jones and Logan.

The morning was devoted largely to consideration of principles and plans of organization.

A delightful feature of the day was the luncheon given by the ministers and their wives of St. Louis to welcome the members of the Executive Committee and Officers' Council to the city soon to be the headquarters of the United Christian Missionary Society. A large number of noted citizens of St. Louis were also present and gave messages of welcome and good fellowship.

The following recommendations of the Officers' Council were adopted:

a. *Foreign Work.*

1. That Mr. and Mrs. Byerlie be appointed to Africa, the former to have charge of the printing department of the Mission.

2. That Mr. and Mrs. Burch of Wuhu, China, be appointed missionaries of the United Christian Missionary Society.

3. That we approve the action of the Trustees of the College of Missions in calling Mr. Alexander Paul as one of the faculty for next year, while on extended furlough.

4. That we approve action of the Foreign Work Subcommittee in continuing the services of Mr. D. O. Cunningham of India as Candidate Secretary.

5. That an urgent invitation be extended to the Executive and Officers' Council to attend the Annual Missionary Conference at the College of Missions, June 9-13.

b. *Home Work.*

1. That the American Christian Missionary Society and the Christian Woman's Board of Missions cooperate in the plan of the Home Missions Council to do migrant work this this summer, further arrangements to be made in conference of the two named boards.

2. That approval be given to the plan of holding Institutes for the training of rural pastors to be selected; these Institutes to be held at the State Agricultural School centers where possible, our special responsibility being the states of Kentucky and Missouri; expenses of preachers to be met and a budget of $3,000 allowed to be shared by the American Christian Missionary Society, the Christian Woman's Board of Missions and State organizations, the division of expense to be worked out in conference of the interested organizations.

3. That in the reorganization of the International Sunday School Association Executive Committee, the four representatives allowed our brotherhood according to membership be chosen to serve until their successors are appointed by the International Convention as follows:

Walter E. Frazee, Rushville, Indiana; H. B. Holloway, Chicago, Illinois; C. R. Stauffer, Cincinnati, Ohio; Robert M. Hopkins, Cincinnati, Ohio.

4. That beginning May 1, 1920, the Kentucky Christian Bible School Association be united with the Department of Religious Education of the United Society so far as all financial matters are concerned, being supported on a budget basis, the amount of the budget for the Kentucky work to be decided from year to year. That for the first year the budget be $13,200, all direct receipts to be sent by Kentucky to the United Christian Missionary Society and credited to that state.

c. *Promotional and Regional.*

1. That a budget not to exceed $1.700 be allowed Mr. C. L. Dean, who began his work as Superintendent of Missions of the Rocky Mountain District, April 15, and the Christian Woman's Board of Missions regional secretary and Superintendent of Bible School work for office, rent, furniture and equipment and stenographer's salary, local arrangements to be made by these three officers.

2. That a budget not to exceed $1.700 be allowed for the first year to include rent, office furniture, equipment and stenographer's salary for a Regional office at Atlanta, Georgia, and that the three officers of this region make necessary local arrangements.

3. That the National Negro Convention be asked to make recommendations with regard to establishing a central office for the Negro work.

4. That a special campaign for increasing the circulation of WORLD CALL be conducted from May 1 to June 30.

That F. E. Smith be asked to conduct this campaign, and work in connection with the circulation department of WORLD CALL.

Mrs. Mary E. Lucas

That a national aim of 100,000 subscribers be adopted, and that a special effort be made to enlist the interest of small churches in the eampaign.

d. *Missionary Education.*

1. That a series of four textbooks be written and published within the next twelve months, presenting the fields and forces in which our churches are at work, giving the results of the recent surveys and outlining the service to be rendered for the future—this plan being in harmony with the program of the Missionary Education Department of the Interchurch World Movement.

2. That these books be prepared upon the following basis:

(a) A book presenting the American Task for adult study.

(b) A book presenting the Foreign Task for adult study.

(c) A book presenting an adaptation of both Home and Foreign tasks for Young People.

(d) A book of stories from home and foreign fields adapted for Juniors with plans for study and activity.

e. *Treasury Department.*

1. That as soon as possible the three members of this department visit each of the cooperating boards and study the present status and methods of the six existing treasuries.

2. That they also visit and study the treasury departments of some of the leading boards with headquarters in New York.

3. That the Treasury Department be allowed to frame up its working plans—securing necessary assistanee and arranging salaries, i. e., a head bookkeeper and assistants.

4. That if a building is secured, the present treasury departments be transferred bodily to this headquarters building about August 1, each board to complete its work of this missionary year in the new loeation and be ready to actually function as the United Christian Missionary Society Treasury October 1.

f. *Headquarters.*

Mr. Burnham announced that a letter had been sent to each member of the Board of Managers regarding the action of the Executive Committee on seleetion of the headquarters eity, asking his vote on the ratifieation of the action.

Of a possible 116 votes, 99 had been received, 94 affirming the action of the committee, 2 registering objeetion and 3 sending no vote.

It was voted that the eommittee on loeation be asked to confer with the Board of Edueation, the Temperance Board and Christian Unity Commission with regard to loeal headquarters in St. Louis.

It was voted further that the eommittee on location be enlarged to five, and given power to act, with the understanding that this committee will invite a member of the Board of Education to confer with it regarding the location. Teh members of the committee are Mr. Burnham, Mrs. Atwater, Mr. Plopper, Mr. Warren and Mrs. Scott.

On account of the matters of importance now pending regarding the removal of headquarters to St. Louis, it was thought it would be necessary to hold the May Meeting in that city, and the 28th was fixed as its date. ELLIE K. PAYNE, *Recorder.*

A Blessed Memory and Fellowship

ON one of the quiet streets of Irvington, Indianapolis, Indiana, waits and reads and prays one whom Diseiples of Christ everywhere count it a privilege to honor, Mrs. Mary E. Lucas, widow since 1907 of D. R. Lucas, one of the outstanding national figures of his generation.

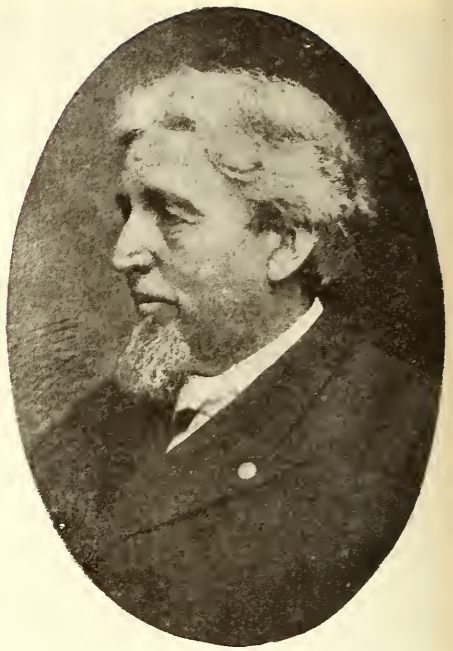
With Chancellor George T. Carpenter and Governor F. M. Drake, Mr. Lucas devoted two years of his life to organizing and building Drake University, resigning in 1881 the pastorate of the Central Church, Des Moines, which he had held for five years, that he might do this monumental work.

From 1888, when he began a ministry of seven fruitful years with the Central Church, Indianapolis, Mr. and Mrs. Lucas made their home in Indianapolis, erecting a building for the Central Church and rendering many other distinguished services of both a patriotic and a religious sort. Among his gospel songs that have been widely used are, "We Wait the Coming of the Lord," and "There Is No Love Like the Love of Jesus."

Always eagerly interested in everything pertaining to the Church, it was natural that Mrs. Lucas went up to the National Convention at Des Moines in 1916 with especial enthusiasm. But the session was searcely started before she was stricken with paralysis, which has made her bedfast ever since.

With devotion that is beyond praise, her children have ministered to her as tenderly and faithfully as she cared for them in their infancy. Every book and periodical of the Disciples of Christ she reads with the closest attention and keenest interest. Is she not a mother of the church, as well as of the son who employs her nurse, the daughter, Mrs. Maude Rumpler, with whom she lives, and her namesake daughter, Mrs. Mary Aid, whose sudden death last winter broke the mother's heart again?

To show with more than words the brotherhood's real affection for those who give their lives to Christian service, and to justify its motto, "We will not forget," the Board of Ministerial Relief now claims as a sacred privilege a share in ministering to Mother Lucas during her further waiting time. Her husband was not only a faithful minister all his years, but one of the organizers of this board, and even in her widowhood Mrs. Lucas gave liberally toward the eare of those who were situated less happily than she. With equal dignity and graee she now aeeepts the fellowship which she never asked.



D. R. Lucas

An Island of History

BY way of getting acquainted with our neighbors, Americans in general will do well to read "Through Santo Domingo and Haiti, a Cruise with the Marines," by Samuel Guy Inman. It is a paper-bound volume of 96 pages packed full of interesting and important information that will be news to most readers. The Committee on Cooperation in Latin America, 25 Madison Avenue, New York City, is the publisher. The priee is 50 eents. Most people know that Santo Domingo and Haiti are the two parts of our island and that Haiti is a "black republie," but few are aware that in the former Columbus lived and ruled, was imprisoned and buried, or that the United States is now aeting as receiver for both of these turbulent republies.

Sunday School Dividends in Egypt

CANDY gifts produce half-dollar returns in Egypt, writes Stephen Trowbridge, who represents the World's Sunday School Assoeiation at Cairo. This story follows: "In many schools a special effort is being made to reaeh the ehildren of the streets. A pastor in a rural parish tells how he used to fill his pocket with pieees of sugar. He gave to every street ehild a piece of sugar if he would follow him to Sunday school. Most of these gamins were Moslems. At first the eongregation was not pleased to find the ehureh full of these dirty, mischievous children. At the end of the year, however, some of these very urehins eame to the pastor with half-dollar pieces. 'We have been working in the eotton fields,' they said, 'and these are our tithes'." Most important of all they had the boys, too.

Henry S. Earl

HENRY S. EARL was born in Northampton, England, November 10, 1831, and graduated from Bethany College in June, 1859. After seven years spent in the ministry in America he accepted a call to Australia, where he preached to large and appreciative audiences. The Melbourne papers advised the clergy of that city to hear Mr. Earl and learn how to preach with power. From Melbourne Mr. Earl went to Adelaide, where he built up a flourishing church. After completing his work in Adelaide he spent some time in New Zealand, where he preached with marked success. Later he returned to America, the land of his adoption, and after a brief stay, resolved to go to England, the land of his birth, as an evangelist. In 1875 he went to England under the auspices of the Foreign Christian Missionary Society. Mr. Earl was financially independent, and he was going to England whether the Society afforded him any assistance or not. He was the first man sent out by the Foreign Society. He was appointed and ordained the night the Society was organized.

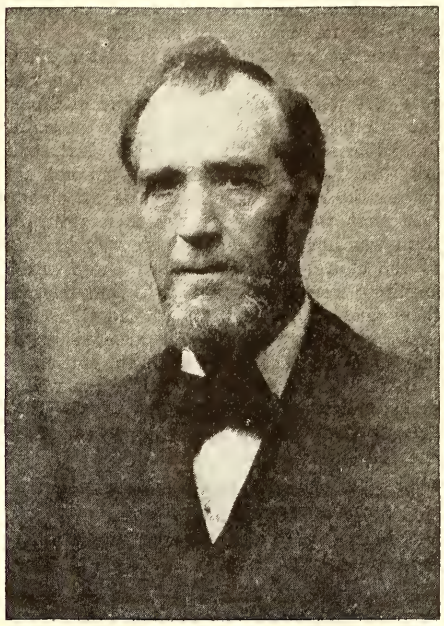
On his arrival in England Mr. Earl visited several places seeking for an auspicious opening. He began his ministry in Southampton. The Philharmonic Hall, in which he preached, was always filled to overflowing. Within two years he erected and dedicated a large and suitable house of worship. From Southampton he went to Cheltenham and engaged, at his own expense, the largest hall in the city; his preaching packed it to the doors. From Cheltenham he went to Liverpool and took charge of the church on Upper Parliament Street. He preached with much success in Liverpool for several years.

Mr. Earl spent seventeen years in evangelistic work in England. Then he resigned and came home. After serving the Woodland Street Church in Nashville, Tennessee, for two years, he retired from the active ministry. Since that time he made his home in Indianapolis, spending the winters there and the summers in Macatawa, Michigan. The last few winters were spent in Florida.

While he was evangelizing in Adelaide, Mr. Earl met and was married to Miss Anna J. Magarey. To them seven children were born, three in Australia, one in America, and three in England. All are living save the youngest, who died in 1899. In 1904 Mr. Earl was married to Mrs. Abigail Heath, of Toledo, Ohio, who survives him.

Henry S. Earl was a man of faith. In making plans to do anything or to go anywhere he was always careful to add, "the Lord willing." He loved the Lord and wore out his life in His service. He was a great believer in morning and evening prayers in his family. He practiced and preached this duty as the best way to teach the children reverence and devotion.

While he was preaching in Southampton the church gave him a leave of absence to visit Palestine with J. W. McGarvey and others. On this trip, under the blessing of God, he was able to save Professor McGarvey from drowning while he was bathing in the Mediterranean. His daring brought him very near to death more than once. One of his children says that his father was always willing to help. If staying with any of his children he would spade in the garden if he knew that by so doing he would help things along. He was very enthusiastic in everything he undertook to do either at home or elsewhere, and often overtaxed his strength. He never seemed to feel that he was growing old and would work until he was utterly exhausted. The last winter he spent in Florida he conducted service every Lord's day. At the Cincinnati Convention he spoke in one of the churches for half an hour with a clear, strong voice.



Henry S. Earl

In December last, while visiting a son in Richmond, Virginia, on his way to Florida, he was taken very sick. He was removed to the Memorial Hospital, where he passed to his reward December 16, 1919. Four days later he was buried in Crown Hill Cemetery, Indianapolis.

Mr. Earl had the satisfaction of knowing that he was used of God in leading thousands to confess with their lips the faith of their hearts in Jesus the Christ, as their Savior and Lord.

World Movement of Disciples of Christ

IN some entire states and in many local churches the canvass for pledges has not been started and most congregations are withholding their reports until their quotas are reached.

There is cause for profound gratitude in the report from Secretary J. H. Mohorter that $7,000,000 of the $12,000,000 aim for the year ending April 30, 1921, is now (May 10) in sight, and that state leaders are confident of reaching the total.

The Chesapeake Area, for instance, comprising Virginia, Maryland, Delaware and the District of Columbia, is seeking five-year pledges toward a budget of two million dollars. When their aim was mentioned in a meeting of the Executive Committee of the United Christian Missionary Society members who had known that section a few years ago said, "That is impossible! They will do well to raise $25,000." Now there is every assurance that pledges will be secured this year to the amount of between a million and a million and a half and that the two millions will be secured within the five-year period.

Of course such achievements are registered only by giving on a scale which most people would have considered impossible a few years ago. A new era of giving among Disciples of Christ began when R. A. Long pledged a million dollars to the Men and Millions Movement and others followed with amounts varying from five hundred to a hundred thousand, until the total reached five millions from two thousand persons, and then ran up to seven millions in the Emergency Drive.

It is only by heroic giving that the aims are being reached, for most of the members of our churches have not yet learned to give either systematically or proportionately.

A few instances that have been learned of incidentally will illustrate this fact.

The Vermont Avenue Church, Washington, D. C., has given $50,000 for the five years, the Ninth Street Church a similar amount.

Linwood Boulevard, Kansas City, has over $40,000 pledged and expects to make its goal of $50,000.

Euclid Avenue, Cleveland, is well enough advanced to be sure of its $40,000.

First, Topeka, Kansas, secured $6,600 the first day.

North Canton, Ohio, raised $3,800.

Wooster Avenue, Akron, Ohio, has an uncompleted building, which was started when prices were about half what they are now. It has postponed a building fund canvass that was scheduled for this spring and is raising $2,000 extra for missions, benevolence, and education.

Ridgewood Heights, Brooklyn, combined its apportionment of $780 with local necessities and raised $3,000.

Williamsville and East Aurora, New York, small churches that usually give about $100, have pledged $1,650 and $1,300 respectively, and are not through.

Englewood, Buffalo, with only 100 members, who were already giving an average of $75 a year, pledged $1,500. There are 55 tithes in this mission church.

The Phillips Tri-State Movement (Oklahoma, Arkansas and Southern Kansas) has reported $327,000 pledged.

All that is needed is that the same earnestness continue and there will be universal thanksgiving over the results.

These All Died in the Faith

Silas Beard Negley, February 18, 1920; aged 75 years. Elder in Central Church, Indianapolis, Indiana.

Mrs. F. D. Aid, February 14, 1920; Chino, California. Aged 37 years.

James Richard Bryan, February 19, 1920; Vicksburg, Mississippi. Bible school superintendent and elder in the Vicksburg Church.

Mrs. Carrie I. (Van Fassen) Weedon, April 28, 1920. Wife of W. W. Weedon, minister, Friendsville, Illinois.

Mrs. Elenora Turner, February 24, 1920; Pasadena, California.

Mrs. Mary J. Lewis, March 25, 1920; Pasadena, California.

Mrs. D. W. Scott, March 19, 1920; Somerset, Kentucky.

Mrs. Orah Adcock, March 30, 1920; Santa Monica, California.

E. R. Williams, Associate Colored Bible School Worker

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man."

WAS it more difficult in the days of long ago, than at the present time to find a man, one willing to consecrate himself to a given task, one whose heart beats in unison with the great heart of the Man of Gallilee? When the call is made, "Whom shall I send, and who will go for us?" the answer does not always come, "Here am I, send me."

For some time we have looked forward to the coming of an associate worker into the field, to help hold the gain already made and to extend our borders in the Bible School world. The America Christian Missionary Society kept up the search until finally they came in touch with E. R. Williams, of Mathews, Alabama. After much corresponding between him and the general Bible School Secretary, Mr. Hopkins, we at last met, March 27, in an upper room in the city of Montgomery, Alabama. In this conference Mr. Willioms agreed to accept the work, coming to the field April 15.

We hail with delight the coming of this good man into the work. He comes well recommended both by his home church in which he has been a member from a boy, and by the state which he has served creditably as secretary of the missionary board. The writer has known him as a Bible school district worker for nearly four years. His home school is one among the few rural Sunday schools that run the year round.

Mr. Williams was educated in the state of Alabama, the State Normal being the last school he attended. He taught several years in the country schools. At the time we began communication regarding the Bible school work, he was asked to accept the principalship of a consolidated school in Montgomery county.

It was my privilege to be present and to take some little part in the service setting him apart to the work whereunto he has been called. It was at this service that the minister who has served as this man's pastor for more than a dozen years, said that the board made a selection of the best material of that congregation, he had known Williams from childhood, he knew nothing to his discredit as a Christian gentleman for he had always given himself to the task of elevating those about him, especially those who were less fortunate than himself.

When we consider that out of the 10,000 Bible Schools that disbanded in the past year, 230 were among the Disciples of Christ, and we have 41,470 fewer pupils attending the Bible schools this year than last, is it not time for reinforcement? I am not able to tell the reason why, but it is an obvious fact that too many of the men returning from war have not found their way back into the church school. And if there can be anything worse than that, it is that many of them speak disparagingly of the Church of God. It is time the Church awakens to the task of saving the children of the nation.

E. R. Williams and the writer are willing to cross-lift under the burden of the Bible Schools that we are called to serve. Some one has said:

"The man who wins is an average man,
Not built on any peculiar plan;
Not blessed with any peculiar luck;
Just steady and earnest and full of pluck.

For the man who wins is the man who works,
Who neither labor nor trouble shirks;
Who uses his hands, his head and his eyes
The man who wins is the man who tries."

I feel that the man of our discussion is a man who can and will come up to the sentiment expressed in these lines. We commend him to the task, asking the blessing of the Heavenly Father upon him.

P. H. Moss,
Field Secretary of Colored Bible Schools.

Serving Under Handicaps

THE following paragraph from Mrs. Brown's April report for the Christian Orphans' Home, tells a wonderfully beautiful story:

"In Huntsville, Missouri, lives Aunt Vicci Rutherford, as she is tenderly called by all of the town. She has long been interested in the home and is delighted to solicit eggs at Easter time for the children. While she has been an invalid for years, and, of course, each year finds her just a little more feeble, she insists upon calling every person she knows over the telephone and asking them to divide their eggs with the children. This year she had a collection of seven cases, 210 dozen eggs."

What an abounding love must prompt a service like that. And how full must be Aunt Vicci Rutherford's joy! The weight of years and the weight of disease together cannot quench her spirit of service. And, as long as there is strength in her arm to hold the receiver to her ear, as long as there is strength in her voice to speak, she will solicit eggs at Easter time for the Christian Orphans' Home. So she will forget herself in her thoughts of others. And when she goes to that fairer clime where years are no longer counted and disease is forgotten, I think I can hear her Lord say, "Come, Aunt Vicci, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and you fed me."

Annuities for Orphans and Aged People

THE first six months of this fiscal year the National Benevolent Association received $29,997.50 Annuity Money, as against $37,302.50 Annuity for the entire year previous. This is a fine showing and gives evidence of an increasing interest in this practical method of perpetuating one's service after death. One sister gave $4,500 in December and sent us another $2,000 in March. There was another gift of $4,000. There were several of $2,000, $1,000 and $500. Also several smaller amounts.

The Association will take any amount from $100 up and pay 6 per cent to annuitants fifty years of age and over, and 5 per cent to those between forty and fifty, as long as they live, allowing another beneficiary to be named as second annuitant, who will receive the annuity for life after the first annuitant's death. And then the money goes on in perpetuity serving the Kingdom of God.

The sister who invested the $6,500 in two annuity bonds found great joy in the thought that after her death and that of her sister, her $6,500 would provide for three orphans or aged people through the decades and centuries to follow. Selfish relatives cannot go into court and quarrel over her money as they could over a will. She has no tax to pay. Her investment earns interest for her every day, which is paid to her promptly every six months. But best of all, she is relieved of all worry of collecting interest and reloaning, and of concern for the future use of her money.

The annuity plan is ideal for those who must have the earnings on their money as long as they live, but want to be sure it will go on after their death in perpetual service of the helpless.

Shall We Wait Longer?

IN writing from another point in New Mexico, W. F. Wills has told us, in February WORLD CALL, of a very sad instance of a member of the Christian Church who is a victim of tuberculosis, having very limited means and with no place to go for proper sanitarium care. This is just one case. Living as we do in Albuquerque, I could multiply it by hundreds with both limited and abundant means, both within and without our membership, and this situation has so impressed me that I want to submit to everyone who is interested, this slogan—"Our Own for Our Own." This means that there is now under way a movement to establish in Albuquerque a sanitarium for the tuberculous church members first, and for others as space and room may be available. This matter was thoroughly discussed in this city last summer, when a number of authentic delegates met in a conference with J. H. Mohorter.

A church membership of our magnitude should have at least one sanitarium that would do us credit, and furnish a home and haven of refuge for the vast number of its members who are now in sanitariums owned, controlled and operated by other organizations—Protestant and Catholic.

I believe Mr. Mohorter will be pleased to hear from anyone interested in that matter, and I will take pleasure in answering any letters that may be addressed to me.

Dr. C. C. MEACHAM.

Notes and News

The brewers are trying to take its cities away from America. They think that Germany can still win the war.

The Supreme Court of California has dismissed a petition for a referendum on the prohibition amendment. Six of the fourteen referendum states have taken similar action.

Arrests for drunkenness in Buffalo, New York, in January, 1919, numbered 2,761, and in January, 1920, 1,012. The number of commitments to the Erie County Penitentiary declined from 554 to 176.

The *St. Louis Times* of March 5 says that for the first time in the history of East St. Louis, Illinois, there were no prisoners in the city jail at 8 o'clock on that day. No arrests had been made for twelve hours. East St. Louis was the scene of the great race riot.

During the month Port Orchard, Washington, received a loan of $2,000 from the Lizzie P. Chapman Fund; Greybull, Wyoming, $4,500 from the Thos. E. Bondurant Fund; $12,000 was loaned to help the Belmont Avenue, Kansas City, Missionary Church complete their building.

Minor J. Ross reports thus of the work in Pensacola, Florida: "Prayer meetings have increased, average thirty. Our meeting was a great sueeess. Ten baptisms, two by statement and more to come. Are beginning a Sunday school eampaign to last until the first of June, to close with Children's day exercises."

The church at Mobile, Alabama, is making a drive to pay off the entire balanee of its indebtedness under the leadership of M. B. Harmon. This is a debt of many years' standing due the Board of Church Extension and the idea is to pay it off and enlarge and improve the present building. The present indebtedness of $3,000 is sure to be wiped out this year.

"They" say there is a reaction. Very probable. Everywhere prohibition has been tried it has reacted—in a way. For instance, in Arizona, they adopted prohibition by 3,114 votes, and two years later the reaction was so strong that prohibition got a majority of only 12,000. In Colorado, after adopting prohibition by 11,572, they tried it two years and "reacted" to such an extent that prohibition could only get a majority of 85,792.

J. H. Monk, reporting the work in Alameda, California, says: "Our offerings have risen from about $25 weekly September 1st to $30 and better each week at present. Last Sunday our church offering was $48 besides the $56.20 for benevolences. Our attendance has risen from 50 to 130 at evening services. Our choir has increased from zero to 12, about all we can accommodate in our choir seats. Our Sunday school attendance has come up from 140 to 195."

F. A. Poffenberger, Waynesboro, Pennsylvania, writes: "Closed two weeks' home force meeting March 7 with eleven additions to church membership. Closed a contest in the Christian Endeavor during month, in which the attendance ran as high as eighty. Raised $25 for missions and $17 for the building debt in the contest. Have purchased new hymn books for the church."

Baron Shibusawa, among the most eminent of Japanese business men and a non-Christian, is advocating the Golden Rule as the best standard for international relations.

The following Annuities were received in April by the Board of Church Extension: $200 from a friend in Oelwein, Iowa. $700 from a friend in Des Moines; $1,000 from a friend in Minnesota; $100 from a friend in Ohio; $250 from a preacher friend in Kansas, and $1,000 from George L. Snively.

D. S. MaeDonald, recently located in Sumter, South Carolina, reports: "We find improvement in attendance at midweek service, inerease in number who will take part in public prayer. Special evangelistic services were held recently. Interest was good and grew. Three confessions of faith and contacts made with new families."

Note the eneouraging report from Galveston, Texas, by the minister, D. B. Titus: "We did not hold pre-Easter meeting, as we held our meeting in November with 26 additions. We had 8 decisions for Christ from the Sunday school on Easter Sunday. Sunday evening our Sunday school gave National Benevolent Association program with collection of $54."

From Lethbridge, Alberta, the following message is sent us by the minister, Oliver L. Curtis: "The church here gave me some time off in order to hold a short meeting at Ardley, which resulted in thirteen confessions. On the way I passed through Edmonton and there took the confession of a young man in the morning and baptized him in the afternoon at 4 o'clock and united him in marriage at 8 o'clock in the evening. Thus the day he became a part of the bride of Christ, he took a bride for himself. The church at Lethbridge placed an order for new pews, costing $1,100. So you see we are not asleep and are looking forward to a building of our own and at the same time will have the use of the seats. Our old chairs were getting pretty hard."

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REV. HENRY G. BOWDEN, Secretary of the Men and Millions Movement, says—*'Hymns for Today' Meet the Need of the Hour.*

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"Cordially and sincerely, HENRY G. BOWDEN."

Cincinnati, Ohio, May 5, 1920.

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For catalog and picture book write

Joseph A. Serena, President, Fulton, Mo.

H. T. Brown, Janesville, Wisconsin, writes: "Our Sunday school has made a big gain over last month. There were six confessions from the Sunday school last Sunday. One pledged himself to the ministry and one pledged herself to the foreign mission field."

At the April meeting of the Board of Church Extension the colored church at Birmingham, Alabama, was granted a loan of $1,500 to assist them in securing a splendid piece of property on Avenue D. Cullman, Alabama, was granted a loan of $8,000 at 6 per cent. Sterling, Colorado, $8,000 at 4 per cent; Meridian, Oklahoma, Colored Church, $400 at 4 per cent; South Side Church, Oklahoma City, $1,000 at 4 per cent; Garden City, Kansas, $15,000 at 6 per cent to help erect the only church of the Disciples of Christ in that county; Sand Springs, Oklahoma, $2,000 at 4 per cent; Duluth, Minnesota, $25,000 at 4 per cent; Clarendon, Texas, $5,000 at 6 per cent; Trafalgar, Indiana, $8,000 at 6 per cent; Lincoln Park Church, Tacoma, Washington, $10,000 at 4 per cent to put the first unit of their completed building over the basement.

Vicksburg, Mississippi, where H. S. Allegood has been for nine months, is already planning an addition to the church. The last report from this point reads thus: "We are planning an addition to the church to accommodate our growing Sunday school. The cooperation of the American Christian Missionary Society and the State Boards has made this work possible. While we do not look for such a large increase in membership among adults, we are reaching many families hitherto unchurched through the children. We have enlisted whole families in this way. This church is the only one in this northeastern district of the city which is making any systematic effort to enlist the children, who, to a large extent, are those of working people, in the church and Sunday school. This work is the result of the vision and efforts of our departed leader, J. R. Bryan. The community is planning to join us in enlarging our building, to be named the Bryan Memorial Christian Church, as a tribute to him."

Alma, Michigan, is having a very fine opportunity and is anxious to erect a new building. They are asking the Board of Church Extension for a loan of $15,000 to help them in acquiring a new property to cost $36,000, which will be strictly modern in its equipment. Alma has a population of 9,000 and the last census gives it the largest percentage of increase of any city in the United States so far as the census is completed. They have an increase of 197 per cent. In fact, the city is growing so rapidly that the present census will be obsolete in a few months. The Republic Motor Truck Company, the largest automobile truck manufacturing plant in the world, is located in Alma. In the past year important industries have located here. On account of the new people who are coming more than 150 homes are to be erected this spring. The Christian Church building, which it is proposed to erect, is situated in the exact geographical center of the city, nearest to all the shops and factories, and the only church supplying a great residential factory district. This church has the brightest prospects. This successful work is being carried on by Chas. D. Poston, as pastor of the church.

World Call 100,000 Campaign

Aim, 100,000 Subscribers by June 30, 1920

The Executive Committee of the United Christian Missionary Society, at its meeting April 28, voted unanimously in favor of an immediate campaign to bring the circulation of World Call up to at least 100,000 by June 30, 1920, and appointed F. E. Smith Campaign Manager to cooperate with the circulation office during this period. Such a wide distribution of the magazine will strengthen the local church and enrich the lives of its members, as well as advance the cause of missions, benevolence and education.

During the Campaign the Price Remains at $1.00 for One Year

Beginning July 1, 1920, the price will be $1.50, to meet the actual cost of production.

Subscriptions for more than one year cannot be accepted at the dollar rate, nor can renewals of subscriptions expiring later than September, 1920. *Let present subscribers follow the example of those who have shown their copies of World Call to friends and sent in from one to ten new subscriptions. Let officers and other workers in missionary societies match the success of those that have every member a subscriber to World Call. Let ministers lighten their labors and double their power by getting World Call into every home.* State leaders and district conventions in Illinois have started the campaign with a rush by accepting their quota of the 100,000 by districts, counties and congregations.

Springfield, Illinois.

I wish to express my very hearty appreciation of the scope and subject matter, and of the high ideals which the magazine proclaims. I want as large a circulation for it among our Springfield Disciples as it is possible to get.

WILLIAM F. ROTHENBURGER.

Cleveland, Ohio.

You have heard of the magazine, "World Call." It is published by our United Missionary Society, and tells us exactly where and how our missionary money is spent at home and abroad. It is recognized as one of the most interesting and informing magazines now published anywhere. It is our aim to have it in every one of our church homes. I assure you it is indispensable to us as members of the church.

J. H. GOLDNER.

(In a pastoral letter to the Euclid Avenue Christian Church.)

Des Moines, Iowa.

The magazine is going to make a wonderful contribution to our life and work. It is a relief to the spirit just to contemplate the great work. It stirs the soul to read of the ongoings of the Lord. I wish World Call might be in every one of our homes and we are going to plan to come as near to that standard as we possibly can.

CHARLES S. MEDBURY.

Sample copies and subscription envelopes are supplied on request.

F. E. SMITH, *Campaign Manager*

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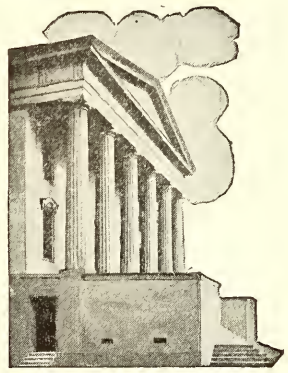

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Two branches of the Municipal Court of Chicago are reported to have been closed. These branches dealt with criminal cases.

Senator Ernest L. Tustin, who is at the head of the Board of Charities in Philadelphia, says: "There are 1,110 vacant cells at the house of correction."

The total arrests of the San Francisco police for violation of state, city and Federal laws in February, 1920, were 1,988, as compared with 4,105 in February, 1919.

By an oversight the name of Miss Harriet E. Moorehouse, of Portland, Oregon, formerly of Des Moines, Iowa, was ommitted from the end of her highly interesting story of "A trip to the Northwestern Christian Home," in April WORLD CALL.

From the 1st to the 10th of April, ten applications for help came to the office of the Board of Church Extension: one from Georgia, one from Mississippi, one from Cleveland, Ohio, one from Anniston, Alabama, one from New York, one from South Carolina, one from Des Moines, Iowa, one from Illinois, one from Portland, Oregon, and the other from Corvallis, Oregon.

During the month of April the following churches completed their buildings and received their loans from the Board of Church Extension: Athens, Alabama (Annuity Fund), $10,000; Ripley, Indiana (George F. Rand Fund), $2,000; Highland Park, Kentucky (Cedar Rapids, Iowa, Church Fund), $4,000; Warren, Arkansas (Ft. Worth, Texas, First Church Fund), $600.

Concerning the situation in Brownsville, Texas, Lewis P. Kopp, our missionary, writes: "The Bible school is now becoming more active than at any time for years. This promises much. Word comes of many members of the Christian Church, who have already purchased land near Brownsville and will move into this community this coming summer or fall. We believe they will gladly enlist with us."

Leon H. Couch sends in the following from One Hundred Sixty-ninth Street Church, New York City: "Bible school and audience at preaching services growing. Children's Story Hour for every Wednesday at 4 o'clock, has had an average of 42 with several Jewish children in attendance. Believe this is going to be quite a factor in the work in reaching new homes. The population is mostly Jewish around our church. Have begun a publication of a weekly church paper, *The Christian Reveille*, which reaches practically all our homes."

F. D. Butchart of our Bohemian Mission in Cleveland, Ohio, writes: "During the two weeks preceding Easter we held a series of devotional services. Our Personal Workers' group joined heartily in prayer and personal service. Kyle Brooks of Bedford, Ohio, led in the devotional study and Mrs. Eubanks from Franklin Circle led in the devotion of song. There were thirty-five dedications of life to the writer's service and to his church. The majority of these are young people whom we have been leading toward Christ through the years in our Bible school and Club Groups."

Boston's municipal lodging house for tramps has been closed.

During the last month the Board of Church Extension purchased for $10,000 the Baptist Church property in Regina, Saskatchewan. This church building was sold for this nominal sum by the Baptist brethren, who started a work in this splendid residence section of Regina and after the war asked the Disciples to take it over because they were so depleted in numbers during the war in the loss of manpower, that they could not any longer carry on this mission work. This is a rare opportunity for the Disciples in Regina, which is the capital of Saskatchewan. The American Christian Missionary Society is supporting a pastor and the work promises great prosperity. In the July issue of WORLD CALL we are presenting a picture of this building with an article from William G. Kitchen, who is the secretary of the provincial board of Saskatchewan and pastor of the church at Saskatoon. He has made as many sacrifices for our mission field in Canada as many a missionary has made on the foreign field.

Treasuries and Funds

Church treasurers and others who may have money to remit for missions, benevolences and education should keep in mind the following rules:

1. All regular offerings of churches, Sunday schools, Endeavor societies, missionary societies and individuals, should be sent to the separate boards as listed on page 1 of WORLD CALL. This rule applies both to payments in duplex envelopes on Every Member Canvass pledges and to offerings made on special days, and indeed to all regular funds.

2. Returns from pledges made in connection with the World Movement of Disciples of Christ and the Interchurch World Movement should all be sent to C. W. Plopper, Treasurer of the Joint Promotional Committee, Box 1352, St. Louis, Missouri. Mr. Plopper will make proper distribution of this money, dividing it equally between the United Christian Missionary Society and the Board of Education, if not otherwise instructed by those that send it.

N. B. The above arrangement does not conflict in any way with the provision that both the money received by the several boards directly, and that coming through the Joint Treasury, will be counted on our quota of the Interchurch World Movement from May 1, 1920, to April 30, 1921. Counting and using are entirely different matters. To mix these two funds would seriously cripple certain departments of the work by subjecting money on which they are depending to a basis of division meant for other funds.

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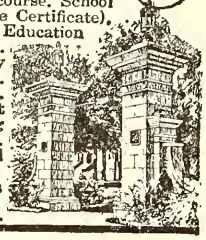

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Arrests for drunkenness in Detroit in 1919 numbered 6,248, and in 1917, 19,309.

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At the meeting of the Board of Church Extension, May 4, the following churches were promised loans for the purpose of assisting them to complete their buildings: East Superior Church, Alma, Michigan, $12,500 at 6 per cent; Central Church, Auburn, New York, $7,000 at 4 per cent; Second Colored Church, Tulsa, Oklahoma, $400 at 4 per cent; Antioch Church, Bowling Green, Virginia, $1,000 at 6 per cent; First Church, Monck's Corner, South Carolina, $2,000 at 4 per cent; Raleigh, North Carolina, $9,300 at 4 per cent; Highland Park Church, Chattanooga, Tennessee, $10,000 at 4 per cent; First Church, Ganado, Texas, $4,000 at 4 per cent; St. Johns Church, Portland, Oregon, $5,000 at 4 per cent; First Church, Moline, Illinois, $6,000 at 4 per cent; Mansfield, Missouri, $1,500 at 6 per cent; Bristow, Oklahoma, $7,500 at 6 per cent; Central Church, near Tulsa, Oklahoma, $750 at 6 per cent; First Church, Shelbyville, Illinois, $25,000 at 6 per cent; Central Church, Kewanee, Illinois, $2,500 at 6 per cent; Cantril, Iowa, $5,000 at 6 per cent; Scott's Bluff, Nebraska, $10,000 at 6 per cent. There are seventeen of these aggregating $109,450. This indicates that church building activity is increasing.

The brotherhood in western Oregon will be pleased to know that the Christian church at Corvallis is wide awake and is making plans for at least a $50,000 building for which they are expecting help from the Board of Church Extension. Clarence W. Reynolds, formerly of South Berkeley Church, Berkeley, California, has charge of the work and is waking up the brethren in Corvallis in regard to the need of an up-to-date building. The important character of this field is due to the fact that 4,844 students are in the Agricultural College of Corvallis and our church is responsible for their spiritual welfare. C. F. Swander, secretary of the Oregon Christian Missionary Convention, says, "Our church has for a number of years been in touch with the student life for Christ, in proportion to their equipment, but their equipment is so badly limited that their actual influence is only a drop in the bucket compared to the big responsibility that is there. Everywhere I go over this state I am meeting young men of influence and importance in the industrial and commercial life of the state who remind me that they met me at the Christian Church in Corvallis. Many of these young men go out into the rural communities, where they have active touch with our churches and to their credit they have been missionaries for the New Testament Church." It is not hard to understand why this church will have a great influence if it has a new building.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS, AUGUST 24, 1912,

Of **World Call**, published monthly at Indianapolis, for April 1, 1920.

State of Indiana } ss:
County of Marion }

Before me, a Notary Public in and for the state and county aforesaid, personally appeared W. R. Warren, who, having been duly sworn according to law, deposes and says that he is the Editor of the **World Call** and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are:

Publisher—Men and Millions Movement, Inc., Cincinnati, Ohio.

Editor—W. R. Warren, Indianapolis, Ind.

Managing Editor—None. (Mrs. Effie L. Cunningham is Associate Editor, Indianapolis, Ind.)

Business Managers—Miss Bertha A. Haffield, Circulation Manager, Indianapolis, Ind. E. V. Eastwood, Advertising Manager, Indianapolis, Ind.

2. That the owners are Men and Millions Movement, Inc., Cincinnati, Ohio. This is a religious corporation, not for profit, and has no stockholders. A. McLean, 222 W. 4th St., Cincinnati, Ohio, president; Grant K. Lewis, Carew Bldg., Cincinnati, Ohio, recording secretary; A. E. Cory, 222 W. 4th St., Cincinnati, Ohio, general secretary; J. W. Allen, 222 W. 4th St., Cincinnati, Ohio, treasurer.

3. That the known bondholders, mortgagees, and other security holders owning or holding one per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds or other securities as so stated by him.

W. R. WARREN, Editor.

Sworn to and subscribed before me this 31st day of March, 1920.

MAMIE CASSELL, Notary Public.

My commission expires July 22, 1923.

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PRESIDENT CHARLES T. PAUL, or to WALLACE C. PAYNE, Registrar
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"The Field Is the World."—MATT. 13:38

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

WORLD CALL

JULY, 1920

15 CENTS

INTERCHURCH WORLD MOVEMENT

G.S.F.S. 153

Circulation Department

THE subscription price of WORLD CALL will be increased to $1.50 on July 1, 1920. New subscriptions, for one year, will be accepted at the dollar rate until June 30. Anyone having an expiration date not later than September, 1920, may renew for one year at the dollar rate, provided such renewal reaches WORLD CALL office by June 30, 1920.

Please take a look at the expiration date on the back of your magazine. If the date is not later than September, why not send in your renewal for one year at the dollar rate? Remember the time is short until June 30, the last day on which renewals at the dollar rate will be accepted.

Please do not let the fact that you may receive an additional number of WORLD CALL confuse you about your expiration date. The expiration month shown on the back of your magazine is correct.

Please give your expiration notice prompt attention. Will you not cooperate with WORLD CALL office and your local magazine chairman by returning card and subscription price to the office and by notifying your chairman that your subscription has been renewed?

Please send literature orders to the Literature Departments of the Boards, and send subscriptions for WORLD CALL to WORLD CALL office.

If for the past few weeks you have been receiving letters concerning your expiration date, and you are at the same time receiving the magazine regularly, take note of the address on the envelope, and if it is not your present address, let us know about it. You perhaps have an old card in our expiration files. A letter from you will help us to correct our records and save your further annoyance.

Our July Cover

IN placing on the front cover of this issue of WORLD CALL a representation of the statue, "The Coming of the White Man," in the City Park of Portland, Oregon, we are following the example of the *Sunset Magazine* of November, 1906. The photograph which we are using was made for us by the Oregon Commercial Studio, through the kind offices of Harold H. Griffis, minister of the First Church of Portland, Oregon.

The Index for 1919 World Call

AFTER many unavoidable delays the title page and index for 1919 have been printed and mailed to those who requested them. A few more are left and will be distributed without charge to those who request them, indicating in so doing that they wish to bind and preserve the first volume of WORLD CALL.

Respecting the Paper Famine

THE shortage of paper has laid two afflictions on WORLD CALL which we hope will pass in another month. First, we have been compelled to use a substitute for the usual superb paper on which the magazine is printed, the disadvantage appearing in the body of the May and June issues. Second, for the July and August numbers we are printing only forty-eight pages and cover instead of our usual sixty-four pages and cover. We are trusting both to the excellence of the material going into these issues and to the grace of our subscribers to take the reduced size as kindly as they did the substitute paper.

WORLD CALL

Continuing

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AMERICAN HOME MISSIONARY
The CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

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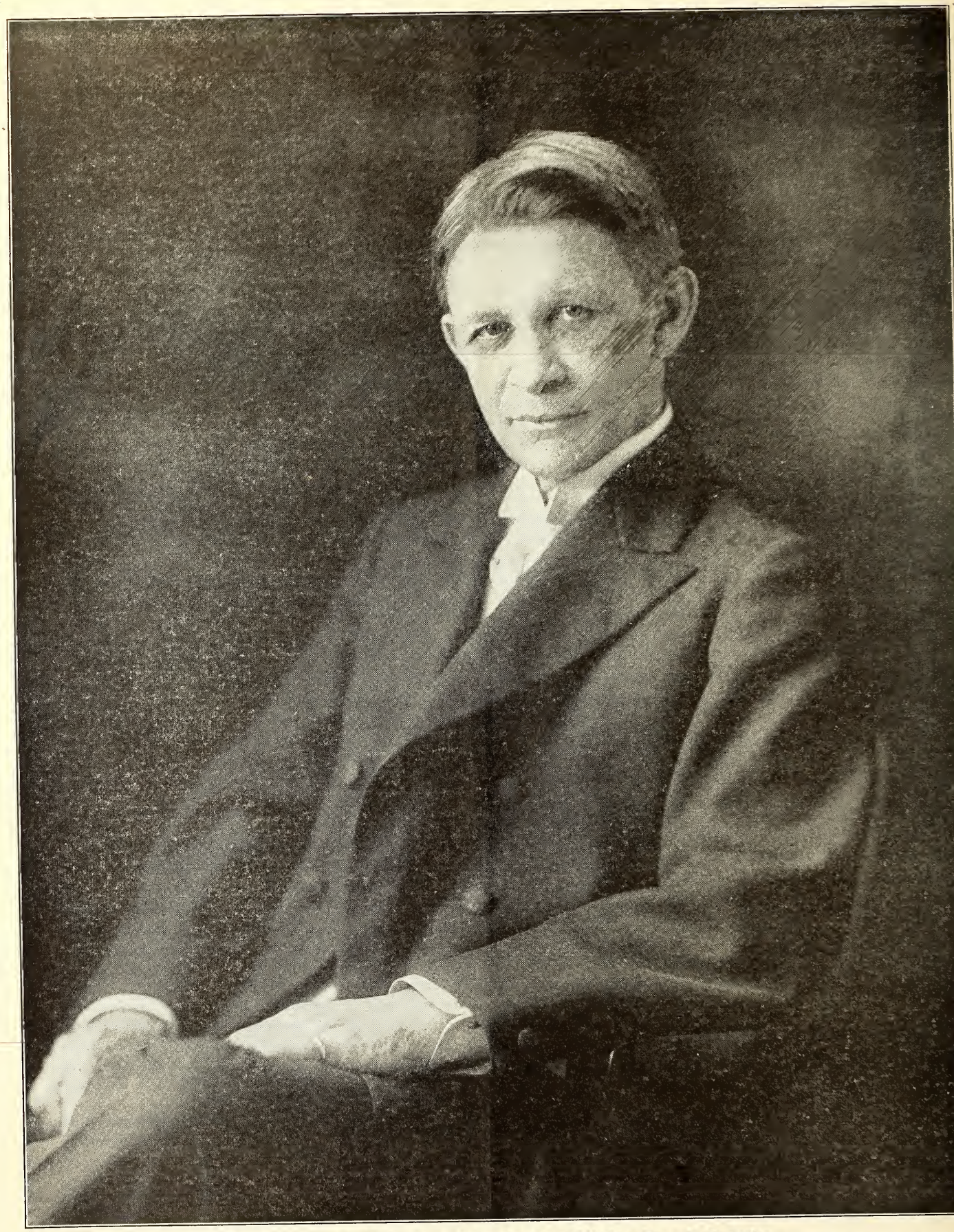


Charles Thomas Paul, President of the College of Missions From Its Inception

Missionary to China, Where But for a Miracle His Life Had Been Forfeit to His Devotion; Brilliant Author, Eloquent Speaker, Genial Comrade, Steadfast Friend; His Passion for Perfection, in Every Item of His Work, in Every Student Under His Instruction, in Every Soul for Whom Christ Died, Draws Upon the Divine Resources with Titanic Faith and Serene Confidence

TO INFORM THOSE WHO ARE INTERESTED, TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

JULY 1920

The World's Stake in America

CERTAIN distinguished men in Washington City have attracted widespread attention by telling how they were practicing economy and conservation by having their clothes turned. The idea was not new, though it may have been novel to this generation. Our grandmothers were adepts in the art of securing double service from one piece of goods. Their carpets were turned until both sides were well worn and then they were ripped through the center and the outer slightly worn edges brought together in the middle of the room where the wear was greatest.

There are some well-worn ideas that may be turned as profitably as carpets and clothes. The Savior voiced some of His most important teachings by reversing proverbs that the Jews held in the greatest reverence. "An eye for an eye?" No. "Resist not him that is evil." "Love thy neighbor and hate thine enemy?" No. "Love your enemies." Most prominent in their thought was prudence, but He said, "Be not anxious for tomorrow."

"God Looketh on the Heart"

In the same process of going beneath the surface and getting at the essential truth Christ's greatest Apostle declared, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." That is the original statement of the principle of life that has been crystalized in the phrase, *noblesse oblige.*

The old idea, the selfish idea, was that wealth, position, learning, put one in a place where he could exact service and homage from those less fortunately situated. But the Son of God girded with a towel and washing the travel-stained feet of Galilean fishermen reversed the standards of greatness. Henceforth, "He that would be great must be servant of all."

It is a commonplace to say that the world war was fought over this fundamental principle. We have seen arrogant selfishness dethroned, but we have yet to behold the universal acceptance of the opposite principle of unselfish service and disinterested love. America took high ground in pure idealism, and few were found to question the finest statement that could be made in the utmost application of the Golden Rule—while the war lasted. But as soon as it was over the pendulum began to swing the other way. Our poor human nature had outdone itself and must return, not merely to the pre-war status but to a lower condition, lest the average over a period of years should show an advance!

"But Be of Good Cheer, I Have Overcome the World!"

The strategy of political conventions may seem to produce a net result that would put property above people and repudiate the finest principles and precedents of international neighborliness. Ecclesiastical politicians, no less adroit and no less selfish than those who practice the same trade in governmental affairs, may appear to be having everything their own way. In private life the people may seem to have lost their heads entirely in feverish haste to squander money and time on frivolous amusements and luxuries.

But "God is not dead!" And the people of God, the great average body of men and women who aspire to neither distinction nor wealth, who have no grudges to even up and no ambitions to gratify, are honestly striving to serve God and humanity with a pure heart fervently, and succeeding remarkably well.

Witness the wonderful enthusiasm, crowds and offerings of Children's Day. Witness the steady stream of substance and service flowing into the Near East, for the relief of hunger and disease in Bible lands. Witness commencement throngs and graduates and sentiments on every hand and especially at the College of Missions, Indianapolis. Witness the Annual Conference of Missionaries at home on furlough. Witness subscriptions totaling $176,000,000 to missionary, educational and benevolent tasks represented in the Interchurch World Movement. Witness the enlargement of missionary effort in all the fields of the world. Witness Dr. A. L. Shelton at home among his brethren after seventy-one days of untold privations in the hands of Chinese bandits, and already fretting to get back into the heart of Tibet!

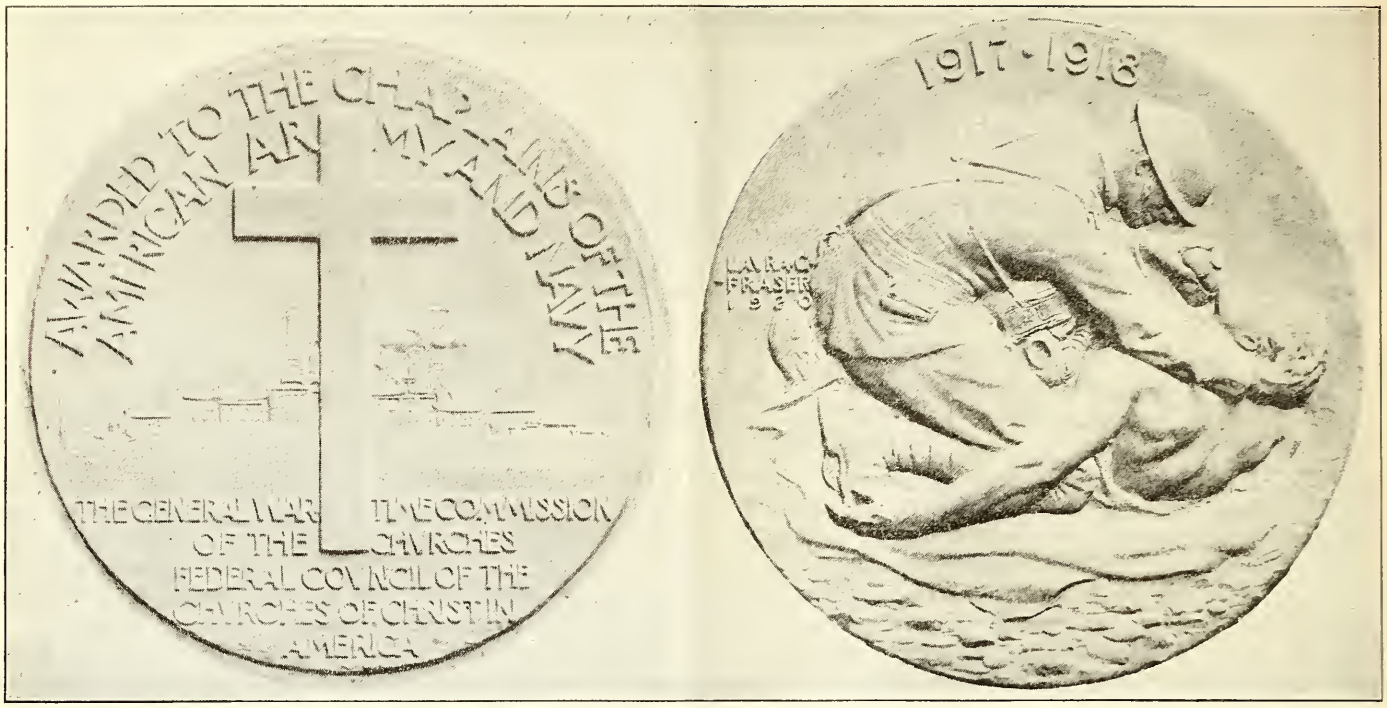
Supply and Demand

There is an irresistible law of supply and demand that runs through all human affairs. The supply must run to meet the demand. Hoarding and profiteering of any sort are not only unchristian and inhuman, in the long run they are impossible. By the very fact that she has them, America must inevitably send enough physicians into Tibet to complete the work which Dr. Shelton has begun, and enough teachers and preachers to carry through the tasks of Ogden, Baker and McLeod.

It is just as impossible that Mexicans should remain ignorant while Americans are educated as it is that two rooms of one house, with an open door between, should show a difference of fifty degrees in their temperature.

Since the oceans are no longer barriers but highways, America's long overdue debt of education and Christianity to Africa and South America must be paid, as certainly as she is supplying food and clothing for Armenia, agricultural implements and methods for India and financial resources and republican ideals for China.

The nations are in the process of realizing upon their stake in America. Blessed is the man, the church, that helps her to pay in full.



A Decoration of Honor

By EDWARD B. BAGBY

ONE good result of the war is the improved interest of Uncle Sam in the spiritual welfare of the men who wear his uniform. The moral guides of our soldiers and sailors are no longer appointed upon the advice of congressmen, but are selected after investigation and endorsement by committees of the various churches. Chaplains thus selected for service during the war felt that they were representatives of the churches as well as officers of the government. The church is justifiably proud of the record made by these men on shipboard, in camp, and on battlefield. The Wartime Commission and the General Committee on Army and Navy Chaplains agreed that the fine and heroic service rendered by these chaplains deserved some recognition on the part of the churches. When the Wartime Commission was dissolved it turned over the remnant of its funds to the Committee on Chaplains with the suggestion that the money be used in the purchase of medals to be given to all the Protestant chaplains of the army and navy who served during the war.

As a member of a committee to select a design for the medal it was my privilege to go to New York in company with Doctors Forest J. Prettyman, E. O. Watson, and Gaylor S. White and examine the model submitted by Mrs. Laura Gardin Fraser, one of the foremost medalists of the world. We were pleased not only with the design of Mrs. Fraser's, but also with the interest and sympathy she displayed in the task. That the medal might be historically correct the artist had invited the criticism of high army officers and chaplains who had served at the front. The design pictures a chaplain ministering to a wounded artilleryman in the midst of a battle. The gas mask has been removed while he kneels to succor the distressed soldier. Strength and sympathy are in every line of this fine model.

Charles D. Priest

The splendid service of the chaplains of the navy, who ministered to the men on their own ships and to the soldiers on the transports is recognized by the representation of a battleship on the reverse side of the medal. The central cross symbolizes the inspiration and devotion of all that was done on land or sea. The medals—some 2,000 or more of them—will be struck in bronze by the Gorham Company of New York. One hundred and thirteen of them will be presented to Chaplains who represented the Disciples of Christ. It is hoped that the presentation of these medals will be made at the session of our St. Louis Convention in October.

The bravery and kind offices of several of our men have already received recognition at the hands of the Government. We are especially proud of the achievements of Chaplain Ora Jason Cohee, the first man appointed by the adjutant-general at the instance of our committee. Cohee was commissioned in 1916 while a resident of Indiana, was recommended by J. M. Alexander, J. M. Philputt, and Vice-President Marshall, and by the Executive Committee of the Christian Woman's Board of Missions, under whom he served as a missionary in Mexico. He served on the Mexican border in 1918 and was promoted to a captaincy May 14,

1918, awarded the Distinguished Service Cross December 24, 1918, and the Croix de Guerre July, 1919. The former decoration was given him "for extraordinary heroism in action near Crezancy, France, November 1-2, 1918. He worked untiringly, under constant artillery fire, for two days in charge of the stretcher-bearers, personally assisting in carrying the wounded men to safety."

Winfield E. Robb

Charles D. Priest of Estherville, Iowa, recommended by Deans Jesse C. Caldwell and Alfred M. Haggard, received the posthumous award of Distinguished Service Cross. A fellow officer writes: "It is generally conceded that the bravest man in the 90th Division was Charles D. Priest. In burying the dead he was absolutely fearless. On one occasion, after a burial party had twice tried to bury in an exposed place and had been driven off by German artillery fire, Chaplain Priest went out alone with pick and shovel and buried the dead while a German one-pounder was playing on him all the time. On another occasion when a poor, wounded soldier had been without water out in front of the foremost line for two days and no one dared to relieve him because he was in a field over which the German machine gun bullets were whistling like hail, Charles Priest walked out, picked the wounded man up in his arms and walked back to the American lines. Not a bullet hit him. The soldiers came to believe he had a charmed life. On the Meuse-Argonne front, however, the same tactics proved fatal. On the third or fourth day after the 90th moved into line he was killed by an exploding shell and was buried by the writer. Like his Master, 'he saved others, himself he could not save'."

Winfield E. Robb of Des Moines, Iowa, was appointed a chaplain in the national guard by the governor of his state. He was promoted to a captaincy November 1, 1918. He was given the D. S. C. "for extraordinary heroism throughout the advance across the River Orcq, northeast of Chateau Thierry, France, July 26 to August 2, 1918, during the pursuit of the enemy by the 168th Infantry. During all this time and particularly during the operations near Serty he showed the greatest coolness under severe artillery fire in attending and caring for the wounded and dying and in every way ministering to the needs of the men of his regiment."

Ora Jason Cohee

Maj. Thomas J. Dickson is not only our senior chaplain, but is also senior chaplain of the combat troops of France. He was appointed chaplain in the regular army in 1901, promoted to the grade of major in 1911, served overseas with the Sixth Field Artillery for two years, saw the first shot fired from the American lines, participated in the five big battles of the war, and was cited for bravery for conducting a funeral service under heavy shell fire south of Soissons, July 18 to 22, 1918.

Thomas J. Dickson

Albert K. Mathews, a Kentuckian, was made a captain May 11, 1919, was with the 65th Artillery at St. Mihiel and Argonne Forest and was gassed at Verdun. He says, "I preached the gospel fearlessly and regularly and found it accepted in the same manner."

Walter B. Zimmerman, another regular army man, was born in Illinois, commissioned from Iowa, promoted to a captaincy May, 1918, accompanied the expedition against the Villistas in June, 1919, saw two members of his regiment shot by the enemy, and received the Mexican campaign medal.

Thomas G. Mantle went over with the 13th Machine Gun Battery early in 1918 and did service with the hard-fighting First Division until August, 1919.

Gladstone H. Yeuell of Abbeville, Alabama, went into the service from West Virginia and served with the troops from West Virginia and Pennsylvania during the year of his overseas experience. He was with the 313th Field Artillery for twelve months on the Meuse, and was at Argonne and St. Mihiel. He accompanied this regiment of combat troops from its inception until it was mustered out.

Edwin S. Priest, brother of Charles D., was with the 31st Engineers at Saumer, France. Rodney L. McQuary of South Bend, Indiana, had a profitable year at Camp Hunt, France. Paul Morton Trout of good Hoosier stock, now located in Virginia, was in the thick of things with the 321st Field Artillery at La Courtine, Marbache, Belleville, Argonne Forest and the Meuse. He baptized 282 while in the service. Percy M. Kendall did such fine work as Red Cross Chaplain in France that he was commissioned a chaplain in the national army and rendered valuable service at Limoges. Joel R. Benjamin, Camp Dodge, Iowa, went into the service from West Virginia, was promoted to be captain in 1919 and was cited for excellence in his work February, 1918. Niles Alfred Borop of Olney, Illinois, visited a thousand patients ill with influenza and spinal meningitis at Camp Dix and made a splendid record in the transport service. James Alfred Barnett served with the 20th Engineers in various camps. He was with the army of occupation at Allenz and Mayen, Germany. He says, "I did the best I could to help and cheer the homesick men, and in every way to improve their conditions. I worked with the Y. M. C. A., Knights of Co-

lumbus, and Red Cross whenever possible to bring practical benefits. I found a ready reception for the preaching of the gospel."

The General Committee on Army and Navy Chaplains of the Federal Council is seeking to record the names, service, experiences and comments of all the Protestant chaplains who served during the war. Were these records complete I could add many other distinguished names and tell other interesting stories.

If many chaplains did not render such service as that pictured on the medal it is only that they did not have the chance. It was for this dangerous and loving service they offered themselves and for which they were ever eager and ready. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the staff: they shall share alike."

1644 Park Road, Washington, D. C.

Interchurch World Movement

THERE are so many and such contradictory reports regarding the Interchurch World Movement that we are sure our readers will welcome a frank statement of the facts. Attention has been focused so exclusively upon the Movement's expense budget that the chief issues have been largely overlooked.

Of course, it was understood from the beginning that an enterprise of such vast proportions could not be carried through without a large expenditure of money. The budget was fixed by the All-Boards Conference at Atlantic City and has not been exceeded, although the cost of every sort of material and service has continued to increase throughout the year. As is well understood, it was agreed at the outset that the expense of the year's operation should be paid at the end of the year on a pro rata basis from the financial returns to the participating boards, the money in the meantime being advanced by a group of New York bankers on the written guarantees of these boards.

The fundamental proposal of the financial campaign was the canvass of the entire citizenship of the United States in so far as it was friendly toward the great causes of Protestant missions, benevolence and education, and not merely the actual communicants of the participating churches. The original purpose was to make the canvass by communities without regard to denominational lines and to include nonchurch members on the same basis as members, since they also are interested in the world-wide civilization. Certain denominations, however, insisted that each church should canvass its own members and this compelled the division of the list into Class A and Class B; church adherents and others. In the actual canvass two results became manifest at once: First, that Class A was completely absorbing Class B after the manner of Pharaoh's fat and lean kine. Second, that few of those who are not actual members of some church are willing to give considerable amounts to denominational purposes.

Neither of these results had been anticipated, so the total subscriptions to church funds amounted to $176,000,000 and the undesignated pledges to the general fund came to only $3,000,000. This meant that instead of the general fund amounting to four times the cost of operation, and thus bringing to each participating board two or three times as much as it should eventually pay toward the Movement's expenses, the Movement was confronted with the dilemma of calling on the boards to pay their underwritings or making a special canvass to save them this necessity. It was finally decided to ask them to begin the payment of their underwritings in installments, while a special canvass was made for $9,600,000 to meet the expenses for the year past and the year ahead and relieve the underwritings.

This campaign was to run from May 15 to July 15, was placed under the direction of A. E. Cory and the Field and Survey Departments of the Movement, and started out hopefully with heroic pledges by the workers themselves. The progress of this special campaign has been seriously hampered by conflicting rumors regarding the Interchurch Movement and by the diverting of attention to the reorganization of the Movement for next year's work.

However the Movement may be considered by others, to Disciples of Christ it is a long step toward Christian union and the part which has been borne in it by the Disciples has been the most effective witnessing which they have done for the great cause of Christian unity in the one hundred and eleven years since Thomas Campbell's declaration and address was issued. Everywhere and always we have given complete cooperation without reservations. We have even submitted to the reservations made by others contrary to our convictions, because we believe in achieving the fullest possible degree of cooperation until actual unity can be realized.

Whatever may be the outcome in other respects the Disciples of Christ have completely won the respect and confidence of Christians everywhere, many of whom were not aware of our existence before.

We have been gratified with the fraternal spirit in which our representatives, national, state and county, have been recognized and utilized by the other participants in the Movement. We feel that, in spite of the miscalculations at one point, the Movement as a whole has been a tremendous success and the results in many ways worth far more than they have cost.

For instance, three or four years ago our Board of Ministerial Relief agreed to pay $5,000 toward a common fund for advertising the necessity of ministerial relief and pensions in the general magazines of the United States. On account of the war this campaign was held in abeyance, but the publicity given this cause by the Interchurch World Movement was worth far more than a separate campaign of advertising could have been. This is but one item of the hundreds that could be mentioned.

Our J. H. Mohorter is chairman of the committee on the reorganization of the Movement. It is sincerely hoped that a plan will be presented and adopted that will conserve the results already attained and go on to the accomplishment of greater things.

Ancient Writing Materials

"IT'S in the oven!" That was the ancient Babylonian version of the modern printer's "It's on the press." When a native of Babylon or Egypt wanted to "write," he shaped soft clay into little bricks. On these bricks he scratched signs, sometimes pictures, which stood for letters, words or ideas. His "pencil" was an oyster shell or a piece of broken pot. After he finished his story, he had it baked in an oven or dried in the sun. Later the Egyptians found that the pith of the papyrus—a plant growing in the Nile Valley—made a good foundation for writing; so they scratched "papyrus letters," using a reed pen and ink made from gall-nuts and sulphate of iron. For hundreds of years papyrus was the world's "writing paper." But when Mohammed conquered Egypt, Europeans could not get papyrus; so they used a fine leather instead. Even today leather is sometimes used—only we call it parchment.—June *Everyland.*

Wanderland—Wonderland

The Little Flag

By HAZEL A. LEWIS

PEDRO'S uncle and cousins had written many letters to their friends and relatives back in the little town in Italy. They had left their homes and gone to this new country because of the freedom and the great wealth of America. In the evening after the work was done, Pedro's father and mother and their friends would talk about America and plan for the day when they, too, might go to find a new home in that land.

One day a bright bit of silk fell out of a letter from Pedro's uncle. It was a tiny American flag, and one of his cousins had written a letter on the Fourth of July telling of the bright flags that were waving everywhere, the parades with marching bands, and the happy time, because this was America's Independence Day! Pedro did not know what this meant, but he thought the little flag was beautiful, and he was the happiest boy alive when his mother pinned it on his coat and told him that some day he, too, would go to America. How careful he was of the little flag! Most of the time he kept it carefully wrapped up in a little silk handkerchief that his grandmother had given him for Christmas. But when he played that he was the leader of a band, marching at the head of a parade *in America,* he wore the little flag proudly.

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Immigrants at Ellis Island, the Door of America, Waiting for Permission to Enter the "Promised Land"

After a while Pedro began to notice that the grown people had a great many important things to talk about that did not seem to be for little boys to know. But Pedro felt very sure that it had something to do with going to America. Finally the time came when his mother explained to him that in only a few weeks they would start for the new home in that land. Pedro wore his flag all the time then, and he played "going to America" as hard as the grown people worked.

When at last Pedro, and his father and mother and the baby sister, together with some of their friends from the same little town in Italy, were actually off the boat and in America, Pedro watched for the first American flag he would see in this new country. It is true that there was a flag on the boat, but the family of Pedro and their friends were down below in the steerage.

Finally, they were at Ellis Island, where Pedro's father had to show his papers, and they, all of them, must be examined to see if they could come into America to make their home. They went into a great, big room full of long rows of benches where many people were waiting, with a great many men in uniforms hurrying about, sometimes not very patient, and Pedro grew sleepy and a little bit hungry. But he knew he must not cry, for mother's arms were full, with little sister and all the bundles. Just when he thought he could not stay awake any longer he looked up and saw, in the top of that big room, an American flag larger than Pedro had ever dreamed any flag could ever be. It was so large that at first Pedro did not know it was a flag, but the more he looked at it the more beautiful it seemed. Then he was not sleepy any longer, for he knew that he was in America, and that the big flag was really his flag. Pedro's hand reached down into his pocket and took out the tiny silk flag that he had worn in Italy. No matter how big it was, no flag could ever be as dear to him as the first one that had been his very own.

Some of America's Neighbors of Tomorrow Across the Pacific Ocean. Christian Kindergarten Graduation, Akita, Japan. Miss Gretchen Garst, Head Teacher.
We Might Have Practically All the Children of Japan for Such Instruction, If We Were Ready

Thomas Jefferson and Education

By H. O. PRITCHARD

THE name of Thomas Jefferson is inseparably linked with the birthday of our nation. He wrote the Declaration of Independence, and with only a few minor changes, it was adopted as it came from his hand. That great human document immortalized him. But Jefferson did more for his nation than formulate the magna charta of our national independence. He was the author of the bill which gave us our decimal system of currency. He negotiated the purchase of that vast and fertile area known as the Louisiana Territory. He succeeded in abolishing in his native state the law of inheritance which gave the property to the eldest son. He secured for Virginia religious freedom. He was a stanch advocate of the abolition of slavery. He served his country as congressman, ambassador to France, vice-president and president.

However great may have been the contribution of Jefferson along the lines above indicated, his greatest contribution to our nation was in the field of education. Furthermore, it is my opinion that his contribution in this field of endeavor was as great and far-reaching, if not greater than that of any other citizen whom our nation has ever produced. Jefferson put more time, more money, more sacrifice and more of his soul, into this cause than into any other. The "holy cause" of education outweighed every other in his own heart and mind.

Jefferson's interest in educational matters began while he was a student at William and Mary College. As a student, he frequently attended the House of Burgesses, and standing in the lobby would listen to the discussions on the vital topics of that day. He was present when the resolutions against the Stamp Act were under consideration, and heard the "torrents of sublime eloquence from Henry" and others, which he afterward referred to as "that most bloody debate." The new thought and feeling which he heard there expressed, had a marked effect upon his plastic mind. While a student, Jefferson came under the influence of Dr. William Small of Scotland, professor of mathematics and philosophy. The teacher became much attached to the slender youth from "the up country," and made him his daily companion. Sixty years later, Jefferson declared that from Professor Small he received "his first views of the expansion of science, and of the system of things in which we are placed," and attributed to Dr. Small the ideals which had determined the destinies of his life.

Jefferson's attempt to put into practice his educational ideals began in 1776 and ended with his death on July 4, 1826. Only a few months before his death did he actually see the ripening fruits of his labors. Those fifty years of ceaseless struggle for the attainment of a purpose, wholly in the interest of others, in which he had to meet every obstacle which human ingenuity could devise, in which he overcame insuperable barriers and accomplished the seemingly impossible, constitute one of the most glorious and thrilling stories which it has ever been my privilege to peruse. It has seldom been equalled and never surpassed in the life of any American patriot.

FIRST of all, Jefferson advocated a system of primary and secondary education leading up to the university, which should be for all the people and supported by taxation. He introduced bills in the Virginia Assembly in 1779 making three provisions for popular education. First, primary education for all children generally, rich and poor, male and female. In this latter item, he was ahead of any man of his time, for it was not until 1789 that girls were admitted to the schools in Boston. Second, "colleges for a middle degree of instruction, calculated for the common purposes of life; and third, an ultimate grade of teaching the sciences, generally and in their highest degree." The preamble to those bills is interesting as giving a compend of one phase of Jefferson's political philosophy.

> Whereas, it appeareth that however certain forms of government are better calculated than others to protect free individuals in the exercise of their natural rights, and are at the same time themselves better guarded against degeneracy, yet experience hath shown that, even under the best forms, those entrusted with power have in time, and by slow operations, perverted it to tyranny; and it is believed that the most effectual means of preventing this would be to illuminate, as far as possible, the minds of the people at large, and more especially to give them knowledge of those facts which history exhibiteth, that possessed thereby of the experience of other ages and countries they may be enabled to know ambition under all its shapes, and prompt to exert their natural powers to defeat its purposes; and whereas, it is generally true that the people will be happiest whose laws are the best, and are best administered, and that laws will be wisely formed and honestly administered in proportion as those who form them and administer them are wise and honest; whence it becomes expedient for promoting the public happiness, that those persons whom nature hath endowed with genius, and virtue, should be rendered by liberal education, worthy to receive and able to guard the sacred deposit of the rights and liberties of their fellow citizens, and that they should be called to the charge without regard of wealth, birth, or other accidental condition or circumstance. But the indigence of the greater number, disabling them from so educating at their own expense those of their children whom nature hath fully formed and disposed to become useful instruments of the public, it is better that such should be sought for and educated at the common expense of all, than the happiness of all should be confided to the weak and wicked."

JEFFERSON'S plan provided for dividing the county into hundreds, or military units, which in reality were townships averaging about six miles square. Each unit was to have the right to decide location and construction of building and hiring of teacher, but all at the expense of taxation. His scheme also made provision, whereby, by means of sholarships the best young men would be sent on to the colleges or secondary schools and from there the best would be sent to the university. Or, to put it briefly, he was seeking to avoid the over-education of mediocrity and the under-education of genius. One sometimes wonders if Jefferson were not in advance even of our own day on this point. His bill failed of passage and although a sort of makeshift was passed in 1796, it was so framed as to be ineffective, and Jefferson never lived to see his idea of a free public school realized in Virginia. Not until 1870 did it come into full operation. But this cause was on his heart to the day of his death. To his friend Joseph Cabell, he wrote under date of January 13, 1823 (in his 82nd year):

> Were it necessary to give up either the primaries or the university, I would rather abandon the last, because it is safer to have a whole people respectably enlightened, than a few in a high state of science and the many in ignorance. This last is the most dangerous state in which a nation can be. The nations and governments of Europe are so many proofs of it.

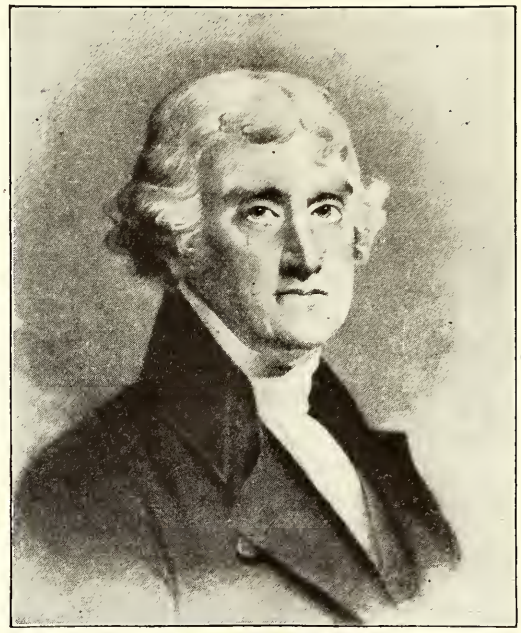
Jefferson said in 1818:

> A system of general education which shall reach every description of our citizens, from the richest to the poorest, as it was the earliest, so it will be the latest, of the public concerns in which I shall permit myself to take an interest.

Thomas Jefferson had a sublime faith in the common people and he loved them and gave himself unreservedly for them as few Americans have. Only the immortal Lincoln surpassed him in that regard.

SECOND, Jefferson was the founder of the first real university in America and that supported by public taxation. Not only so, but he was the first conspicuous advocate in this country of centralization in university education and decentralization in the secondary and grammar schools. It is interesting to see how modern were his ideas. In a letter, under date of March 9, 1814, to Peter Carr, who was at that time the president of the board of trustees of Albemarle Academy, located at Charlottesville, Jefferson outlined his ideas of a university. Its provisions were somewhat as follows:

First of all, he would have what we call a college of liberal arts and sciences, which was to consist of three departments as a beginning—language, mathematics and philosophy. Under each of these was grouped a wide variety of subjects. Under language, he insisted on the study of the modern languages and also a study of the Anglo-Saxon. Jefferson was the first man to introduce the study of Anglo-Saxon on this continent. He insisted that each of the professorships should be filled by the ablest man that could be found in either Europe or America. In writing to his friend Joseph Cabell, under date of January 1, 1815, he said, in speaking of the Academy, which was then being proposed:



Thomas Jefferson

> Could the petition of the Albemarle Academy to our legislature have succeeded at the late session, a little aid additional to the objects would have enabled us to have here immediately the best seminary of the United States. . . . . In addition to this if we could obtain a loan for four or five years only of $7,000 or $8,000, I think I have it now in my power to obtain three of the ablest characters in the world to fill the higher professorships—three such characters are not in a single university of Europe; and for those of language and mathematics—able professors doubtless could also readily be obtained. With these characters, I should not be afraid to say that the circle of the sciences, composing that second or general grade, would be more profoundly taught here than in any institution in the United States, and I might go farther.

From this high ideal of getting the ablest men in the world for the various chairs, Jefferson never swerved a hair's breadth, and when in 1825 the institution was ready to receive students, the ablest young men on either side of the Atlantic that could be secured had places on the faculty of the University of Virginia.

In addition to this general college, there were to be professional schools. I quote Jefferson's own words taken from the Carr letter:

> In these professional schools each science is taught in the highest degree it has yet attained. To these professional schools will come—the lawyer to the school of law; the ecclesiastic to that of theology and ecclesiastical history; the physician to those of the practice of medicine, materia medica, pharmacy and surgery; the military man to that of military architecture and projectiles; the agriculturist to that of rural economy; the gentlemen, the leisure gardener, the painter and the musician to the school of fine arts.

You will observe that we have here stated clearly the very genius of the great modern universities. But Jefferson did not stop here.

He went beyond that of professional schools and advocated the modern idea of technical education. He proposed what he called a school of "technical philosophy," where certain of the higher branches could be taught in an abridged form for practical purposes. He said, and again I quote:

> To such a school will come the mariner, carpenter, shipwright, pump-maker, clock-maker, mechanist, optician, metallurgist, founder, cutler, druggist, brewer, vintner, distiller, dyer, painter, bleacher, soap-maker, tanner, powder-maker, salt-maker, glass-maker to learn as much as shall be necessary to pursue their art understandingly, of the sciences of geometry, mechanics, statics, hydrostatics, hydraulics, hydronamics, navigation, astronomy, geography, optics, pneumatics, acoustics, physics, chemistry, natural history, mineralogy and pharmacy.

In this school he proposed to group the students in classes for elemental and practical instruction by lectures, which should be given in the evening so as to leave the students free to labor during the day. In this plan, he anticipated the methods which are now in vogue in the foremost technical schools of our day.

Third, Jefferson's greatest contribution to university education and education in general was in the inauguration of the elective system and grouping of subjects. Harvard is generally given credit for the elective system but it can be conclusively proved that Harvard got the idea from Jefferson through George Ticknor, a professor of modern languages at Harvard, with whom Jefferson carried on an extensive correspondence over a period of years, and furthermore, the system had been in vogue for years at the University of Virginia, before Harvard officially adopted it. Two letters will make this point clear. Jefferson first wrote to Ticknor in 1817, while that gentleman was still abroad, trying to persuade him to take a professorship in Virginia, upon his return to this country. Jefferson never let up in his attempts, until Ticknor positively refused to come. Writing to Ticknor, under date of June 16, 1823, he said:

> I am not fully informed of the practices at Harvard, but there is one from which we shall certainly vary, although it has been copied I believe by nearly every college and academy in the United States. That is, the holding the students all to one prescribed course of reading and disallowing exclusive application to those branches only which are to qualify them, for the particular vocations for which they are destined. We shall, on the contrary, allow them uncontrolled choice in the lectures they shall choose to attend, and require elementary qualifications only and sufficient age. Our institution will proceed on the principle of doing all the good it can and, without consulting its own pride or ambition, of letting every one come and listen to whatever he thinks may improve the condition of his mind. I know you scout, as I do, the idea of any rivalship. Our views are catholic, for the improvement of our country by science, and indeed, it is better even for your own university to have its yoke-mate at this distance, rather than to force a nearer one from the increasing necessity for it.

In 1824 Ticknor visited Jefferson and the University of Virginia, whose buildings were nearing completion, and wrote a letter to William H. Prescott, the historian, which has historical

value as bearing on this question of priority in the matter of the elective system. Ticknor says:

Yesterday we formed a party and with Mr. Jefferson at our head, went to the University. It is a very fine establishment, consisting of ten houses for professors, four eating houses, a rotunda on the model of the Parthenon with a magnificent room for a library, and four fine lecture rooms, with one hundred and eight apartments for students; the whole situated in the midst of 250 acres of land, high, healthy and with noble prospects all around. It has cost $250,000, and the thorough finish of every part of it and the beautiful architecture of the whole show, I think, that it has not cost too much. Each professor receives his house, which in Charlottesville, the neighboring village, would rent for $600, and a salary of $1,500 and a fee of $20 from every student who attends his instruction, which are to be lectures three times a week. Of the details of the system, I shall discourse much when I see you. It is more practical than I feared but not so practical that I feel satisfied of its success. It is, however, an experiment worth trying, to which I earnestly desire the happiest results; and they have to begin it a mass of buildings more beautiful than anything architecturally in New England, and more appropriate to a university than can be found perhaps in the world.

Ticknor went back to Harvard and introduced the program of election into his own department and kept it up until his resignation in 1835.

BUT what is more significant to us, Thomas Jefferson was the father of the idea of building theological schools, or what we call Schools of Religion, up against State Universities. He held firmly to the complete separation of church and state in matters of education as well as in matters of worship and government. However, he did not oppose religion. He was accused of being its opponent. It was asserted on every hand that the new university was to be a seminary for atheists. Religious prejudice and sectarian opposition to a state university were among the most stubborn and powerful opponents which Jefferson and Cabell had to overcome. On the contrary, Jefferson clearly recognized the importance of religion, but he knew there was no place in a state institution for sectarian theology. He said:

The proofs of the being of a God, the creator, preserver and ruler of the universe, the author of all the relations of morality, and of the laws and obligations these infer, will be within the province of the professor of ethics; to which adding the developments of these moral obligations, of those in which all sects agree, with a knowledge of the languages—Hebrew, Greek and Latin—a basis will be formed common to all sects.

For further theological training he expects to make provision as outlined in a letter to his very dear friend, Dr. Cooper, whom he regarded as one of the most eminent scholars in the world. In a letter to Dr. Cooper under date of November 2, 1822, he outlined his plan as follows:

In our university you know there is no professor of divinity. A handle has been made of this to disseminate the idea that this is an institution, not merely of no religion but against all religion. Occasion was taken at the last meeting of the Visitors to bring forth an idea that might silence this calumny, which weighed on the minds of some honest friends of the institution. In our annual report to the legislature, after stating the constitutional reasons against a public establishment of any religious instruction, we suggest the expediency of encouraging the different religious sects, to establish each for itself a professorship of their own tenets, on the confines of the university, so near as that their students may attend the lectures there and have the free use of our library and every other accommodation we can give them, preserving, however, their independence of us and of each other. I think the invitation will be accepted by some sects from candid reasons and by others from jealousy and rivalship. And by bringing the sects together and by mixing them with the mass of other students, we shall soften their asperities, liberalize and neutralize their prejudices, and make the general religion, a religion of peace, reason and morality.

So far as I have knowledge it remained for the Disciples of Christ to be the first religious body in America to take advantage of Jefferson's plan through our Christian Woman's Board of Missions. These good women have, by the help of generous friends, endowed a chair which is occupied by Dr. W. M. Forrest. Dr. Forrest is a regular member of the faculty of the university. Credit is given for all the courses which he offers. His work is all purely elective so far as students are concerned. He informs me that he is teaching three courses of three hours each and that he has had enrolled as students, first term 109, second term 126, and the present term 119. It is a work of which we all have a right to be proud and the more so because of its historical connection.

I HAVE reserved to the last, what I regard as Jefferson's most unique and in many ways most important contribution to education, the architecture and ground plans of the University of Virginia. It has been my privilege to visit most of the colleges and universities in the United States. Some I have not seen, but I have seen nearly all the important ones, and I give it as my humble opinion, that for lovely simplicity, delightful symmetry and sheer architectural beauty, there is no group of college or university buildings on this continent that equals them. And when you know that the ground plans were Jefferson's own and that with his own hands he sketched those magnificent Pavilions and the Rotunda and that he made all the calculations as to materials and costs and that he personally supervised the laying of every brick, the rearing of every column and the placing of every capstone, you can begin to appreciate something of the artistic sense and wonderful versatility of this truly remarkable man.

The first building constructed was Pavilion Number 7 and was begun in September, 1817; the last of the original set of buildings was finished in 1825. Thus Jefferson spent more than seven years in erecting those buildings, and he would not consent to receiving students until the plant was completed. He was severely criticised, even by friends as well as enemies, for spending so much money on architectural frills. He said nothing but pressed on. One who knew his work has said:

As much as he was attached to popular education, and as firmly as he believed the establishment of his university necessary to the safety of the state and the happiness of the people, he would have abandoned it all, if he had been required to disregard the arts in the forming. He was its architect. What other man in the United States at that time was competent to supply what his taste demanded?

WHEN one knows that Jefferson spent a large independent fortune in the public service and at his death the beautiful estate at Monticello, with all its furnishings, was sold for debts, and when one knows the cost in personal sacrifice and pain which his labors in behalf of public education required of him, one can begin to appreciate something of the debt which this nation owes to its first great democrat. To illustrate the devotion and pain which it cost, I quote in conclusion from two letters. The first, a letter from Jefferson to Cabell, under date of December 28, 1822:

You propose to me to write a half a dozen gentlemen on this subject. You do not know, my dear sir, how great is my physical inability to write. The joints of my right wrist and fingers, due to an ancient dislocation, are become so stiffened that I can write but at the pace of a snail. The copying our report and my letter lately sent to the Governor, being seven pages only, employed me laboriously a whole week. The letter I am now writing you (three printed octavo pages) has taken me two days, a letter of a page or two costs me a day of labor and of painful labor.

Frequent references have been made in this article to Jefferson's friend, Joseph Cabell. He was a brilliant young Virginian whom Jefferson met in 1806, and between the two a beautiful friendship immediately began which lasted until Jefferson's death. At Jefferson's earnest request, Cabell ran

for office and became a member of the House of Delegates of Virginia in 1809. Two years later he was elected to the Virginia Senate and remained in that office until 1829. Those twenty years were devoted unceasingly to carrying out Jefferson's idea of establishing a public school system. It is not too much to say, that without Joseph Cabell, Jefferson would never have lived to see the establishment of the University of Virginia. The name of Cabell is honored next to that of Jefferson on the campus of the university.

In 1821, when suffering from bodily weaknesses, worn out with public speaking, utterly weary of politics and of Richmond, where he had spent thirteen winters in arduous labor in the legislature in behalf of this great cause of education and desiring to return to his own fireside for domestic, rural and literary leisure, Cabell wrote to Jefferson saying he intended to speedily withdraw from the legislature. The old hero, from the heights of Monticello, came back with this trumpet call of a prophet and seer:

I know well your devotion to your country, and your foresight, of the awful scenes coming on her sooner or later. With this foresight what service can we render her (the university) equal to this? What object of our lives can we propose so important? What interest of our own which ought not to be postponed to this? Health, time, labor, on what in a single life, which nature has given us, can these be better bestowed, than on this immortal boon to our country? The exertions and the mortifications are temporary; the benefit eternal. If any member of our College of Visitors could justifiably withdraw from this sacred duty, it would be myself, who, *quadragenis stipendiis jamdudum peractis* have neither vigor of body nor mind left to keep the field; but I will die in the last ditch. And so I hope you will, my friend, as well as our firm-breasted brothers, Johnson and General Breckenridge. Pray then, dear, and very dear sir, do not think of deserting us, but view the sacrifices which seem to stand in your way as the lesser duties, and such as ought to be postponed to this, the greatest of all. Continue with us in these holy labors until, having seen their accomplishment, we may say with old Simeon, *nunc dimittis, domine.*

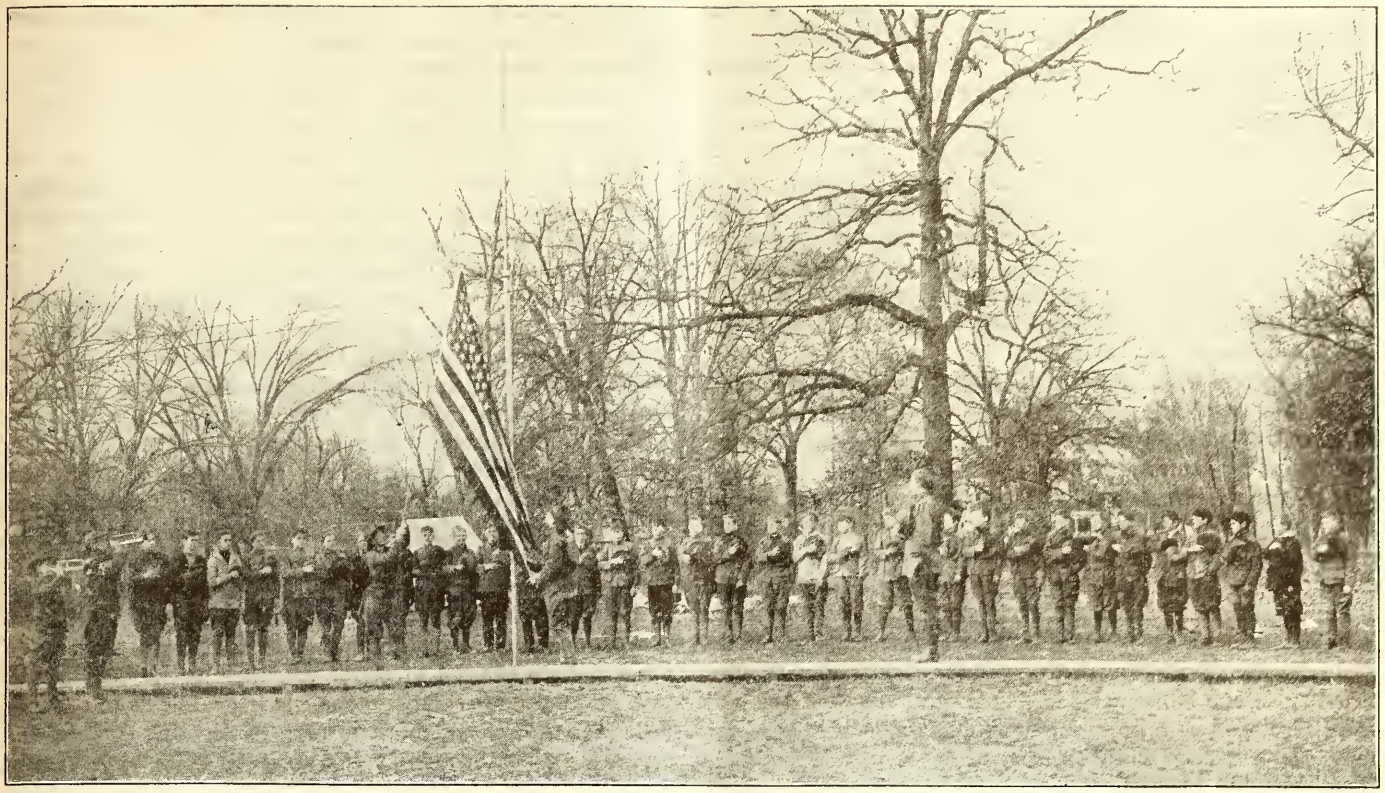
Cabell replied, "It is not in my nature to resist such an appeal." And both continued at their posts until the end.

Emerson once said, "An institution is the lengthened shadow of one man." If Emerson's words contain any truth, then they find fulfillment at the University of Virginia, for as one walks across that beautiful campus, the shadow of Jefferson appears on every terrace and along every serpentine wall and across the portal of every building and the voice of Jefferson calls out from every dormitory, class room and assembly hall.

There are those who are dismayed because at such a time as this no great leader stands out head and shoulders above all others in the Church. Perhaps we sometimes forget that the strength of a democracy is less likely to be found in this type of leadership than in a multitude of leaders scattered through every walk in life and found wherever men dwell and walk together. The leadership of the Christian Church will doubtless in these days be found not in one man but in the many. The remarkable readjustment of our nation to the new conditions imposed by war was made possible because of just such leadership in every part of the nation, and in so far as the Christian Church can bring into activity this type of leadership, just so far will it be able to build its principles of living into the new social-economic order. —*Herbert N. Shenton.*

Jefferson's Architectural and Educational Masterpiece

The Rotunda (Library) at the North End of the Lawn, University of Virginia. The Two-story Buildings on Either Side Are Residences of Professors; the One-Story Structures Connecting Them Are Students' Quarters, the Cloisters Running Through from End to End of the Lawn.



Scouts Acquire the Habit of Reverence for the Flag of Their Country

Scouting and the Church

SCOUTING is a definitely religious movement. As such it should be vitally related to the churches—and it is. That relationship dates back to the very inception of the movement. The original group of men who were instrumental in organizing the Boy Scouts of America were almost without exception active members of churches and by profession and practice genuinely religious. In a number of cases those who were especially related to the determination of the policies of the new organization were prominent also in the councils of some of the great interchurch movements which were then and still are effective agents of the churches in important social service endeavors.

During the ten years in which the movement has been operative a great deal of time has been given to the serious and sympathetic consideration of what the relation should be between the Boy Scouts of America and the ecclesiastical bodies, particularly the relation between the movement and the individual churches of these bodies. This relationship has been a constantly developing evolution. It has proceeded slowly and carefully in order that hasty and prejudicial action might be avoided.

The steps taken in determining the relationship under discussion were worked out in no small measure by the study of conditions as they developed in the actual operation of troops of scouts connected with individual churches and under direction in a large number of cases of the minister as scoutmaster. This method guaranteed statement of relationships not as a mere theory, but as a result of practical experience toward the preparation of which both the leaders of the movement and those of the church made definite and concrete contribution.

With the phenomenal growth of the movement, which included a large increase in the number of church troops, the question of relationship increasingly attracted the consideration of different ecclesiastical bodies as such and representatives were commissioned to work out new phases of the question, with official representatives of the Scout movement.

The foregoing statement had been made with one purpose in view, to show conclusively that there is a most sympathetic relationship existing between the Boy Scouts of America and the various ecclesiastical bodies and that accredited representatives of both institutions have mutually served in determining what the relationship should be. With these facts as a basis it will be in no sense a serious task to meet new developments as they arise and work out such adjustments as will make the relationship between them minister to the increasing advantage of both.

The supreme question is: What is the best relationship from the standpoint of the boy? All the related institutions are primarily interested in his highest welfare. This immediately predicates the fact that no selfish attitude can be taken by any of them. It is not primarily a question of Scouting serving the church, or of the church serving Scouting. It is a question of both adjusting their relationship to each other so that the boy shall benefit from both to the fullest possible extent. In working out this problem the service relationship of each of the contributing institutions to the other will be happily solved.

It may be of value to discuss some of the factors in the situation, not from the standpoint of an utterance inspired authoritatively by the Boy Scouts of America, but merely as a contribution of evidence to be considered.

The history of the Scout movement proves beyond question that the most effective and permanent troops have been connected with churches. The percentage of lapses has always

been much less with this class of troops. This has been due to a number of causes. The church was organized to do character building work. The purposes of Scouting were so identical that church leaders immediately availed themselves of its program as an aid in its ministry to boys. The average minister having command of his time was in a natural position to give the needed oversight of the troop. The emphasis of the church on practical service as a manifestation of vital membership made available the necessary leadership for the Scouts. The building equipment of the church made immediately available an excellent meeting place with little expenditure of money. These factors made the church a wonderful ally of Scouting.

THE success of Scouting in the individual church is largely a matter of the cooperation of pastor and members. A successful troop, wherever located, must have the generous backing of a number of genuinely interested adults. It is not enough to provide a good meeting place, important though that may be. Nor is it enough for the church to make available a generous amount of money to meet the troop's financial needs, although that too is most necessary. Personal service is the great need. Without it no troop can do its best work. The first need along this line is the enlistment of one of the strongest men in the church to guide the boys as scoutmaster. Scouting is one of the most technical programs that has ever been developed as a boy program. It requires a bigger man to handle it successfully than most other phases of boys' work the church has ever undertaken. The best is none too good. Let no church set aside a second-rate man and expect to get first-class results. The bigger the man the bigger the results. Scouting has been blamed for many a failure that really resulted because an inferior man was made leader of the troop. The National Council charters a church to conduct a troop of scouts and agrees to commission as scoutmaster the man selected by the church to do the work. It can do nothing else. It does not possess the ability nor the desire to go back of the decision of the church. Whether the man makes good or fails depends on the kind of man secured and the backing he gets from the church. The commission which he gets from the Boy Scouts of America has no mysterious power to make a mediocre man a superior leader of Scouts.

In order to make doubly sure that a real man will be secured the local church is asked to gather three or more men, members of the boys' work committee of the church or a special group brought together for the purpose, to act as a troop committee. This committee accepts the responsibility, when it is chartered, of seeing that the work of the troop is properly conducted in every particular. The most important particular is the choice of the scoutmaster and his assistants. The next most important particular is the amount of time and study which scoutmaster, assistants, troop committee, pastor and church members give to the troop. Scouting is a wonderful program. It delivers splendid results, when it is worked.

But it has to be worked by real men. The more help the better results, provided the help is intelligent. There is no place where consecrated ignorance is more blameworthy than in work with boys. The "zeal that is not according to knowledge" is responsible for many a wrecked church troop. And the pity of it is that Scouting has been blamed. It cannot accept the responsibility. It is a plan and a program which, put into the hands of proper people and enough of them, is as sure to make good as the sun is to shine. The church must assume the responsibility of furnishing the right kind of leadership and plenty of it.

All this means that every church applying for a charter to conduct Scouting among its boys enters into an agreement with the Boy Scouts of America which is just as binding on the church and everyone connected with it as it is upon the Scout movement and its managers. When the full significance of this dual responsibility is realized Scouting will do an infinitely bigger piece of work for boys than will otherwise be possible.

It is very desirable that those who use Scouting as a phase of boys' work in a given church understand what it undertakes to do and what it does not undertake to do. Scouting is an outdoor recreational program with distinct educational and religious values. The emphasis should be placed on the recreational viewpoint. Scouting seeks to supplement the work of home, school and church by furnishing all these institutions with a program which keeps the boy busy in a worth-while way during as large a part of his leisure time as possible. The boy's leisure is confined to very well defined hours. During that leisure time he is very busy, usually out of doors with a group of boys he knows. Left to himself his activities will be carried on day after day without a program and without adult leadership. Scouting takes the boy as he stands, with his boundless energy and with his boon companions, and gives him a program that is attractive enough to grip and hold him and of a character which builds strength of body, alertness of mind and straightness of moral character under the comradeship of a safe, wise adult leader. If it doesn't do this it isn't Scouting. To demand more than this of Scouting is to demand something which Scouting is not arranged to do, so its success or failure must be estimated in terms of the things it undertakes to do.

HOW far does Scouting go in religious instruction? In the first place the absolute necessity of maintaining the democracy of the movement must be recognized. If troops were all church troops the problem of religious instruction as a part of the Scout program would be much simplified, especially if the membership was confined to boys of one church or one faith. Such is not the case. There are many troops which are church troops where the membership includes boys of other faiths and other denominations than the one conducting the troop. There are many other troops which are connected with schools, with boys' clubs, with organizations of a social and fraternal character and there are many which have no affiliation with any institution, simply having a troop committee which accepts the charter responsibilities and runs the troop. It is this democratic condition that has led Scouting authorities to decide that it cannot wisely attempt other han very simple religious instruction on matters that are universal with all groups which would attempt to operate a character building program like Scouting. No man can secure a commission as scoutmaster who does not believe in God and who is not leading a life of genuine reverence toward Deity. Scouting prefers men as scoutmasters who are members and workers in some church organization.

The first promise the Scout makes on signing the oath is that he will "do his best to do his duty to God." The last of the twelve points of the Scout law affirms that "a scout is reverent." Accompanying this point of the law is a promise to respect the religious convictions and customs of others and to be faithful himself to the church of which he is a member or communicant. Every real scoutmaster definitely handles his boys so that these requirements and interpretations of Scout law and oath are faithfully observed by every Scout in his troop. If he does not do this he is open to serious criticism and censure.

If all the boys in a given troop are members of one faith or one denomination there is nothing in the plan or program

of Scouting that prevents a scoutmaster from using in troop meetings any religious ceremonies or customs or giving any instruction of any religious character that may be authorized by the responsible representatives of the church which is chartered to conduct the troop. Such exercises, however, must not be regarded as a part of the Scout program, nor must Scouting be held responsible for the presence or absence or character of such exercises in any given troop.

SCOUTING believes that it is eminently right and highly desirable for boys to be taught the principles and practices of the religious faith of the church with which they are connected, but believes it is on the highest and safest ground in refusing to be responsible for seeing that such instruction be given and in urging very earnestly that it be done and thoroughly done by the church or religious institution with which the boy is connected. If the Scouts of a troop do not receive such instruction Scouting should neither be criticised nor condemned. It must not usurp the prerogatives of religious instruction which reside in churches and in their established systems of religious instruction. It must not interfere nor must it handicap any church from giving such instruction nor any Scout from receiving it nor should its scoutmasters be permitted to attempt any activity which would seek to unduly influence the belief of any independent troop along lines of religious faith or dogma. These are matters of personal concern and must be kept sacred and inviolate. Does it not seem that such an attitude as this is all that can be regarded as proper and desirable? On such a basis Scouting welcomes the largest possible development of the number of church troops and invites suggestion as to how it may better serve all faiths and all denominations on the basis outlined. It is already cooperating most heartily along these lines with the leaders of all the major religious bodies and many denominations and sects, and notes with sincere gratitude that its attitude on these matters is constantly being better undersood, more heartily endorsed and more genuinely respected. It is convinced, after careful study and years of experience, that any other policy would hinder, vastly more than help, the great purposes of God's universal Church in the exceedingly important program of religious instruction of boyhood.

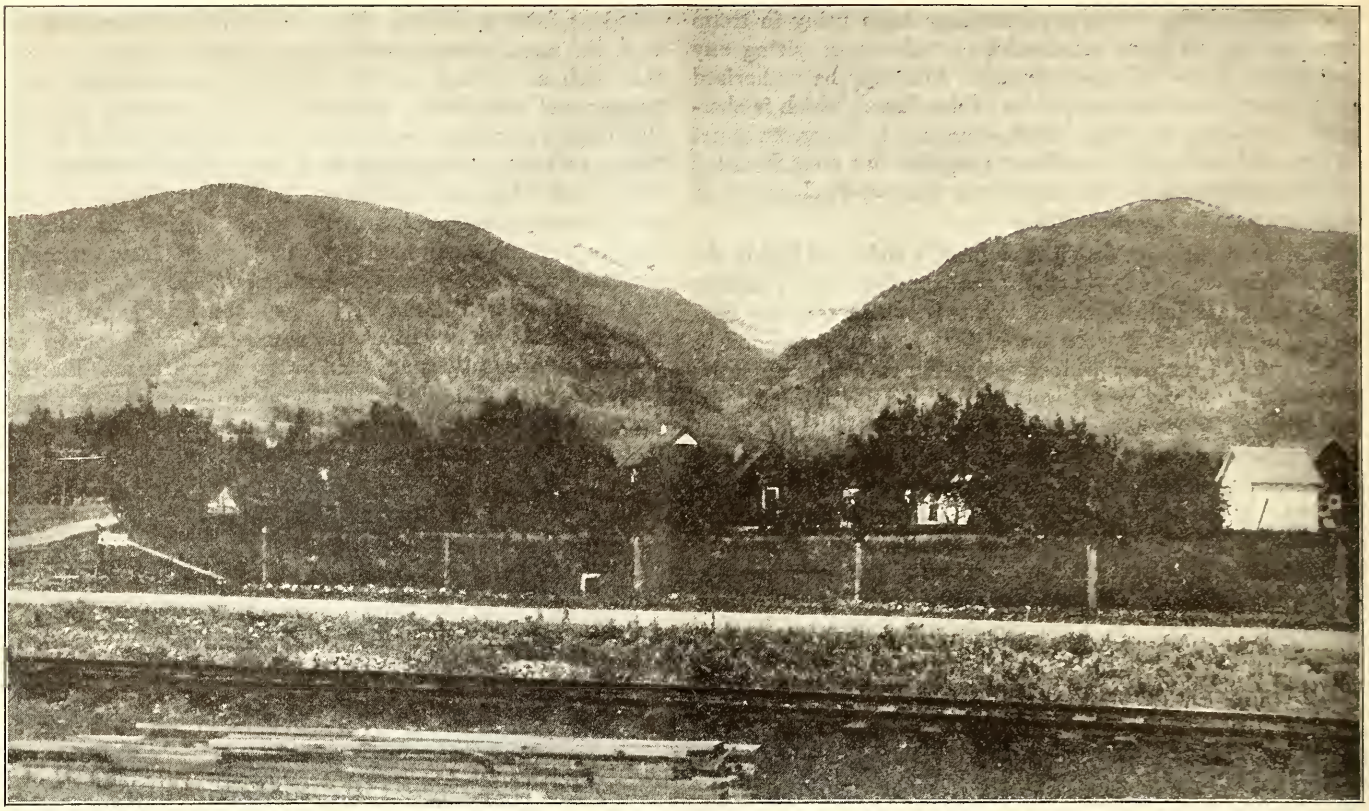
The Scout Oath

On my honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

Scouts Getting Acquainted With the Trees of the Forest

Leaf and Flower and Fruit, Wood and Bark and Root, Habit and Use and Locality; Everything Practical About Trees, and Everything Else Out of Doors, Is of Interest to the Scout



Bitter Root Mountains from the Station at Florence, Montana. The Snowy Ridge Shows Through the Gap Between the Foothills

The First President

By W. R. WARREN

IN 1884 a thirteen-year-old boy was clerking in a general store at Chapin, Illinois. His father, the village doctor, had died the year before, and his pay of five dollars a month was a necessary addition to the family's income.

Into the store there came one day a college president, who said to the lad, "My boy, we would like to have you come to our college." "There is nothing I should like better, sir, but how can I?" "Well, if you will just make up your mind, you can." "Nobody can make up his mind quicker than I can; thank you, I am coming to college."

Now Illinois College, whose president was speaking, was only ten miles away, at Jacksonville. And the boy's parents were from New England, where a college education has always been reckoned a necessity. Then the mother helped the boy to cherish his impossible dream, until finally he was enrolled as a student at Jacksonville. Of that mother the son says: "It was she who carried the burden after father's death, together with my elder brother, Frank, she, who was the inspiration and comfort of my life through youth's days of struggle, through college ambitions and until after another helpmeet had come alongside; and even then hers was a mother's share until she was called away in 1905, just after the first bit of triumph in the completion of the Central Church at Decatur, Illinois. From her came ideals, imagination, poetry and optimism. She is among the singers 'beside the sea of glass mingled with fire.'"

His funds were sufficient for only one year in school and then he returned for a year to his occupation of telegrapher, in which he had become proficient before going to Jacksonville. Leaving the straight, level railroads of Illinois, he went on a far venture into Montana and took the post of station agent and telegraph operator at Florence, where the snowy heights of the Bitter Root Mountains rose in perpetual contrast to all the scenes he had known before.

It was a good place to be with God. There was time in the still night watches and in the long, silent hours of the dazzling sunlight to reflect upon the Godly example and teaching of his parents, to read the one Book and to ripen a supreme life purpose in the heart. Florence is a hallowed spot for Frederick W. Burnham, as Bethel was for Jacob. Twenty-five years later he stopped off to take photographs of the little station and of the Bitter Root Mountains as they appear from the station platform. It is this latter photograph that stands at the head of this story. It is picturesque enough to any beholder; but no one else can ever see in it the sheen and glory of the mountains of God as the station agent of thirty years ago will always remember them.

When the young man turned eastward in the late summer of 1891 his life was definitely dedicated to the ministry of the gospel and he went to Eureka College to prepare himself for such service. The atmosphere and traditions of the school and town, and the stalwart faith and thorough instruction of President Johann and Professors B. J. Radford and R. E. Hieronymus and B. C. Deweese and their associates, with the earnest temper of his fellow students, fitted well the high resolve of his soul, and made Eureka another sacred spot.

If anyone had taken the pains to notice it at the time, the student from Chapin gave a demonstration of managerial

ability during the next four years that would have singled him out at once for high executive responsibility. He organized among his fellow students, under collegiate direction, a class in telegraphy, the fees from which supplemented the money he had saved in Montana so well that, although he also kept his younger sister in college with him for two years, when he graduated in 1895 he still had some of the Montana money.

Telegraphy, however, was strictly subordinated to college work and Mr. Burnham's nickname in Eureka was not Morse, but "Demosthenes," which designation was assigned him by Ben Herr, a fellow student in Greek.

With all these serious pursuits it required good management indeed to find time for winning distinction of another sort. As it has happened in most similar pursuits, part of this extra time was borrowed from sleep, contrary to the rules which required all Eureka students to retire at ten o'clock.

Growing a New England Conscience in Illinois. Dr. J. K. Burnham's Son Frederick.

It is related on good authority that when President Johann's house caught fire at one o'clock in the morning it was student Frederick W. Burnham who made the discovery. The thoroughgoing Swiss president did not wait until the fire was extinguished before he inquired of the young man how he happened to be about at such an hour and learned that he had been seeing Miss Cenie Allison home from the weekly session of the literary society. Thereupon the two were duly thanked for their efficiency as a fire department, but told that they would not be expected to serve in the same capacity again. But whatever reprimand was administered was not sufficient to discourage thoughts of cooperation in the minds of the young people. So, 1920 is their silver anniversary and none ever celebrated a happier partnership.

THREE pastorates engaged Mr. Burnham before he was called to the presidency of the American Christian Missionary Society. The one in Charleston, Illinois, was preceded for a few months in Carbondale, Illinois, and the seven years' pastorate in Springfield was succeeded by the ministry of eleven months at Wilshire Boulevard, Los Angeles. Between Charleston and Springfield he was at Decatur, Illinois, for six years.

His term at Carbondale formed a sort of postgraduate course with President H. W. Everest as his mentor, and in Charleston he was helped by the intellectually stimulating friendship of President L. C. Lord. Decatur claimed more strenuous service in the erection of a new building. But this was not allowed to interfere with the upbuilding of the saints in numbers and in character. From Decatur it was natural that he should be called to the capital city of the state and to the First Church, one of the greatest congregations in the brotherhood.

Here again the old building was outgrown. The new one that finally took its place is one of those rare churches that proclaims the gospel to all who behold it, while it provides ample and convenient accommodations for all forms of Christian service. The main assembly room is more than an auditorium. No preacher could ask for a better place in which to preach, but it is also, and manifestly, a place of prayer, a place for baptizing those who would commit their lives to Christ, a place for the observance of the Lord's supper.

"The Thoughts of Youth Are Long, Long Thoughts." Burnham at College, Doing the Impossible as a Matter of Course.

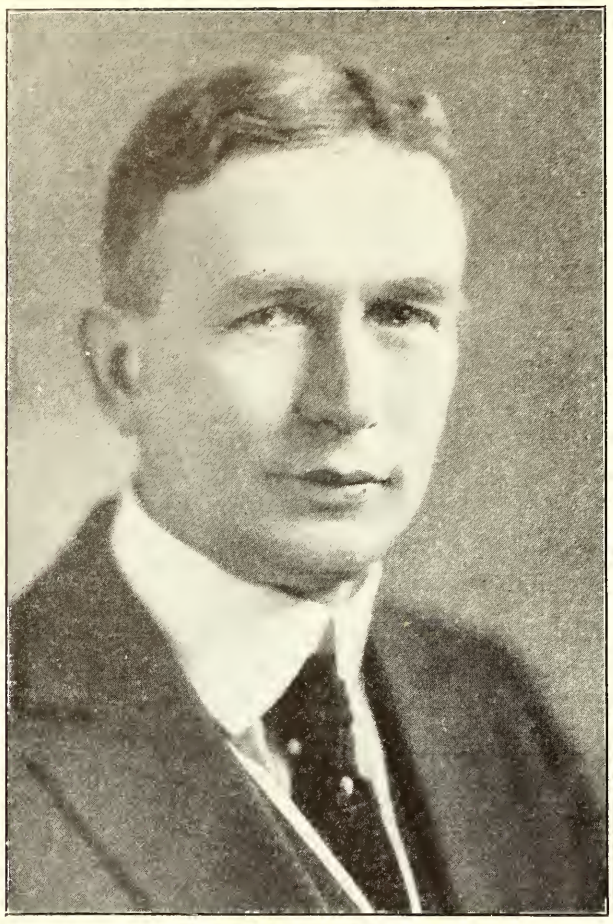
Of course many good and wise men and women shared with the minister the planning of the Springfield church, but they would be the first to say that it is preeminently an expression in stone of the faith and character of Frederick W. Burnham. It was his faith that dared to build so well when many said the means could not be found. It was he that insisted people enough would come to fill so large a building. It was he, above all others, that refused to be satisfied with anything less than the best in the architecture of the whole and the appointment of each several part.

The superb provision made in the Springfield building for the observance of the two ordinances which Christ left to His Church fitly represent his four-square fidelity to New Testament teaching in all regards. To him Christ is Prophet, Priest and King, the Son of God as no other ever was or can be. This very loyalty to Christ emphasizes the soul's liberty in Christ. And liberty as well as loyalty is manifest in that great building. Building traditions are shattered at every turn, and other traditions recognized with equal freedom. The house was made for man, and for God, and that the men and women and children of this day and the days to come may serve and worship God most acceptably to Him.

These twin principles of loyalty and liberty run through all Mr. Burnham's work. He is earnest and cheerful, logical and humorous, fearless and companionable. He believes in beginning at Jerusalem; but not in staying there forever. The Samaria of outcast, despised and neglected peoples at our own doors, and the uttermost parts of the earth, are also in the geography of his religion.

"The Valley of Democracy" has left its glowing impress upon Fred Burnham. If he had grown up in New England he might have been too severe for companionship. But the generous prairies of Illinois made him a man among men, with only occasional difficulty in turning an abrupt corner. The severe discipline of his early struggle prepared him to give instant recognition and fellowship to the unfortunate, while his manifestly superior intellect, character and personality have given him the immediate friendship of the leading men and women in every community where he has lived. He can quote the poems of Robert W. Service by the hour and he stands high in the Masonic fraternity. He feels the case of the immigrant and frontiersman and he deals level-eyed with the masters of learning, the field marshals of commerce and the artists of statecraft.

In 1914, Mr. Burnham was called to give up his pastorate and become president of the American Christian Missionary Society. It was a staggering challenge to service and sacrifice as great as the original call to lay aside worldly ambition and give himself to the gospel ministry. The Society was heavily in debt. Its field



FREDERICK W. BURNHAM
First President of the United Christian Missionary Society.

was broken up by all the states and provinces, and many of the cities and districts of the continent. Its work was overshadowed by both the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. Its prestige had been broken by frequent changes of administration. But after careful consideration the call became clearly the voice of God and the loyal soul could not refuse. He gives high praise to those who have wrought loyally with him to bring the mother society to her rightful place, and they as generously ascribe to him chief credit for transformed conditions and multiplied success.

THE mettle of the man appeared conclusively at the Cincinnati Convention last October. The address on "Unredeemed America," which has since been printed in May WORLD CALL, was acclaimed as an expression of true Christian statesmanship. Then the fairness and firmness, the courtesy and discernment with which he presided over one of the stormiest meetings ever held in one of our conventions, confirmed practically the entire body of those present in the judgment, which had been growing wherever he had appeared throughout the years of his public ministry, that Frederick W. Burnham had inherited and acquired the rare combination of gifts and attainments that make a man a safe custodian of great interests and responsibilities. After the plans for the United Christian Missionary Society were adopted sentiment rapidly centered upon Mr. Burnham as the fittest possible man to serve as the first president of the new organization.

His acceptance of the new and heavy responsibility laid upon him was as frank as it was modest. He mentioned how unexpectedly he had been drafted from happy pastoral service into the difficult presidency of the American Christian Missionary Society, how he had given himself without reserve to that task and how unfeignedly he would now prefer to see another undertake the new labor. The tribute which he paid to A. McLean, both in the convention and in a letter written a few days later, is a credit to both men.

Both in the preparations for the organization of the United Christian Missionary Society and in the councils and conventions of the Interchurch World Movement, Mr. Burnham has again and again demonstrated his preeminent fitness for the task laid upon him by his brethren. When the canvass of "Class B" for the general fund of the movement had failed and the General Committee in its meeting at Cleveland was voicing its disappointment, it was he that sounded the call to repentance for the sectarian selfishness that had caused the collapse. When, a week later in New York, the same committee and the representatives of the participating boards faced the situation again, recognized the necessity of going forward, but saw no practical way of advance, it was Mr. Burnham who proposed what John D. Rockefeller, Jr., immediately seconded as the solution of the problem. Certain modifications were finally made in the plan before its adoption and these are its only, and it is hoped but slight, weakness.

Surely it is in the good providence of God that the Disciples of Christ have for the president of their United Christian Missionary Society a man so thoroughly proved and so completely approved for faith triumphant but not arrogant, for loyalty steadfast but not standpat, for leadership aggressive but never rash. Both in the complex administration of our own work and in leading on toward the day when all Christian service shall be one, we can trust him without reserve.

Mrs. Burnham, Safe Keeper of Her Husband's Home and Heart, and a Merry Soul and True in Her Own Right.

Should the Church Run Hospitals?

By E. S. MUCKLEY

IT should, if it puts the distinctive Christian note into its service. But if the church fails here and runs its hospitals as civic institutions are run, which do not provide either a Christian atmosphere or religious teaching, then it were better, or at least just as well, to turn the entire hospital service over to the state and the city. The church should enter no field of service where it cannot differentiate its service from that rendered by nominally non-Christian institutions in the same field by putting the Christian mark on what it does. Everything the church does should advertise Christ and His ideals.

The righteousness of the church should exceed the righteousness of the state and city. Civic institutions cannot, under the present divided state of the church, attempt to create a Christian atmosphere and provide religious teaching, even if they were inclined to do so, because of the jealousies such an attempt would create. So, civic institutions at their best, can only serve the physical man. And many of them do render high-class service to the physical man. But many others fall woefully short because of the shortsighted policies of city officials who refuse to provide the equipment and service needed. Not until the state is wholly Christian should the church be willing to commit to it the entire care of the sick.

There are many private hospitals and sanatoriums run by individual doctors, or groups of doctors, that provide excellent service for the physical man; but they are frankly run for personal gain as a rule and therefore cater only to those who can afford to pay well enough for the service rendered to furnish a good margin of profit to the owners of the institution. Often such institutions are luxuries for the rich. Poverty seldom is admitted except by the philanthrophy of some individual. But the distinctive Christian note is missing.

Even the institutions run by philanthropic individuals and organizations do not, as a rule, provide for the deeper needs of the sick, who must have the service of a hospital or sanatorium. The spirit of good will and brotherly kindness may be present, but Christ does not get the credit. Those who in the days of their health chose a Christian atmosphere in which to live, would all the more covet it when sick.

BECAUSE of all these facts the church should enter in the largest possible way the entire field of philanthropy and give it the Christian flavor. As affirmed by the Interchurch survey on hospitals: "Alleviating suffering is primarily a Christian responsibility, a service to the sick and needy to which Christ devoted a large part of His ministry. The story of the good Samaritan remains today the best example of Christian duty well performed. If every Christian were a good Samaritan, how much less suffering there would be in this world!"

That alleviating suffering was the major portion of Christ's program and task while He lived will not be denied by those familiar with His life. In the message Jesus sent to John in prison five items referred to physical needs that He answered and one item to spiritual needs. And I wonder if, in preaching the gospel to the poor, Jesus did not hold out hope of bettering those physical conditions that have handicapped the poor in all ages. We are understanding as never before that the ethical principles of Jesus were meant to apply to the entire man.

With Jesus life was so sacred that it must not be oppressed by ill conditions or handicapped by sick or defective bodies. Everyone has a right to a body as nearly whole as is possible for him to have. Otherwise he cannot have freedom of expression. And so Jesus said that those who were whole did not need a physician as they had every natural facility for self-expression. The sick, the deaf, the blind, the lame, the leprous were all less than whole and often the sick were as good as dead. So since human life was the one thing to be conserved and expanded, Jesus gave the major portion of His service to removing handicaps and opening opportunities that life might come into its full fruition.

SO the church must do this, for Jesus committed His task to the church. But there is a tendency because of the new social consciousness developing among all classes, to relegate the amelioration of human suffering to civic and philanthropic agencies. I have met preachers and a large number of other Protestant Christians who have argued that all philanthropic work should be in charge of the state. It is true that eleemosynary institutions are found only where Christianity is the dominant religion, but this does not argue that the state is as well qualified for running hospitals and homes for children and the aged as the church is, for in the very nature of things the state cannot give what the church was organized to provide, because the function of the state is different from that of the church. The church should educate and has educated the state to apply the ethics of Jesus in its realm of service, and it is right here where the new social consciousness is largely finding expression, for it was here in the state's realm of service where the greatest defects were found—where injustice and greed and crime sought intrenchment and protection in exploiting the masess.

But though this be true, the functions of the church and state are distinctly differentiated and the church dare not, if it cares to exist, relegate its function to the state. When the church ceases to minister to the physical as well as spiritual needs it ceases to be Christian. When it ceases to be Christian, it were better that it cease to function, for it has gone out of business. The church has no right to function as a self-centered social organization. There are other organizations that can do that to perfection. The church should not invade their field.

Assuming then that the teaching and practice of Christ and the practice of the early church in all their implications recognize that the church should provide hospital service for the sick and crippled and hurt who need institutional service, let us take a frank look at the situation as it is.

The Interchurch survey reveals these facts: "Neither states nor counties nor cities have ever made adequate provision for all their sick. In New York City there are forty-five non-municipal hospitals caring for one million patients annually! They are always crowded and compelled to refuse urgent cases simply from lack of accommodation.

"It is stated on good authority that of the seven thousand American hospitals one-half are under Roman Catholic auspices and less than one-tenth are conducted by evangelical churches."

The last fact is the one that grips me and is the one to which my interest shall be directed for the remainder of this article. If it is true—and it is not difficult to believe for those

who are at all familiar with the activity of the Roman Catholic Church in hospital work—that half of the American hospitals are under Roman Catholic auspices, while less than one-tenth, in fact, only about 400 are conducted by evangelical churches, Protestantism has a jolt coming its way.

Think seriously of these further comparisons figured on a basis of one hospital bed for every four hundred of the population.

The Catholic Church has hospital capacity for its own membership of 17,549,324 and 5,264,790 besides, while the Protestant church with its membership of 24,364,316 has capacity for only 10,476,656. In other words, the Catholics provide for a population equal to 130 per cent of their membership, while the Protestant communions provide for a population equal to only 43 per cent of their membership. And furthermore, while the Catholics are seldom known to turn away a case the Protestant Church hospitals in the United States are forced to turn away 1,000 sick and suffering human beings daily for lack of room, or 365,000 a year.

"That looks appalling," you say. It is appalling. And it challenges Protestantism to an infinitely greater task if it hopes to meet unscathed the criticism of a public that is demanding as never before that the church give practical expression of its faith in service.

Why is it that the Catholic Church goes complacently on about its business, like a man on the street at whom some four-year-old is shooting peas from his little spring-gun, ignoring the exposes of *The Menace*, the philippics of Tom Watson and the charges of superstition, false doctrine and idol worship made by Protestantism? In answering it is not enough to say that Catholics in this country are ignorant and therefore easily preyed upon by superstition, attracted by the spectacular and easily amenable to control. They are not ignorant. The answer lies deeper than that. Why are Catholics so influential in politics? Not because the priests can deliver the Catholic vote. The answer is much more than that.

Here is the answer to both these questions: The Roman Catholic Church with a membership of but a little more than two-thirds that of Protestantism is doing more than twice as much hospital work and is similarly outclassing Protestantism in other forms of benevolent work. It is futile to hurl doctrinal criticism against the Catholic Church as long as they can silently answer back with the concrete argument of practical service. And there is scarcely a county court in the United States but what knows that the Catholic Church stands ready with open arms to receive into its hospitals, children's homes and homes for the aged, the dependent cases that cannot be provided for otherwise. This is the secret of the influence of the Catholic Church in politics.

FOUR years ago Mr. McClure, soliciting for the Spokane Children's Home Finding Association, went to Olympia, Washington, to secure from the legislature an appropriation for his work to which he was entitled by its undenominational character. He found a Catholic priest there from Spokane who knew him. He asked McClure what he was doing in Olympia. When McClure told him, he grew indignant and said:

"What business have you trying to secure money for orphanage work? What business have you anyhow doing orphanage work? Why don't you leave that to the church (he meant Catholic Church). That's our business and we know how to do it because we have always done it."

"An impudent piece of arrogance," you say. But let us not criticize the priest. Rather should he be commended for feeling that such work is the business of the church. And it is fine advertisement for the Catholic Church, too, that county judges know that, when some one is hurt or taken sick with no place to go but a hospital, the Catholics stand ready to receive such cases.

And what of the Disciples of Christ? What are we doing to help the dependent sick or furnish a place where those can go who are able to pay and want the service of a church hospital?

TWO HOSPITALS!

The New Emphasis on Training for Leadership

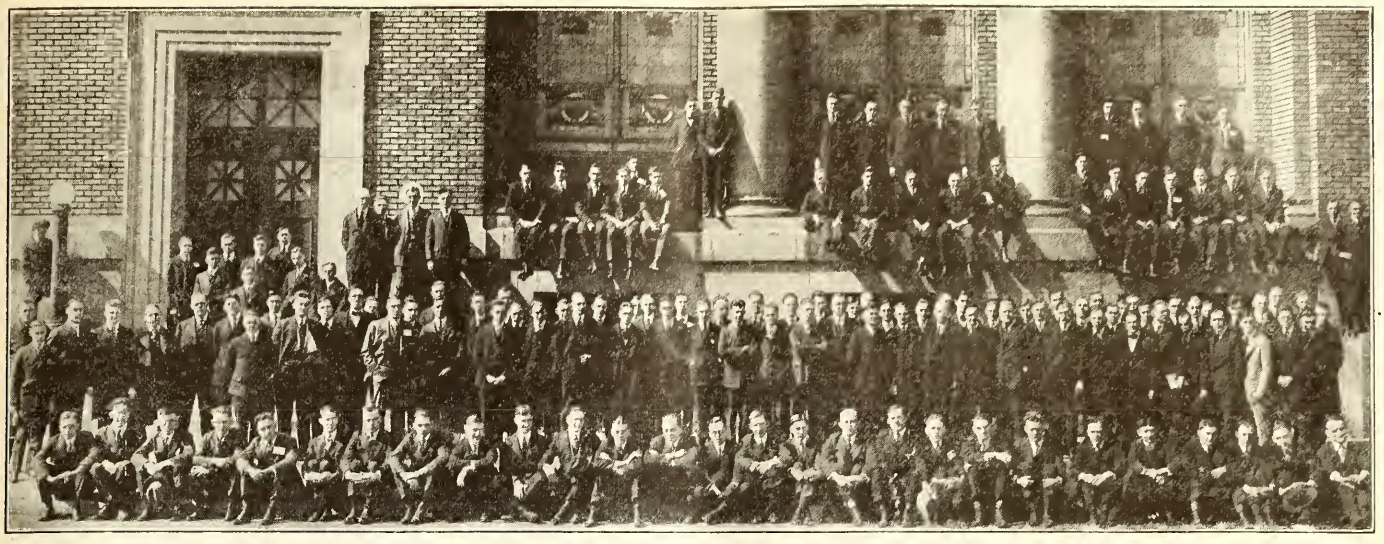
By MRS. T. W. GRAFTON

THE greatest challenge ever put before the Christian people of America is the call for a hundred thousand young people to fit themselves for some form of religious activity as a life work. That call must be answered by the young people of our churches. Heretofore the country church has largely had to supply the material for ministers and missionaries, but if a leadership is to be furnished, adequate to the needs of this new day, the stronger churches must be able to inspire their young people with a passion for Christian service.

The following is the story of what one church is doing today to answer the call. For the last seven or eight years the Third Christian Church of Indianapolis has been fostering young people's work along several lines, and is just now beginning to see the fruitage of its effort.

Of course there is the Endeavor work. This work has taken on the old-time enthusiasm and is proving a splendid training school in developing the talent and quickening the zeal of young people. Believing the old adage that as the twig is bent the tree is inclined, a splendid company of children are gathered into the Junior, where they are given a vision of the world's need. Another group of high school age are being taught expression and the importance of making wise life decisions. Then the senior society is emphasizing the need of the dedication of life to the world call. Already a dozen young men and women are in training for the work of the Kingdom, at home and abroad.

Another outstanding organization is that of the Christian Men Builders. This is an organization of young men incorporated under the laws of the State of Indiana, for the training of young men for greater efficiency by putting before them Christian ideals. The organization has something over three hundred young men, between the ages of eighteen and thirty, and an average attendance at the Bible class, held in connection with the Sunday school, of nearly two hundred. During the war these young men sent 204 of their number into the army and navy, six of them as Y. M. C. A. secretaries. While the war lasted most of the activities of the class were directed toward the care of its members in camp, or across the sea. Letters and bulletins were sent to each soldier weekly, keeping them in constant touch with the home force. The organization has alert employment, membership and social committees. It publishes a bi-weekly paper called the *Man Age*, which keeps



Christian Men Builders of Third Christian Church, Indianapolis

before the class plans of work and reports of its activities. Through its teacher, Mr. Merle Sidener, to whom the success of the work is largely due, the necessity of Christian life and leadership is kept before the young men, with the result that its members are constantly finding their way into the church.

Recently a large addition to the church plant has provided ample quarters for young men, one whole floor devoted to their activities. Here are clubrooms, classroom and office, open at all times except the hours of public worship. In expression of their appreciation the Christian Men Builders, at the public opening of the building, made individual pledges amounting to $30,000, toward paying for it.

THE Girls' Federation is another organization that is training leaders. It became a reality because a group of Christian girls had a vision which reached out and included every girl in the city as a potential member. As in other Bible schools there were several classes of young women, each doing their own little job and keeping within their little circle. But the leaders realized that if big things were done there must be one body of girls. The church helped by building a big community house with one floor all their own. Here are parlors, library and classrooms, with fireplace and cozy corners, where girls can meet for either work or play. This has helped in attracting many new girls, until more than four hundred girls have been brought together.

It would be impossible to keep so large a group of girls at work without organization. So the Federation supplies the machinery and provides a job for all. Of course there is the executive council, with the president, vice-president, corresponding and recording secretaries, treasurer, etc. There are the program, social, Sunday school, church, missionary, publicity, extension, finance, reception, telephone, employment and room, hospital, educational and ways and means committees.

Once a month they have a "Federation feed," provided at cost by the women of the church. Last month the girls entertained their mothers, with an attendance of one hundred and fifty girls and one hundred and twenty-five mothers. The church committee has been active in lining up girls in the church. During the recent Easter campaign twenty-five girls accepted Christ. The extension committee is sending invitations into every factory and store, and letters to the ministers of the state, asking them for the names of all girls coming to the city to work. Through the finance committee the Federation paid $2,000 last year on our new building, and this year its members have pledged more than $9,000 in weekly pledges. The employment and room registry committee find both jobs and living places for girls coming to the city. Through the educational department classes were formed in French, Spanish, art, and business English this spring. Plans are being made to greatly extend this work in the fall.

It is a big class, and to make each girl feel that some one is particularly interested in her, it is divided into twelve divisions, with a girl captain of each group. But that is not the best. From the Women's Bible class twelve mothers have been chosen, one for each group, to whom the girls can go for friendly counsel. Although each of these mothers have more than thirty daughters, they know and love each one individually. These groups hold open house on Sunday afternoons and Wednesday evenings. Jolly good times are planned by the mothers and the captains, who are hostesses. Every girl and her gentleman friend is invited. The public library has given us a branch circulating library, which is not only an opportunity for the girls, but which is open to the Christian Men Builders. With the thousands of young women, many of whom are

Standing, Left to Right—Laurence Hawkins, Warren Grafton, Lester Young.

Seated, Left to Right—Herbert W. Fillmore, Richard Lentz, Rex Hopper, Frank Hartwell.

Of the above, five have decided upon the Mission Field and two upon the Ministry as their life work. Four are now in college in preparation and the fifth expects to enter next fall.

The Federation Feed, a Monthly Event in the Third Christian Church, Indianapolis

without homes in the city, the opportunity of the Girls' Federation is unlimited.

Among the large groups of young people who are being trained for Christian work, there is a smaller group that have already decided to take up definite lines of Christian service and since their aims are common they have been drawn together into a group. At first this group was composed of four young men who, upon learning the intent and purpose of each other, decided that it might be profitable for them to meet and talk over just what had led to their decisions and what plans each was making for his future work. The first few meetings proved so helpful that they decided to set aside one evening a week to carry on the discussion in a more definite way. They accordingly set three aims for their work as follows: (1) To strengthen the Christian lives of the members of the group; (2) To aid in bettering the spiritual life of the young people of the church; (3) To encourage preparation for definite Christian service as a life work.

WITH these aims before them not many weeks passed until they found others who were thinking seriously of studying for the ministry or for home or foreign missionary work. So, the group is now double in number. While this is an encouraging growth they feel that it is only the beginning. Many others, through their example, are beginning to think along the lines of life service.

The members of the group try not to forget their present obligation and duty. So instead of devoting all their time to future plans, they seek to serve as best they can, from day to day, as they go along. Each week, under the leadership of some member of the group, they discuss such topics as, (1) The needs of the church and how one can help meet them. (2) Soul winning and how one can be successful in it. (3) Methodic Bible study as an aid to better knowledge of the Scriptures. (4) Current developments of church affairs in the world. These discussions are informal in every sense of the word, but bring to the young men who participate a new appreciation of the real problems before our churches today.

It goes without saying that if the churches of America are to raise the required quota of young people to carry out the program the Interchurch Movement has set before us, the material must be found in the Sunday schools and Endeavor Societies. The purpose of this group of young men is to encourage and foster a spirit that will lead others to heed the world call.

While the young men are seeing visions and planning to make them realities, the young women are not forgetful of the larger task. The Young Women's Mission Circle is one of the growing institutions in the church. In a very definite way at its monthly meetings it is giving instruction along missionary lines. They are looking forward to the day when every girl in the Federation will be a missionary young woman. Several of the Circle girls are considering devoting their lives to the task of world redemption.

The army for Christian conquest cannot be organized and trained as quickly as was the army that won the world war. It is the purpose of the Third Christian Church to live not for itself alone, but to put its best efforts in the training of its young life and be able to send forth a band of workers, of which it will not be ashamed.

Present Prospects for Christian Unity

By H. C. ARMSTRONG

THESE are testing times for Christian unity. The Interchurch World Movement and the American Council on Organic Union have put the questions of cooperation and unity squarely before the religious bodies and before the religious public in America in a way heretofore unknown. While these movements are fundamentally different in origin, purpose and method, they have this one thing in common: they make definite proposals which call for and call forth definite response. Such response has not been wanting nor slow. Sufficient time has now elapsed and discussion has been sufficiently general to give at least a partial idea of the relative strength of the new spirit of unity and the old spirit of division.

Sentiment Generally for Unity

Of the movement for organic union the New York Christian Advocate predicts that, "It will mark a definite step toward that fusing of Protestant forces whose absence hitherto is responsible in large part for the failure of Christianity to make powerful headway among men." The New York Evening Mail is in obvious agreement with this sentiment. It is quoted as saying, "This excellent, reasoned, and apparently quite practicable movement deserves to succeed. It is addressing itself to a work that will make religion a more powerful force in America and will facilitate and accelerate the attainment of the high ideal of the brotherhood of man."

The Interchurch World Movement is characterized as "the greatest world-evangelization campaign in the history of religion." Concerning the attitude of the public toward the movement the Literary Digest says, "With but few scattered exceptions, the movement is warmly indorsed by the religious press, and the secular papers regard its program with hopeful eye." General sentiment seems to be overwhelmingly on the side of unity and cooperation.

"But Some Doubted"

Nevertheless, neither movement has been without opposition. This, of course, is not surprising. Denominational interest is still keen, and denominational "interests" are still strong. So much so that there are those who despair of any voluntary change toward unity on the part of the religious bodies themselves. The case is boldly stated by Mr. Henry E. Jackson, a special agent in the United States Bureau of Education, in his recent book, "The Community Church." He said, "It is my conviction that the churches will ultimately evolve from sectarian into community churches. They will do it when they are compelled to, and not before. The compelling force will be the pressure of public opinion from the outside."

This need not be discouraging. All great reforms—political, social, moral, and religious—have had to be so forced. Moreover, public opinion is a "compelling force" which sooner or later prevails. Furthermore, there is a "public opinion" rising within the churches which though now it be but "to the ankles" may be so deep and strong as to sweep away all obstructions and lift the whole Church into unity and power.

Generally speaking, the forces opposed to one of these movements have been opposed to the other, and, strangely enough, for exactly opposite reasons. That is, both movements have met with criticism among those who believe frankly in the denominational order on the charge that they make for union, one in spite of itself, the other by deliberate intention. At the same time, both have met with criticism among those bodies which have been open advocates of union, on the contrary charge that they hinder union, the one by building up denominationalism and the other by not going far enough toward union or by not going toward it in the proper direction. Thus they suffer at once at the hands of honest "out and out" denominationalists and at the hands of honest "out and out" anti-denominationalists, an interesting example of extremes meeting.

New Friends of Unity

The striking feature in the case is that much of the best support for these movements is coming from those religious bodies which have hitherto had comparatively little to say about unity. This again is not surprising. Such bodies are for the moment at a point of advantage. They are able to take up the question with a certain newness of mind, free from the presuppositions, preconceptions, and prior point of view which inevitably affect the action of those already committed to a special plea for or against unity or some particular form of it.

In this connection it is interesting to recall that the final factor which carried the great temperance reform into effect was not the party which the reform itself created, nor the Woman's Christian Temperance Union which created the reform itself, but a set of new forces working together in the councils of parties not theretofore concerned with the issue. Is history to repeat itself in the case of this great reform?

Also there are those who favor these movements for others though they themselves are unable to participate in them. One prominent journal says, "We sincerely hope and pray that this may prove the beginning of a great Pan-Protestant American Church. We have never been able to understand why Presbyterians, Methodists, Baptists, Congregationalists, Disciples of Christ, Dutch Reformed and Lutherans could not lay aside their slight theological differences and come together." This attitude raises an important question. Are the differences which divide Christians and churches as "slight" as they appear from the outside, or are they as great and vital as they appear from the inside? A true and adequate answer to this question would contribute much to the solution of the whole great problem of division and unity.

The Rising Tide

Two points are coming to be increasingly clear and certain. First, the tide has set in toward unity and is steadily rising. The sin and failure of division are obvious and painful. Says one, "Denominationalism is a failure. From 50 to 75 per cent of the men of our country do not feel the need of the Church's message. Surely the perilous situation which confronts us should bring the church bodies together."

On the other hand these present movements and efforts are mere beginnings. They are not proposed as ultimate or adequate solutions of the great problem. They simply call attention to the supreme need and furnish channels through which Christians can begin to work together for unity. They testify to the possibility of better things and point out the next step.

Education the Open Door to Argentina

An Interview with Tolbert F. Reavis, for Seven Years a Missionary in Argentina Under the Christian Woman's Board of Missions

IN common with the other republics of South America, Argentina has had a long but not inspiring educational history. Despite the fact that the earliest institutions for higher learning in America were established on the southern continent the percentage of illiteracy runs from 40 per cent in Uruguay to 90 per cent in Peru, Bolivia and Paraguay. In Argentina the illiterate constitute one-half of the population. Out of 1,540,890 children of school age, whom the compulsory school law says shall attend school a certain part of each school year, 872,634 were inscribed in the school register in 1916, leaving 668,256 who did not attend school at all. In Buenos Aires 110,575 children out of a school population of 293,148 defied the compulsory school law. In many of the provinces, which correspond to our states, the condition is much worse. In the province of Santa Fe more children did not attend school than were enrolled in the various institutions.

The city of New York alone spends $86,000,000 a year on education, while South America, with a population of 50,000,000, spends only $50,000,000 a year on education.

The state of New York, with a population not a great deal larger than that of Argentina, has 45,000 school teachers and 1,406,580 children in school, while this most progressive republic of South America has only 16,000 teachers and only 872,634 children in school. The result is that the percentage of illiteracy in New York is only one-tenth that of Argentina, or 5 per cent.

Education may be said to have had its beginning in Argentina, in the year 1601, six years before the founding of Jamestown, Virginia, the first permanent English settlement in North America. Dated in the above year we find in the minutes of the Cabildo (municipality) an allusion made to a school and a teacher who received his pay in *frutos de la tierra* (products of the soil). Little was taught except the catechism and the three "R's."

With the arrival of the Jesuits in Argentina in 1610 education took on new form and vigor. In addition to gathering together a great concourse of Indians in the primeval forests and teaching them the ways of peace and industry, they founded great schools and universities; such, for example, as the one at Cordoba in Argentina, the third in point of age among the universities of both Americas, being preceded only by the University of San Marcos in Lima, and the University of Mexico. The University of Cordoba really had its beginning in 1609 when Fernando de Trejo y Sanabria, bishop of Tucuman, established a school under the name of Colegio De Santa Catalina, and a few years later carried out his desire to found a university in which "Latin, the arts and theology should be taught." In the year 1614 the institution assumed the name of Colegio Maximo, and opened its doors with an attendance of fifty students. The plan was complete when in 1622 the pope's approval was given and confirmed by the King of Spain.

Education in Argentina has progressed but little since that period. The traditions which were handed down from the mother country, Spain, have been jealously guarded, and it is only in recent years that the ideals of modern scholarship have been able to obtain a foothold in this country.

ANOTHER reason for present conditions is that education has been given to a few classes of the population, while the general education of the masses, so popular in this country, has been neglected. The Latin-American republics have attempted to build their school systems from the top downward, there being several universities before much attention was given to the common branches and the high school.

The third and prevailing reason for illiteracy in the South American countries is the lack of intellectual freedom. In Argentina, whose constitution provides that only a Roman Catholic may become president, the state religion has erected almost insurmountable barriers in the path of modern learning. In Uruguay, the only South American nation in which religious freedom exists, the percentage of illiteracy is the lowest, while in Peru, where the condition is the opposite, the highest average of illiteracy may be found. It may be said that illiteracy is in inverse relation to freedom of thought.

The intellectual awakening which has made the Latin American nations one of the world's greatest missionary fields, began in 1868, during the administration of President Sarmiento, who appealed to Dr. William Goodfellow, a Methodist missionary, for assistance in waging war on illiteracy. With the latter's assistance several normal teachers were brought from the United States for the purpose of establishing schools. From that time progress has been gradual but slow, due chiefly to the lack of trained missionary leaders to take advantage of the opportunities that are open. Just before his return to the United States Mr. Reavis was invited to establish a chair of comparative religion in the great University of Buenos Aires, which enrolls about 5,000 students. Such a position, when developed, should compare favorably with the schools of religion in several of our state universities.

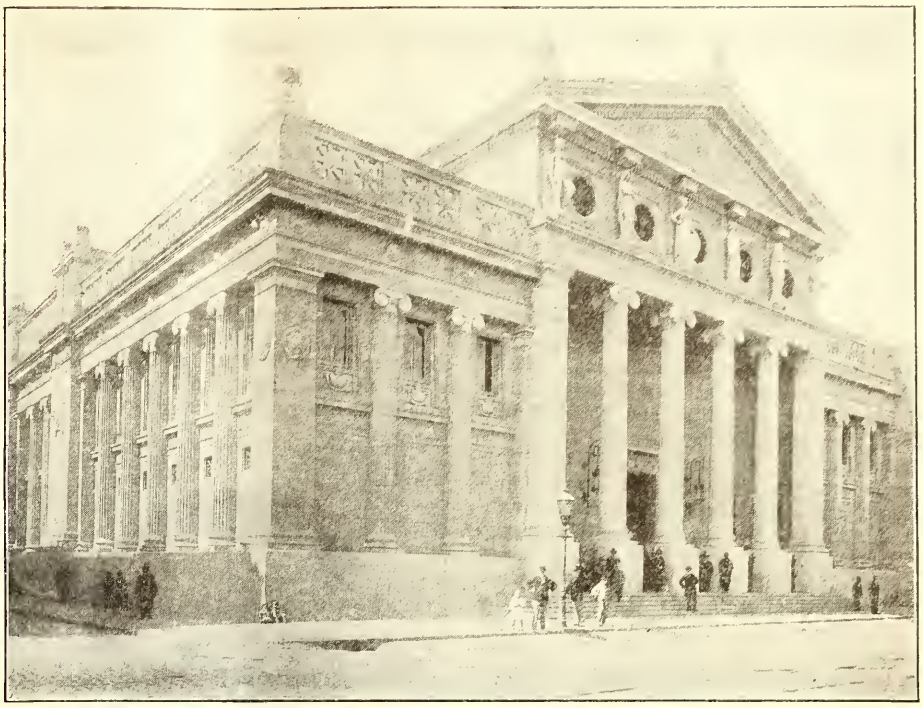
Mr. Reavis and Young Men of Christian Churches Who Are Preparing for the Ministry.

The schools of Argentina may be

divided into three classes, in so far as origin, source of support and management are concerned. They are (1) the national schools; (2) the provincial schools; (3) the private schools. The national school system is supported by the national government somewhat the same as our post office system. From the point of efficiency, and also numerically speaking, this is far in the lead of the other systems; in fact, the bulk of the school children who attend school are enrolled in the national schools.

The provincial schools correspond in name at least to our state schools. This is true because each respective province attempts a system of education like that of the national government. The provincial schools are not on a par with the national schools, since the latter have a more efficient organization, and a far greater revenue at their command.

The third system is that of the private schools. Of course, they are a negligible quantity as compared to the entire school system. In the year 1917 there were about forty-five thousand pupils enrolled in the private schools of the country. At that time, in the city of Buenos Aires alone, there were about 350 private schools. But their number is rapidly diminishing. Last year there were only about three hundred and fifty private schools in Buenos Aires.



President Roca High School, Buenos Aires, Argentina—Handsome in Architecture but Inadequate in Service.

This reduction of the number of private schools is due to two factors, mainly, pressure of the national government school authorities in founding schools, rigid inspection, and the examinations which discourage private instruction of an inferior type; and to war conditions which have made it necessary for schools founded and maintained for patriotic purposes, such as the German schools, and possibly the French and Italian schools, to close their doors for lack of funds.

THE evangelical educational workers in Argentina are interested primarily in the private schools, yet we cannot separate the private from the public schools of the land because of the fact that the private schools are under government supervision as well as the public schools known as national and provincial. The pupils of the private schools must take their examinations, and get their certificates from the government examiners. The private schools must teach a minimum of subjects in Spanish, such as agriculture, geography, history, literature and civics, though they may be English schools or German or what not. They are subject to inspection by the superintendent of private instruction. And though there are nearly a thousand private schools in the entire country, about three hundred and fifty of which are in the city of Buenos Aires, yet there are few which offer courses above the sixth grade.

An opening of particular importance awaits the Disciples of Christ in the city of Parana, about three hundred miles above Buenos Aires, on the left bank of the great river which bears the same name. This city, with a population of 50,000, is on the road to Asuncion, Paraguay, is the capital of Entre Rios, one of the three provinces allotted to the Disciples of Christ in the division of territory made in 1916. It is the logical gateway to this great territory of Entre Rios, Corrientes and Misiones, which contains more than a million people. In this city is located a normal school where five or six hundred young men and women are gathered from the various towns and cities of these provinces.

Since the Argentine law provides that only native teachers shall be employed in the schools, it is both our privilege and responsibility that these shall be Christian. We should place at once in Parana a strong man to equip and conduct an institutional church and give to these students the ideals of Christ along with the studies which they are pursuing in the normal school. As these young men and women who may come under the influence of our message go back to their native villages and towns they should go as leaders in the cause of righteousness. Parana may become our factory for supplying the Argentine schools with Christian teachers.

As the medical missionary has broken down the barriers of superstition and distrust in China and India, so the educator has within his power the opening of Argentina to the gospel. Through the established university centers it is possible to reach the coming leaders of the nation by teaching the ethics of Jesus to the young men, many of whom have thrown off all allegiance to any kind of religion. These university centers have always been the determining factors of the nation's destiny and to influence the universities is to influence the whole nation. This is more or less true of any nation, but it is universally true of Latin America.

Another journal says, "No one of these proposed methods or tentative efforts may prove to be the right one or successful in bringing about the great object of the organic unity of Christ's Church. But every one conduces to that 'will to unity' from which, under the guidance and inspiration of the Holy Spirit, the true unity for which Christ prayed will one day come forth in its strength. It is His to direct this 'rising tide' upon which His Church will ride to victory. That tide will doubtless sweep away many preconceptions and prejudices which to one or another of us seem very sacred and necessary. But let us, as a church and as individuals, in every sincere way, we had almost said at every hazard, further its oncoming, trusting the great Head of the Church to safeguard His truth among all men of His good pleasure."

Entering the Capital of Saskatchewan

By William G. Kitchen

ABOUT half way from Winnipeg to the foothills of the Rocky Mountains, and as far distant from Winnipeg as Des Moines, Iowa, is distant from Chicago, lies the queen city of Canada's western prairie, Regina. This growing and prosperous city is the capital of the great province of Saskatchewan, the banner grain-growing province of the world. Nearly three hundred towns and villages, scattered along more than two thousand miles of radiating railway lines, look to Regina as their thriving center of commercial, industrial and political life. From these rural communities and from hundreds of farms and homesteads a half million people look to Regina's stores and warehouses, banks and offices, schools and churches, for those advantages which the people of a great rural territory may rightly expect to find in their queen city. Three great transcontinental railroads bring from the ends of the earth merchandise, oil, coal, farm implements and machinery, and their trains go back laden to capacity with grain, cattle, hogs and sheep with which to help feed an always hungry world.

There are few, if any, great manufacturers of farm implements and farm machinery, in either the United States or Canada, who do not have offices and warehouses in Regina, which has become the greatest distributing point for these things in the world. To finance this wholesale exchange of commodities, financial houses and banks to the number of more than one hundred, have establishments within the city. Perhaps the Customs returns of the city of Regina as a port of entry will indicate better than any other figures the recent rapid growth of this city as a distributing center. The figures for the year 1915 were $653,915.75 and for the year 1917, $1,801,863.28, an increase in two years, and while the great war was in progress, too, of nearly 300 per cent. Shrewd business men have not been slow to see the possibilities for trade in this thriving western city. The Imperial Oil Company at a cost of $1,500,000 have built an immense oil refinery, which daily receives from the oil fields a trainload of crude oil for refining and distributing to its customers in the Canadian west. The Robert Simpson Company, well known by reason of their great store in Toronto, at a cost of a quarter million dollars, has erected a great mail order plant and is already doing a business with an annual turnover of more than $3,000,000. So also the T. Eaton Company, which has immense stores in Toronto, Winnipeg and Saskatoon, not to be outdone by the Simpsons, has erected a similar plant and already threatens to surpass them in the volume of their trade.

And perhaps not less significant than these business establishments is the placing here by the Roman Catholic Church of their imposing cathedral, with its lofty twin steeples, which can be plainly seen as one approaches the city from any direction. A fine public library, Young Men's Christian Association, Young Women's Christian Association, four colleges, fifteen public schools, and about a score of churches make their constant contribution to the social, intellectual and religious welfare of the people.

When the writer first saw Regina, now more than sixteen years ago, it was a quiet country town, with muddy streets, no street cars, nor much of anything else that goes into the makeup of a modern city. Since then thousands of people have flocked into the city. Beautiful homes have been erected by hundreds. Miles of streets have been paved with asphalt and many miles of granolithic sidewalks have been laid. Street car lines radiate to all parts of the city from a center indicated by the site of the big Dominion Custom House and Post Office. The population has swelled from five thousand to

William G. Kitchen

nearly fifty thousand and the city has the reputation of being the best paved city of its size in the Dominion and one of the best on the continent.

Perhaps no one thing has given greater impetus to the growth of the city than its choice or selection by the newly created provincial government in the year 1905, as the capital city of the Province of Saskatchewan, which in that year was carved out of the old North West Territories of Canada. This selection brought many hundreds of government officials and employes to the city, and also caused the erection here of the stately and beautiful home of the Provincial Legislature at a cost of nearly $2,000,000.

One day last August R. J. Westaway, pastor of the church at Yellow Grass, and president of our provincial missionary society, while in Regina learned of an exceptional opportunity to purchase an unused church building, formerly the home of the Central Baptist Church, at a price which was about one-half of the real value of the building. Mr. Westaway wrote to the writer, suggesting that we investigate and report the matter to our provincial missionary board. This we did. Practically the whole strength of the provincial society was being concentrated in aid of the work at Saskatoon, and to secure the Regina building, even at half price, was quite beyond its strength. In this emergency we turned again to our Board of Church Extension and to the American Christian Missionary Society, and after acquainting them fully with the situation, they agreed to cooperate in the work of planting a Church of Christ in this very important center.

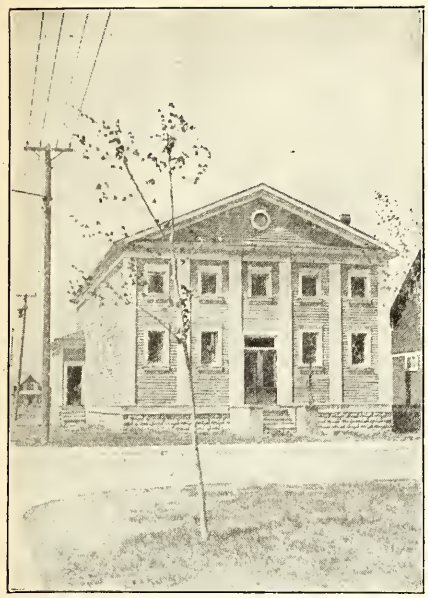
The actual cost to the Baptists of the property we have bought, in 1912 was over $15,000. The price of labor, lumber and all building materials is today so much greater than it was in 1912 that the present value of the property is easily over $20,000. This valuable property our provincial society, with the aid of a loan of $10,000 from the Board of Church Extension, has purchased. The purchase price was $8,100, and the balance of the loan is being used to thoroughly repair, clean, paint inside and out, and to completely renovate the whole building. Furthermore, by a special arrangement made with the Board of Church Extension, the draft for the amount of the loan was forwarded at such a time that we were able to secure a premium on the draft at our bank in Canada which amounted to about $1,100.

Thus the outcome of the whole matter is that with a loan of $10,000 we secured $11,100 at the bank, with which we have bought a property valued at over $20,000, and had enough money, over the first cost of the building, from our loan, to completely paint, renovate and put into good repair the whole structure, placing it in fine condition for church services. The building stands on a fine corner lot in a splendid residential section of the city, with a seating capacity of 400.

In this missionary enterprise at Regina the provincial missionary society stands back of the local membership and guarantees the return of the loan to the Board of Church Extension; and the American Christian Missionary Society guarantees the support for the present of a missionary pastor who will help develop the local church into a strong, self-supporting missionary-spirited church. Thus it is by this fine cooperation that these societies, servants of Disciples of Christ everywhere, are planting and watering the church in Regina; and may we not confidently believe that in due season God will give the increase?

An interesting fact about the population of the city of Regina is that the latest census reveals that five-sixths of the population is made up of people of British or American origin; also that three-fourths of the people are Protestants. At the present time the seating capacity of all the Protestant churches in the city is probably not more than one-third as large as the number of Protestant people. To the south of the church which we have just bought, the direction in which the city is growing most rapidly, there is not another church of any description. During the coming summer we plan to hold our 1920 Saskatchewan missionary convention in the newly acquired church building in Regina.

In the winter of 1916-1917 the same three missionary societies which are now cooperating in this Christian invasion of Regina, invaded the splendid city of Saskatoon in the same way. The Saskatoon church is now one of the unanimous missionary churches of the brotherhood; its Church Extension loan has been repaid to date as agreed; it has a good graded Sunday school and an excellent auxiliary of the Christian Woman's Board



Church at Regina

of Missions; it is growing steadily and looks forward to the day when it can assume complete self-support. Other cities are waiting: Moose Jaw, Battleford, Prince Albert, Swift Current, Weyburn, all in Saskatchewan, are cities ready and ripe for Christian invasion of this same kind. In Alberta no doubt the great cities of Edmonton, Calgary and Lethbridge present opportunities very similar to these cities of Saskatchewan.

During the nearly fifteen years of phenomenal development that have passed since Saskatchewan was created a province of western Canada, the question has been asked over and over again, why do we not have a church in this growing capital city, Regina, the center and core of all the great progress of the province? Have we no message for such a city, or are we too poor to deliver it? Our people have not been too poor, but the sad fact is that in the past neither the Saskatchewan Missionary Society nor the American Christian Missionary Society have ever had the men or the money sufficient to accomplish all the great missionary tasks before them. Nor have they now! Conditions may be improving, but neglected fields like Regina, along with a host of other unmet missionary needs, are the very good and sufficient reason for any and every forward movement that aims at enlargement and extension of the missionary endeavor of those who profess to be lovers of our Lord Jesus Christ.

Neighborhood evangelism may give excellent results in many places, but problems presented by such neglected cities as those mentioned above are far beyond the scope and reach of neighborhood evangelism, and can best and most speedily be solved by the exercise of those two great arms of our whole people, known as the American Christian Missionary Society and the Board of Church Extension. We ought to constantly and increasingly strengthen these exceedingly useful arms for service, with the training and enlistment of hundreds of consecrated Christian lives, and with fully adequate funds, until the last neglected community on the American continent has regularly proclaimed within it the plain New Testament terms of present and eternal salvation through Jesus Christ.

Our First American Indian Mission

Announcement by the American Christian Missionary Society

OUR churches in the Yakima Valley, Washington, particularly our church at Yakima, have long been interested in the Indians of the Yakima reservation, hoping for the day to come when Christian work would be inaugurated among them by the Disciples of Christ. Some two years ago Red Fox and his cousin, Black Hawk, of the Blackfoot tribe of Montana, who had attended eastern schools and who were Christians, visited the valley and also became interested in the Yakimas. They held conferences with George W. Knepper of Spokane and learned of the plea of the restoration movement. The fact that this movement originated on American soil and was based on the Bible alone, appealed to these "original Americans" and they soon united with our church at Yakima. After further conferences with several of our ministers and with our Northwest regional secretaries, they made a tour among our churches, speaking of the needs of the Indians and arousing much interest. During this tour a conference was held with them by the secretaries of the American Christian Missionary Society in Cincinnati. Some study was made of Indian Missions and during the summer of 1919 President F. W. Burnham and W. F. Turner, accompanied by a group of men from Yakima, visited White Swan, on the Yakima Indian Reservation, where it had been suggested a mission should be founded. After a report to the Board of Trustees of the American Society, and on its recommendation, the Cincinnati Convention adopted the following resolution:

"Regarding work among American Indians, your Board recommends that the Society authorize its executives to inaugurate such work whenever, in their judgment, sufficient funds are available to warrant the carrying through of such an enterprise; provided, of course, that thorough investigation reveals a need and opportunity for the Society to undertake such work; and provided further, that any such work undertaken shall be put in charge of trained and responsible American leaders and that the entire enterprise shall be held strictly accountable to the American Christian Missionary Society."

Pursuant to this resolution the executives of the American Christian Missionary Society gave further consideration to the founding of a Mission at or near White Swan. After many conferences, much correspondence and some readjustment of agreements, a final proposal was made by the American Society, which has been approved by the West Washington Christian Missionary Society, the Yakima Church, and a Council of Indians. A local Board of Managers, consisting of four white men and three Indians, has been formed at Yakima, Washington, that will have charge of the Mission, subject to the direction of the American Christian Missionary Society. The four white men include S. G. Buckner, our splendid pastor at Yakima, and C. C. Wheat, J. N. Price and L. V. McWhorter, well-known citizens and business men. The three Indians—B. B. Olney, Neal Olney and Chief S. G. Waters—are equally well known among their people, and favorably known to white citizens.

The Yakima Church has such confidence in this Mission that in a single day the members pledged about $3,500 to this work. The Indians themselves have pledged over $2,000. The American Society has already taken title to 80 acres of land, at a cost of $8,800, on which the Mission is to be located.

The local Board of Managers is now busy with preparations for the erection of buildings and the opening of the work. Many churches and individuals who have heard Red Fox speak have either made pledges or given assurance of help when the American Society was ready to inaugurate the Mission. That time is at hand and all payments should be sent at once to the American Christian Missionary Society, 108 Carew Building, Cincinnati, Ohio. Thus our first American Indian Mission is about to be realized. At a later time the work will be set forth in detail with appropriate illustrations.

Prohibition Diverts $2,000,000,000 Into Useful Channels

AT the beginning of the first year of prohibition under the constitutional amendment, it is possible to gauge the material value of the new order of things in the light of the changes in the spending habits of the people which wartime prohibition has wrought.

Under the old regime more than a billion dollars was spent annually in the corner saloon. Some $400,000,000 was paid into the federal treasury, for the privilege of manufacturing liquor in its various forms. The sums levied on the liquor traffic by states and municipalities brought up the total amount of money that changed hands in the liquor transaction to about $2,000,000,000.

This power of expenditure has not been destroyed by prohibition. It has been diverted into new and more useful channels. The effect of the vast saving of money by the suppression of the liquor traffic is shown by crowded theatres, movie houses and other places of entertainment; by record purchases of goods in all the stores, as demonstrated strikingly in the present holiday season; by the diversion of vast sums of money to the home and family which formerly went into the till of the corner saloon.—*N. Y. Mail.*

Prayer Meeting Topics for 1920

JULY

7. The Good Shepherd. John 10:7-18; Ps. 23.
14. Christian Internationalism. Foreign Missions a civilizing influence. Isa. 55; Rev. 21:1-7.
21. The Faithful Use of Individual Talents. Matt. 25:14-20.
28. The Anger of Jesus. John 2:13-17; Mark 2:1-6; Matt. 25:1-13.

AUGUST

4. Great Preachers and Their Message. John the Baptist and repentance. Luke 3:1-20.
11. Christian Internationalism. Christian union and world-wide evangelism. John 17:20-23.
18. The Voice of God in the World. Rom. 1:20; Acts 14:15-17; Ps. 19.
25. The Parable of the Lost Opportunity. Matt. 25:1-13.

Two Barrels of Cookies

THINK of it! Two barrels of cookies! Unless you are a baker, it will take you some few minutes to adjust your thinking to cookies by the barrel. In fact, with sugar at 23 cents a pound, most of us doubtless have learned to adjust our thinking to—well, to no cookies at all.

In my thinking, cookies had slipped into the dim and misty past—a tender memory seldom revived, of years on the farm when mother made cookies with sour cream. Pardon me if I stop just a few minutes to revel in the thought of the times I stole out into the barn with a pocket full of mother's cookies and ate them on the hay-mow. Nothing beats a hay-mow and a pocket full of sour-cream cookies for solid comfort. Those days can never be repeated except in memory.

So, when I saw the phrase, "two barrels of cookies" the other day I began to let my imagination play, for it is almost as difficult to think of cookies in terms of barrels as dollars in terms of millions. I began to guess how many cookies there would be in two barrels. Suppose you guess.

"It will all depend," you insist, "on the size of the barrels and the cookies."

True. But guess anyhow. Would there be 1,453 or 1,829 cookies in two barrels? Too hard to guess, is it?

Then try something easier—perhaps. How long would two barrels of cookies last a family?

"Oh, a long time, of course, but that would depend on the size of the family."

Yes, and it would also depend on the size of the opportunity each member of the family had to get into the barrels. The length of time that two-gallon crock of mother's cookies lasted, depended on how closely she guarded the pantry door.

"But even if every member had free access to the cookies, some of them would surely get stale before the two barrels could be disposed of by the average family," you say.

But suppose the family was above the average and had about 175 in it like the Christian Orphans' Home of St. Louis. How long would two barrels of cookies last in such a family? That makes the guessing easier, doesn't it? Especially when you know that it takes a bushel and a half of potatoes for a meal and 100 loaves of bread a day for this family. So, of course, two barrels of cookies wouldn't get stale on their hands, in fact, would scarcely last as long as mother's two-gallon crock of cookies lasted us boys on the farm.

"Did they bake these cookies in the home?" you ask.

No. They were sent to the home by the ladies of the church and Miss Zimmer's class of girls of Culver-Stockton College at Canton, Missouri, and arrived the day before Easter.

"Wasn't that a sweet thing to do," you are thinking.

It certainly was, for cookies, to be good, have to be sweet with sugar at 23 cents a pound. For sugar at that price seems twice as sweet as sugar at 10 cents.

Those two barrels of cookies started a train of thought in me that has been going ever since I read Mrs. Brown's March report to her board. I thought of the happy groups of children upon whose bright faces came a richer glow of pleasure as they ate the cookies. I thought of the greater joy, the joy of giving, that filled the hearts of the women and girls of Canton, as they were baking those cookies.

Suppose we analyze those cookies and see what ingredients they contained. I'll not bother to name the material ingredients because—well, because I don't know what you use to make good cookies when you don't have sour cream like mother had on the farm. And besides, the women readers will know, and if the men want to know let them ask their wives at home as Paul says, or rather as he would say if he were living today in the United States and saw how much more the women know about both the material and spiritual ingredients of two barrels of cookies sent to an orphanage, than men know.

It's the spiritual ingredients I am thinking about. Love went into those cookies, lots of it—love for the children left hopelessly stranded at the very threshold of their lives. For mothers today are learning that they must mother not only their own children, but other children as well. That's the reason they wanted the ballot; that's the reason they are getting so effectively into the civic life of their communities. Their children must have a better world in which to live.

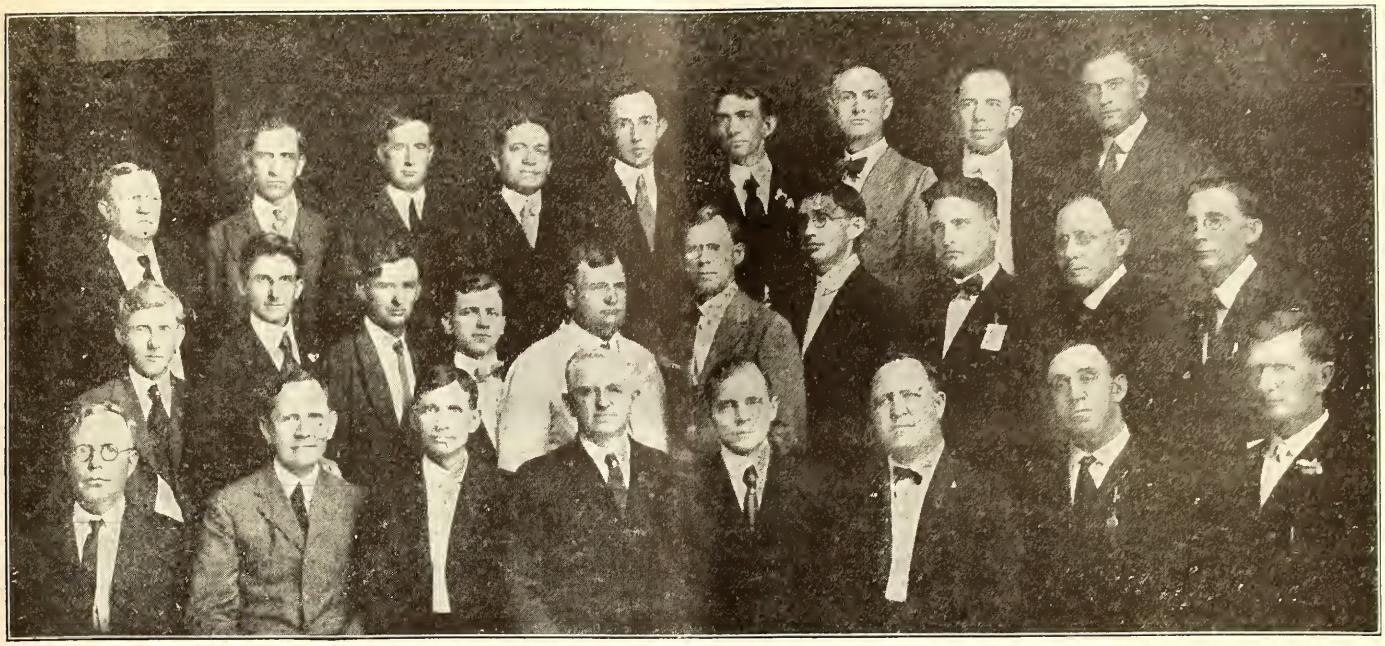
Prayer went into those cookies, the kind of prayer Paul was thinking about when he told us to "pray without ceasing." Joy, too, went into them, the joy of giving joy to others—the greatest joy of all. Devotion was an ingredient, devotion to the Lord, who told us that we can serve him only by serving the helpless. And I wonder if some mother did not put into the cookies she baked, the sacred memory of her own sweet child that slipped out of her arms into the arms of Jesus, perhaps long years ago. And, too, perchance some childless wife put into her cookies that passionate longing to mother some child that every normal woman feels. How rich those cookies were with spiritual ingredients!

I wonder if some nameless specimen of humanity, like a woman I heard of, is saying while reading this: "Why waste cookies on orphan children? Why not give them plain, substantial food?" This woman was rich. She had heard a talk at a convention, given by one of our Atlanta women in behalf of the Southern Christian Home, telling of the delight the girls had over a gift of hair ribbons some friend had sent them. After the session this woman approached the speaker with rebuke in her manner and chiding in her voice. "Do you mean you let those orphans wear hair ribbons? I shouldn't think you would waste hair ribbons on orphans."

But why not orphan children wear hair ribbons—wear hair ribbons and eat cookies? They have as good a right to cookies and hair ribbons as your children or mine have. The old type of orphanage that marked its children with the appearance of poverty is a thing of the past. It seems strange that anyone should ever have thought that because a child is deprived of parents it should also be deprived of the things that make a child happy. All the more should it have these things. And I am sure it gives the supporters of the National Benevolent Association special delight to know that when the children of our homes attend public school or Sunday school they cannot be distinguished from the other children by the clothes they wear.

E. S. M.

Christmas and Cookies Go Together, So Having No Photograph of Two Barrels of Cookies We Show the Christmas Tree in the Children's Home



School of Evangelists, Galveston, Texas

Texas School of Evangelists

By W. F. Turner,

Associate Secretary American Christian Missionary Society

THE writer was recently initiated into the big activities of Texas Disciples in general and of the Texas Christian Missionary Society in particular. Our churches in that empire not only have their "wagon hitched to a star," their automobile seems to be fastened to a comet and it is difficult to keep in sight of their dust. Texas is a big state and Texas people see things in a big way. Texans insist that every person in the world could live in their domain with only nine people to the acre. They jokingly remark that the state is so large that the people in Brownsville look on the residents of Fort Worth as "Yankees," and those of the panhandle regard Texarkana as a town located in the "effete East." One of the big men of this big state who has a big vision is J. B. Holmes, State Superintendent of Missions. One plan of work devised by him and his capable board is to divide the state into twelve districts and then place a pastor-evangelist in each district.

Last year these district workers were brought together for a week of conference and study in what is termed a "school of evangelists." This year the second annual session of this school met in our church in Galveston, May 4-10. In addition to the district evangelists, there were also invited the city evangelists and missionary pastors.

J. W. Holsapple gave a series of lectures on "Evangelism," H. E. Beckler on "Stewardship," and the writer spoke each morning on "The Preacher's Devotions" and each evening on miscellaneous themes, including "American Missions," "The Every Member Canvass," "Life Service," "United Christian Missionary Society," and "The Signs of the Times." W. P. Jennings of Fort Worth presented "The Endowment of State Missions," and Colby D. Hall, Dean of Texas Christian University, "The Grouping of Churches." J. B. Holmes led numerous conferences relating to the state work, and the evangelists took turns in presenting various phases of their work as they actually meet it in the field. Ample time was given for questions and discussion. It should be added that the entire expenses of each worker are paid by the State Board.

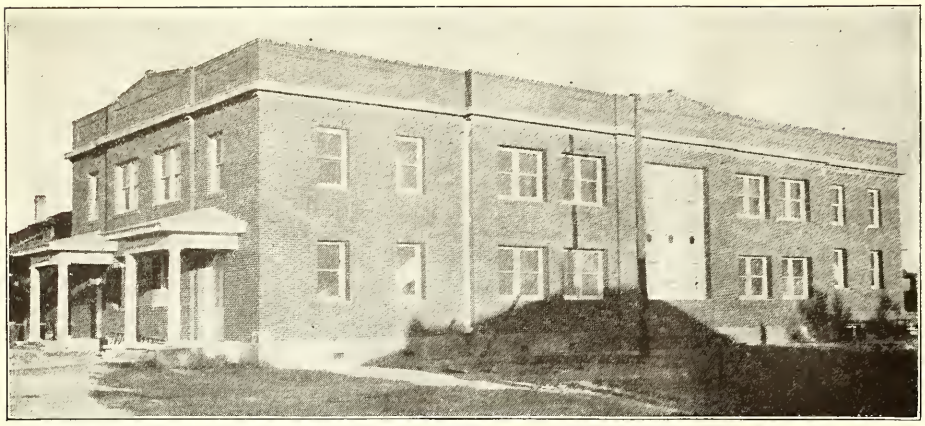
This school has several advantages. It is a season of refreshing for the workers. They are widely scattered and some labor in remote sections, where they get lonesome. The distances are so great they could not afford the cost themselves. After a week of worship and study they feel renewed for their difficult tasks. Again it makes for unity. Various methods are presented and discussed and finally a common program adopted. Each adapts himself to his own field, but the purpose is one—to win the state for Christ. It also means greater efficiency. The best methods of conducting evangelistic meetings, organizing new churches, reviving old churches, putting on the Every Member Canvass, erecting church buildings, etc., are presented and these men carry the latest and best plans directly to all parts of the state. Personally I like this idea of a school of workers and believe even from the standpoint of dollars it is a wise investment. I consider it a privilege and an honor to have been in its sessions.

On Sunday we preached in various pulpits, and on Monday the day was given up to a fishing trip on the Gulf. As we went to and from the church our eyes were regaled with rows of blooming oleanders, and through the courtesy of the Commercial Club, we all enjoyed unsurpassed sea bathing. The hospitality of the Galveston church could not be excelled. D. B. Titus is the genial pastor, and his work is going forward steadily to success. After the school of evangelists came the Texas state convention, May 10-13, attended by over 500 registered delegates, which reached high tide in Texas history. The outstanding features of this great convention are as follows:

1. The formation of a corporation to be known as the Texas Christian Missionary Convention, chartered under the laws of the state, which will incude the Texas Christian Missionary Society, the Juliette Fowler homes for the aged and orphans, the Board of Christian Education, and the Texas Auxiliary of the Christian Woman's Board of Missions. Each of these several departments of the church work will be managed by its respective board, but under the general direction and advice of the Convention.

2. A campaign for one million dollars of endowment was launched by the Board of Education for the Texas Christian University, one-third of this sum being announced in pledges at the Convention. H. E. Beckler, who has been serving as Stewardship Secretary in Texas so effectively, was elected as field agent for Texas Christian University.

3. The receipts of the Texas Christian Missionary Society were the largest in its history; $46,920.14 passed through its treasury. Sixty-nine thousand dollars were received by the Fowler homes for aged and orphans. The Fowler Orphans' Home is to have additions and also plans a new building for the invalid aged, and later a baby hospital. It might be well to say that probably the United Christian Missionary Society is cooperating with Texas in more institutions than any other state. I will mention the Mexican Institute at San Antonio, the Negro school at Hawkins, the Bible Chair at Austin, the Juliette Fowler Home for the Aged, the Juliette Fowler Home for Orphans, the work of the American Christian Missionary Society, in cooperation with the State Board in support of missionary pastors, and through the Bible School Department of S. W. Hutton and the work of the Board of Church Extension in general, and the help which we hope this board will soon give in the erection of a suitable building in Galveston. We have about five hundred churches in Texas, besides about five hundred of those called conservative. Texas



First Christian Church, Douglas, Arizona

is a prosperous state financially and our brethren are sharing in that prosperity, the holdings of quite a number running into the millions. But along with this, Texas leads the brotherhood in its campaign for tithers. Our brethren in Texas are determined to try to keep up with their material development. Please note their eight aims for the coming year:

1. The employment of a force of not less than sixty men.
2. The raising of not less than $75,000 for Texas missions.
3. The employment of a few missionary pastors for strategic points.
4. The employment of one or more expert evangelists.
5. The employment of as many pastor evangelists as our funds will permit.
6. The employment of a stewardship secretary to be supported by special gifts and directed by a special committee.
7. The continuance of our relation to the American Christian Missionary Society in the employment of S. W. Hutton as State Bible School Superintendent, and in cooperating in support of as many fields in Texas as their funds will permit them to join in developing.
8. The efficient working of the district program suggested in the report.

And while doing these great things the Texas brotherhood will also reach out and have fellowship in all the great missionary enterprises of the brotherhood in making Christ known throughout America and throughout the whole wide world.

Cincinnati, Ohio.

Arizona Folks Show Their Mettle

THE city of Douglas, in the southeastern corner of Arizona, has a population of 15,000 and is the site of two great smelters, the Copper Queen and the Calumet and Arizona. About is a vast cattle-raising country and a considerable area of agricultural lands which only partially has been brought under cultivation. The city itself has large commercial establishments, well-built residences and several miles of concrete pavement. It has ample public school buildings of the most approved type both for the grammar grades and high school. In these about 4,000 children are being trained for the business affairs of life. The Roman Catholic, Presbyterian, Baptist, Episcopal and Methodist Episcopal churches have for a long period had buildings. But these buildings all told could not accommodate more than 25 per cent of the children and young people, and then furnished no modern Bible school plant. Both the Methodist and Presbyterian churches are building mission houses for work among the Mexicans.

The Christian church has had a small work here for about fifteen years. They had a small frame church building which, after several years of service, was sold and the congregation met in a hall which did not afford a sufficient base for a great work. More than three years ago a tabernacle was built on a leased lot under the leadership of Melnotte Miller and for a time it looked like a suitable building would be erected. But this finally failed.

In September, 1918, by the advice of both the State and American Christian Missionary Societies, R. E. Dunlap, the state secretary, went to Douglas to make an effort to properly equip the church for a great forward movement. No detailed statement can here be made of the obstacles to be met and overcome before an adequate building could be completed. It is enough to say that the church membership was small and poor, and discouraged almost to the point of despair. At the very beginning the influenza epidemic swept the city and all public meetings were forbidden. This continued for months and it was almost the first of March before definite work could be undertaken. Then, too, all sorts of "drives" for money were still being made to meet exigencies of the great war. The great corporations were unsympathetic and the public apathetic.

In the midst of this, the first campaign for funds was planned, prepared for and worked through and resulted in gathering in pledges an aggregate of nearly $6,000. Plans were drawn which called for more than $20,000 and adopted by the church. A resolution was passed to undertake to raise $15,000. A lot was already owned at the corner of C Avenue and Eleventh Street only fifty feet in width. This was accepted as the building site. Ground was broken May 1, 1919. In June the concrete foundation for a building fifty by one hundred four feet was laid. The contract for the building on a ten per cent basis was entered into with J. M. Sparks and Company, with the immediate oversight of the state secretary, who served as pastor to the congregation, had also oversight of the missionary work in the state and anything else that came along in his line.

Progress was slow. Propositions to complete a first unit of the church were made and rejected again and again. With a firm reliance upon God for guidance the forces were led with no thought of failure, on and on up to the dedication on May 16, 1920. The little handful of members had paid in more than $10,000, the most heroic giving in our history. Many members had loaned their personal credit to the church and made it possible to pay the laborers. There could not be the usual preparation for a financial drive at the dedication. Public sympathy came when it was seen that a building worth while was really to be completed, and on dedication day Methodist, Baptist and Presbyterian Churches adjourned their morning services, and pastors and people came to rejoice with and help us. W. S. Buchanan of Phoenix came to preach the sermons and make the appeal for funds. Right well he did his work. J. M. Sparks & Company led off with a gift equal to their claim for building the church. The women of the church, who had already paid nearly $2,000, pledged another $2,000. One gift of $500 came from a man of moderate means who had already given $1,000. Others who had gone to the limit, who were without a home of their own, pledged again. Members of other communions gave from $25 to $100 each until the sum total was over $8,400. I have never seen a congregation more deeply moved by the appeals. Tears coursed the cheeks of many. It was no cold-blooded affair. None seemed to grow weary with the long session.

R. E. DUNLAP.

A Message to Christian Tourists in Europe

THE members of our churches who are to be in Europe during the coming summer are especially requested to visit the various Protestant churches and institutions in France and Belguim.

They are requested to make their arrangements with the

Comite Protestant Francais
M. Andre Monod, Secretary
8 rue de la Victoire
Paris, France

and the

Comite Belge d'Union Protestante
Dr. Henri Anet
c/o Eglise Chretienne Missionnaire Belge
11 rue de Dublin, Brussels, Belgium

Advance information, with handbook, may be obtained by prospective tourists on application to the Commission on Relations with France and Belgium of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City.

Negroes in American Cities

NEED for religious work among the colored population of our large cities is demonstrated by the Interchurch Home Mission Survey which has revealed that church membership among the Negroes, while common in rural districts, almost invariably falls off when the Negroes migrate to cities. New York City, which has one of the largest Negro colonies in the world, has only 28,000 Negro church members out of a total Negro population of 145,000. One Negro in five in New York City is affiliated with a religious organization, while in rural districts at least half the Negroes are active church members.

Sunday School Delegates Seeing Mission Stations

THOSE who go to the World's Convention in Tokyo next October will have unusual opportunities of coming into close contact with the work at many of the mission stations. The itineraries are planned with this in view. Receptions are being planned by the missionaries and members of the native churches. Tokyo, of course, will extend a gracious welcome, as will Yokohama. Special courtesies are contemplated in such places as Osaka and Kobe, where there are large Christian educational institutions.

The Interchurch World Movement has placed the matter of directing the deputations of tourists in the care of M. L. Swinehart of Kwangju, Korea. He is now in Tokyo making advance arrangements in cooperation with Horace E. Coleman, World's Association secretary for Japan. Korea has requested that at least five post-convention meetings shall be held in that country at such centers as Taiku, Seoul, Pyengyang, Kwangju and Wonsan or Hamheung. Similar meetings will be held in China, Philippine Islands, and by the around-the-world tourists at Singapore, Colombo, India, Cairo and Jerusalem.

Groups of business men, educators and Sunday school specialists will visit just as many parts of Japan and elsewhere as may be possible. Women, specially qualified for that work, will hold meetings for the girls and women of these countries. The personnel of the delegates who have registered thus far indicates that there will be an abundance of speakers who can do these types of work. World leaders are among those already chosen by the Program Committee for Convention speakers. A number of state Sunday school secretaries will lead the delegations from their respective states.

An Additional World's Sunday School Tour Party

SO many World's Sunday School Convention delegates have desired to take Tour 15, sailing by the *Empress of Asia* on August 26, that no more reservations can be obtained for that particular trip. To meet the demand for just such an itinerary another tour has been provided which will go to Manila and South China before the convention begins. The new tour is No. 23 and the sailing will be on the *Korea Maru*, of the Toyo Kisen Kaisha line from San Francisco, leaving August 21 and stopping at Honolulu en route. After visiting Manila for two days and spending eight days in Hong Kong and Canton, the delegates will journey to Shanghai and thence to Tokyo via Nagasaki. They will arrive in Tokyo on the second day of the convention, but the program for the remaining days will be abundantly rich and satisfying.

Reservations are being made daily on the ten steamers that will carry the delegates to the convention. The sailings are from July 30 to September 23. Three ships are for the exclusive use of those going to the Tokyo convention. All are popular Pacific Ocean steamers—*Monteagle*, *Siberia Maru* and *Suwa Maru*. On some of the steamers, where not more than fifty or seventy-five reservations could be obtained, all berths have now been taken, but good accommodations can be had on other tours. Some of the trips provide for touring in Japan only, while others include in their itineraries Korea, China or the Philippines. The privilege of Christian companionship during the entire tour is one of the very attractive features that is assured to every delegate.

World Wide Representation at the Tokyo Convention

APPLICATIONS for delegates' credentials to the World's Sunday School Convention are being received from the very ends of the earth. It will be truly a world's convention which will meet in Tokyo next October. In addition to the hundreds who will go from the United States and Canada there will be representatives from different countries in South America and from the Continent of Europe. All sections of the British Isles will send delegates. Then they will come from Australia, India, Java and Africa. All parts of the Orient will send many delegates, both from among the missionaries and from the native churches.

Tampa, Florida, is planning to erect a new building to cost in the neighborhood of $100,000. Recently A. R. Moore, Regional Secretary, was on the ground helping them plan for the building. They are asking help from the Board of Church Extension.

A Temple in the Mountains of Western China, One of the Places Where Dr. Shelton Was Kept in Captivity, and Where the Bandits Divided Their Time Between Worshiping and Smoking Opium, Photographed by Dr. Shelton

Bible School of the Belmont Christian Church, Kansas City, Mo.

Belmont Avenue and Church Extension

ONE of the most outstanding and remarkable victories in the establishment of new churches in Greater Kansas City is the auspicious beginning and development of the Belmont Avenue Church within a period of less than four years and less than one year's preaching for full time. A Bible school was started in a very small storeroom in June, 1916, under the auspices of the City Mission Board, with Frank L. Bowen in charge. Elmore Sinclair, then pastor at Jackson Avenue, and whom we greatly miss since his untimely death, was present with a fine band of his members to lend every possible assistance. Within a few months we were compelled to seek larger quarters and finally rented the largest available storeroom in the vicinity.

Though greatly handicapped the work prospered. Handicaps seemed to change into privileges and opportunities. As the only way out and in order to meet the demands constantly increasing, we sought to purchase a building site. Restrictions confronted us. A suitable location could not easily be secured. The city missionary was constituted notary public and with papers granting permission to erect a church building in the restricted territory he actually spent weeks before the consent of the property owners was secured. Upon our new location we placed a tent, hoping to remain but a short time and then have at least a part of our new building ready for occupancy. All plans were halted by the war conditions. No material could be secured, nor men to do the work. The outlook for Belmont was one to try the most courageous. We wintered with much suffering in our temporary tent after having made it habitable as far as possible. In the midst of apparent defeat, frequently compelled to adjourn a meeting, these loyal people planned and executed larger things.

Pledges were taken, the wheelbarrow brigade was formed and the dirt flew. Concrete footings were put in by the members. More calls for money were made and such giving one rarely sees. After Mr. Bowen closed his work at Oak Park he gave full time in preaching at Belmont. Plans were drawn for the building and the outlook seemed brighter. Everybody began to smile. The members kept giving, praying and working. Our Bible school needed but one thing, as we thought, and that was more room. The Woman's Council became a great host, all departments were active and the success of the enterprise seemed assured. But prices of everything were prohibitive. What could we do? Belmont had given her thousands, she had hoped against hope. The boys and girls were all asking, "When are we going to build?" "What about our new home?" "Where is the building committee, why don't they get busy?"

There was only one thing to do, call up Main 1386. No, one thing better than that, go down to 603 New England Building, Kansas City, Missouri, on the first Tuesday in the month and tell your troubles to the Board of Church Extension. Just say Belmont, that's enough. They keep abreast of the times, they know what is going on in the world. They can tell by looking at you that you are down in the mouth. They said, "Frank, tell Belmont they need not adjourn; we will match Church Extension dollars with Belmont dollars. We will grant a loan of $12,000. Tell the community that you have friends that are going to see you through. Tell the boys and girls we will help you build a place for them. The young people will have a social center as well as a place for sermon and song. Say that Church Extension and Belmont together will make a place for everybody in the new community building."

We now have a five-room modern building, the first unit of our Bible school plant. There are beginners', primary and junior departments, with separate classrooms for the juniors. Modern kitchen and dining room on the first floor. There are ten rooms on the second floor. It is, however, already inadequate for our growing work and we need immediately our proposed third floor and, a little later, our auditorium. There were 415 present two weeks ago at Bible school. Our church membership is over 400 and we have every activity in the church at work. Take a glimpse of the picture of our school, taken on a rainy Sunday. Our treasurer is mailing this week $1,000 to the Board of Church Extension on the loan recently granted. Every dollar of the loan is covered by good pledges. We must give credit to the devotion and liberality of the faithful workers in the field, but without the help given to us by the Board of Church Extension we could not have gone forward as we have. It is our intention to repay in full this money within the year that it may be given out to other needy fields and thus lengthen the cords and strengthen the stakes in the work of the Kingdom.

We are just entering upon our twenty-fourth year in the work of city evangelization in Greater Kansas City. Every field we have entered has had its benediction from Church Extension when it came time to erect a permanent building, and every field has either returned in full their loan, or will do so within the coming year in the plans now under way. FRANK L. BOWEN.

The supreme court of California has dismissed a petition for a referendum on the prohibition amendment. Six of the fourteen referendum states have taken similar action.

The Size of Our Sunday Schools

THE Statistical Department of the American Christian Missionary Society has issued an interesting table showing the size of our Sunday schools as they are reported in the 1920 Year Book.

It will be a surprise to many to learn that we have only twenty schools reporting an enrollment of over one thousand pupils, while there are less than two hundred schools reporting over five hundred pupils. The vast majority of the schools, 4,500, report less than a hundred pupils enrolled. In every case the attendance will run below the enrollment figures.

The total enrollment of the 7,561 schools reporting is 922,222, and the average enrollment 121. There are nearly a thousand schools, 956, that fail to report their enrollments, and while they are all among small churches, it is probable that they have from seventy-five to one hundred thousand pupils in them, that if reported would make the total enrollment figure for the brotherhood approximate a million. There are 802 churches listed that maintain no Bible school at all.

The total follows, grouping the Bible schools of each state according to size:

State	Schools with over 1000 pupils	Schools with from 500 to 1000 pupils	Schools with from 100 to 500 pupils	Schools with less than 100 pupils
Alabama	----	----	15	52
Alaska	----	----	----	1
Arizona	1	----	5	5
Arkansas	----	1	31	125
California, North	----	1	40	36
California, South	1	2	46	30
Colorado	----	2	38	19
Connecticut	----	----	1	1
Delaware	----	----	2	----
Dist. of Columbia	1	1	5	1
Florida	----	1	8	38
Georgia	----	1	24	99
Hawaii	----	----	1	----
Idaho, North	----	----	7	10
Idaho, South	----	----	12	8
Illinois	----	15	313	316
Indiana	3	29	288	375
Iowa	1	8	186	163
Kansas	----	7	168	192
Kentucky	----	13	233	400
Louisiana	----	1	5	21
Maine	----	----	1	4
Maryland	----	2	17	24
Massachusetts	----	----	5	2
Michigan	----	3	39	67
Minnesota	----	----	19	29
Mississippi	----	----	4	98
Missouri	2	11	292	608
Montana	----	----	14	13
Nebraska	1	1	58	97
New Jersey	----	1	----	----
New Mexico	----	----	9	21
New York	----	2	36	21
North Carolina	----	----	42	87
North Dakota	----	----	----	7
Ohio	6	37	242	220
Oklahoma	2	5	124	169
Oregon	----	----	39	65
Pennsylvania, East	----	2	26	28
Pennsylvania, West	----	10	55	54
Rhode Island	----	----	----	1
South Carolina	----	----	2	43
South Dakota	----	----	6	11
Tennessee	----	4	42	129
Texas	2	3	159	370
Utah	----	----	2	----
Vermont	----	----	1	1
Virginia	----	1	71	185
Washington, East	----	2	29	35
Washington, West	----	3	25	33
West Virginia	----	2	43	109
Wisconsin	----	----	9	14
Wyoming	----	----	3	4
Canada	----	----	28	59
Total	20	171	2,870	4,500

Growing Success in the Philippines

I HAD not been out in the province for an evangelistic trip for many a day, so was very glad when I found myself packed up and away for a few days of real living among the people. We visited churches in three places, held conferences and special services, had three baptisms and a delightful time of fellowship. To reach one of these churches we followed a narrow roadway, too narrow and rough for the automobile, down a portion of which a river, suddenly appearing because of rains in the mountains, found its course. This we waded, slipping over sharp stones.

Homeward bound late in the evening, we were stopped by a river which we couldn't get across, although the flood of water had come down from the mountains just a few minutes before we arrived. The men who have charge of the ferry were obdurate, so we turned back, although Laoag and home comforts were less than one-half hour's ride away, and spent the night in the nearby town where we superintended the cooking of our belated supper and looked after cholera precautions. Then we held a short service and slept as soundly as though we had not been thwarted in our plan to reach town. Delays are a matter of course in the Orient.

Such an experience brings one back with new zest for the institutional life of school and dormitory.

Just twenty-five girls living in the dormitory! During an evangelistic campaign seven of these girls became Christians, six of them making the decision in one evening. All were baptized that "same hour of the night." It was a very happy time for all of us.

Our Christian girls are enthusiastic workers among the other girls in the building and to them is due much of the credit in helping win these new converts. There were heated arguments and differences of opinion as well as unwise talking among the girls for a few days. Some Catholic girls said they would not consider these new Christians as their friends. But things soon quieted down. I had Dr. Pickett come for a series of chapel talks in which he cleared up the difficulties and misunderstandings for the girls by his clear explanations of the fundamentals in becoming Christians, Christian living, and the church of Christ.

In the Training School we were busy with closing up the year's work, final examinations, programs and picnics. The work ended in a satisfactory manner and our girls have gone out for their six months of work as Bible Women.

We had a Sunday school rally November 30, with a special program and an attendance of 182. The regular attendance averages about 90. EDITH EBERLE.

Laoag, Philippine Islands.

At a largely attended meeting of the Birmingham (England) University Political Union and Debating Society the following resolution was passed by a large majority: "That, economically and morally, the prohibition of the common sale of alcoholic liquors and beverages in this country is most desirable. The means by which this reform must be obtained will be by an act of parliament granting local option in given areas on the lines of the Scottish temperance act of 1913, which comes into force in June."

Program Helps

Women's Missionary Societies and Circles

Bible Study

Trained Leadership

Mark 3:13-15; Mat. 10:1; Luke 9:1

OUR Lord went up into the mountain and called unto Him whom He himself would. From them He chose twelve, that they might be with Him, and that He might send them forth to preach, and to have authority to east out demons. He spent the whole night before the selection in prayer to God for guidance. The future of the kingdom depended upon these men.

It is not too much to say that the training of the twelve was one of the main works of our Lord in the days of His flesh. He went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness. He could say, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

But all the while He was thinking of the men He had chosen to carry on the work He began to do and to teach after His departure from them. They followed Him on His eight circuits through Galilee, and on His visits in Samaria and Judea and Perea. He spoke to the multitudes on the mountain, and from the boat, and in the temple, and in the synagogue, but privately to His own disciples He expounded His principles and His program.

He sent out the twelve on a tour through Galilee and Judea, and said to them, "As ye go, preach, saying, 'The Kingdom of Heaven is at hand.' Heal the sick, raise the dead, cleanse the lepers, east out demons: freely ye received, freely give." This tour was an essential part of their training. As they obeyed His instructions they understood them better.

In the Acts it is said that when the people beheld the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled, and they took knowledge of them, that they had been with Jesus. These men were unlearned only in the sense that they were not versed in the learning of the Jewish schools. They did not sit at the feet of Hillel or Gamaliel. But they did sit at the feet of the world's greatest Teacher and their ministry shows to what extent they profited by the instruction they received. Take Peter's sermons and epistles and words, and John's gospel and epistles and the Revelation, and what is there in the works of any rabbi of their time or of any time that will compare with them?

It is believed that Paul was a university man. No one ever charged him with being unlearned and ignorant. As he spoke in his own defense, Festus said with a loud voice, "Paul, thou art mad; thy much learning is turning thee mad." Fairbairn spoke of Paul as a foremost king of men, reigning by his imperishable words, clearest interpreter of the deepest mysteries of being, shaping noblest minds to noblest uses, making the men that lead the nations, making the minds that make the thought, the faith, the freedom of the world. The Lord selected the ablest and noblest man of his age and of all the ages for leadership in His kingdom.

To Timothy Paul wrote, "Till I come give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them, that thy progress may be manifest to all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee. Again, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Paul had concern for the future and said to Timothy, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

There has never been a period in the world's history when trained leaders were more needed than now. More people are literate than ever before, and they call for trained leadership. They are unwilling to follow blind guides. They want to know that the men who teach and preach understand their subjects. The men and women who go to the mission field must be intelligent and qualified to guide the people to whom they go into the way of holiness and peace.

A. McLEAN.

August

The New Emphasis on Trained Leadership.

MUSIC.
PRAYER.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study.
- Prayers:
  - That parents may be willing to dedicate their children to Christian service.
  - That many young men and women may enter the College of Missions this year.

SONG.
TALKS OR PAPERS.
- The New Emphasis on Trained Leadership.
- The Fulfillment of Life.

ECHOES FROM EVERYWHERE.
HIDDEN ANSWERS.
SONG.
BENEDICTION.
PROGRAM HELPS.
- Leaflets: Training for Leadership, 3 cents.
  The Fulfillment of Life, 5 cents.
- Special Article: "The New Emphasis on Trained Leadership," WORLD CALL for July.

Echoes from Everywhere

MRS. Rose Bush Wilkinson, who is in China with her daughter Wenona, writes in a cheery, hopeful strain concerning the work there. She is helping by teaching some classes in English in the Boys' School, while Mr. Baird is having to give considerable time to superintending the building of the hospital. She says that old Chinese women with bound feet come hobbling in to see the Foreign Teacher's Mother, marveling that she has so many daughters and no sons, and is happy to have them. They think it strange that she never killed any of her daughters. One poor old woman asked Wenona if her God could love such as she is, and when assured that He does, she said, "But I have killed three girls. Can He forgive that?" Wenona told her how he forgave those who killed His own Son.

After Chinese New Year, there was an increase in attendance in the schools in Luchowfu from ninety-one to one hundred nineteen pupils.

Mrs. Callie Hunter, Wilkinsburg, Pennsylvania, gave an endowment life insurance policy to the Christian Woman's Board of Missions in 1915. This has now matured and brings a gift of $1,000 to the Board.

The whole town of Livingston, Tennessee, is delighted with the prospect of the new school building. A good friend of the work there says if the progress that has been made in this town and among the people could be told in words it would sound like a fairy tale.

Two of our Mexican Orphanage girls are proving to be excellent students in the Normal school at Saltillo, Mexico. Avelina obtained one of the highest grades in her class and Maria the highest in their examinations at the end of the first semester. These are real Christian girls.

Miss Goldie Wells writes from Africa: "Mrs. Moon and I have been teaching the people some new songs. We spent one whole evening on 'Anywhere With Jesus.' First we read the words over and over; then Mrs. Moon sang it while I played; then we sang a line at a time over and over again. At last we decided that the cornet might bring out the tune better, so Mr. Moon left his picture developing and came in and played it for a while; then Mrs. Moon played the cornet and I led them, after which we went back to the organ again. These people are just like the rest of us. Some have 'good ears for music,' while others do not."

A letter from Mrs. Hobgood of Lotumbe, Africa, gives a most interesting account of a seven weeks' itinerating trip she had taken with Mr. Hobgood and the baby. During this journey about three hundred persons were baptized, and the up-river people were pleading for the missionaries to come and open a new station. Mrs. Hobgood writes, "My heart yearns after the heathen in those many towns; especially the girls and women —they do need the gospel so very much."

Miss Gibbons writes from Aguas Calientes, Mexico: "Our roses have been such a pleasure this spring. Easter Sunday we cut nearly a thousand for the Chapel. The Orphanage girls are all well and happy and appreciate their new home."

The Flanner House (Indianapolis' Colored Settlement), in its Employment Department supplied 578 places during March and registered eighty-nine children in the Day Nursery. One hundred sixty-three visits were made in the Preventive Tuberculosis Department.

Miss Lois Ely writes from China: "I am grateful for the work I had at the College of Missions. That gratitude increases every day as I mingle with fellow students in the Language School, as contacts with the older missionaries increase, and as I read and hear of problems in China. One has neither library facilities nor leisure here to gain the insight into the life and thought of the people that the missionary should have. It seems to me that the College of Missions' work fulfills that purpose admirably. There we were at least introduced to some of the problems and helped to a valuable viewpoint."

Mr. Rothermel, at Maudha, India, has a helper in the mission whom he calls a "witness bearer." He does not know enough to be a preacher, but he simply goes around to his friends and talks about Jesus and the great joy that has come into his own life. He talks to individuals, for he could not talk to crowds, and the last ten or twelve baptisms in the mission are traceable to this "witness bearer."

An evangelistic meeting was held in our church in San Luis Potosi the week preceding Easter, and thirty-five made confession of faith. Mr. Edwards wrote that in the large audiences each evening were found some who for the first time heard the gospel. The beautiful new baptistery has just been completed.

Mr. and Mrs. Frank Coop of England have had an interesting visit to Jamaica, and write very encouragingly of the work of the missionaries on the island. Mr. and Mrs. Dobson have already entered upon their work with the King's Gate Church. Mr. and Mrs. Coop visited friends in the United States on their way home to England.

Dr. Thomson writes from India: "I think every one at the convention was proud of the 'Junior Missionaries' this year. We had one evening on which they gave the program and the entertainment was certainly fine. Some of the boys and girls are quite grown up now, and we hope and believe that before many years we will have some 'second generation missionaries' in the India Mission. I believe they will be much more efficient than their parents because they will have the advantage of knowing the people and language from childhood. Then, too, they will have the benefit of what experience we have had, so they ought to be stronger and better missionaries.

The India missionaries are trying earnestly to get into the hearts and lives of the native workers a passion and zeal for winning souls to Christ and also the proper methods by which this can be accomplished. The outlook throughout the Mission is more hopeful than ever before in the evangelistic line.

How We Won Out in Gladstone, Oregon

[This is typical of what has taken place in many churches and will yet come to pass in many more.—Editors.]

LAST fall and winter when the air was full of rumors about what the Interchurch World Movement was going to do I was by no means sure of the course I ought to pursue in regard to it.

I was raised up to think our people were just about right—that the plea for the union of all Christians was a divine plea, as Jesus prayed for it, asking God to bring it about and keep them one. I considered it to be as clearly our duty to preach it as it was to preach the gospel. And now to be brought face to face with a movement that seemed to have sprung up among some other people, I did not know what I ought to do in regard to it.

But I remembered that the great Christian Endeavor Society had originated elsewhere; also the world-wide Sunday school work, and I was heartily in favor of both and had seen the churches for which I preached greatly blessed by both of these movements. So it seemed to me the part of wisdom to go to the state conference and hear for myself what the leaders in the movement had to say about it, and for it:

With this spirit and attitude I went to Portland to hear. I watched carefully every statement as to the aims of this movement. I heard and saw the results of the great world survey that had been made. I was somewhat disappointed to learn that this was not a movement to destroy denominationalism. I even thought I could see it was the aim to keep denominationalism intact. But when they stated clearly that it was not their aim and intention to interfere with the internal affairs and management of any church or denomination, if you please, I saw that they gave us free rein to do our work as we have been trying to do it for over a hundred years. In fact, I saw that it gave us a better opportunity to do our work than we ever had before. So it seemed to me that we had all to gain and nothing to lose by cooperating with them in this nation-wide campaign to raise money to build up the kingdom of our Lord.

I returned home and asked four of our members to go to this meeting. They were favorably impressed and, upon their return home, we had an echo meeting and presented our views to the church. Day by day and week by week we made our preparations for taking the pledges for an offering. We had only one hundred members in our church in Gladstone, and when we learned that our quota would be $1,060 it looked pretty steep, especially in view of the fact that we were undertaking to raise over $1,200 for improvements on our building.

But we talked stewardship, tithing and the needs of the world at this time. And finally we tried to show the church that Jesus was actually depending upon us to convert the world insofar as that could be done. Then just before our workers started out to make the canvass the church assembled for prayer. It was a wonderful season of consecration and refreshing! The brethren again gave themselves to God, and in about four hours' time we had our quota pledged. And what is better still, we had the happiest church I have preached for in years. So far I have not heard a murmur since the report was made, but everywhere expressions of happiness and satisfaction. The results in spiritual power have been worth much more than it cost us. And such of our churches as failed to put on this campaign have lost a great opportunity for securing spiritual power.

Yours for Christ and His kingdom,

B. F. CLAY,
Minister.

Hidden Answers

1. Who first proposed that churches maintain religious instruction at state universities?
2. What is the first promise made by Boy Scouts?
3. How many of the distinguished persons whose life stories have been told in the last four issues of WORLD CALL were orphans?
4. What church operates half the hospitals in the United States?
5. Name the two organizations of young men and young women in one of our great churches.
6. What is the Open Door to Argentina?
7. What city claims to be the greatest distributing center in the world for farm machinery and implements?
8. Who baked two barrels of cookies for the orphans?
9. How did Fairbairn speak of the Apostle Paul?
10. What made a Chinese woman doubt the possibility of God's forgiving her?
11. Where and when is the next World's Sunday School Convention to be held?

Around the World with Sunday School Delegates

TWO ships will leave Japan after the World's Sunday School Convention has concluded, with delegates, who will return by way of China, Singapore, Colombo, and Port Said to Marseilles. There the conducted tour will end and railroad tickets to a Channel port and Trans-Atlantic steamship tickets will be provided. If possible, detours through India will be arranged for at additional cost. It is likely that special sightseeing can also be planned for Egypt and Palestine. Special information on the subject can be obtained by addressing World's Sunday School Association, 216 Metropolitan Tower, New York City. The ships to be used for these around-the-world tours are the *Kitano Maru* and the *Kamo Maru* of the Nippon Yusen Kaisha line. The first tour, without the detour in India or Palestine, will arrive at Marseilles December 14 and the second on January 11, 1921.

A conference is planned for all Home Missionary workers among the Spanish-Americans of California at Los Angeles.

Margaret K. Long Girls' School, Tokyo, Japan

Commencement Exercises in Tokyo

Takinegawa, Tokyo, Japan.

THE twelfth annual commencement of the Margaret K. Long Girls' School occurred on Wednesday, March 31.

There were twenty-three girls in the class, as follows: One from the Bible school class, eleven from the high school, and eleven from the domestic science. The exercises were short but very impressive. One feature of the program deserves special mention. Miss Catharine Campbell Linn, a concert pianist of note, who has volunteered her services to to the school the past term rendered two numbers which were greatly appreciated by all.

It was our great privilege to have had Mr. and Mrs. R. A. Doan as guests of the home at commencement time. This is the second commencement they have spent with us, the first time being the spring of 1915.

After the commencement exercises were over teachers, graduates and alumnae had dinner together at the Domestic Science hall and the afternoon was spent in very happy manner. It is hard to lose from the school a class of lovely girls on whom we have lavished so much of care and affection, but it is wonderful to see them take places of responsibility in the work that needs them so greatly, so we pray God's blessings upon them and send them forth. Some remain in our own school for higher work, some go into other schools for further study, some go into homes of their own; and one, the strongest girl in the whole class, will in the autumn go into the country to do evangelistic work among women and children. Pray for these girls. They need your prayers.

BERTHA CLAWSON.

The High Cost of Missions

INFORMATION collected by the Interchurch World Movement from several foreign mission boards shows that it is costing from one-third to one-half more than it did before the war to support the same amount of foreign mission work. In some regions the cost of living has advanced by as much as 400 per cent. Missionary salaries have been increased in amounts ranging up to 50 per cent in advance of the pre-war figures. Building and labor costs have in some cases almost doubled. Financial obligations of American boards are made still heavier by the high cost of money in India and China. In the latter country, an American dollar has less than half the buying power it had before the war, and in India, just one-third its pre-war value. In spite of the increased cost of doing work, the increased needs of the foreign field must be met.

The Tokyo Sunday School Convention Building

THE convention hall that will house the main meetings of the Eighth World's Sunday School Convention, which will convene in Tokyo next October, will be erected on the great plaza in front of the Tokyo railroad station. Plans have been drawn and the work will begin soon. The building will be in barracks style and will seat at least 3,500. Even more than that amount of space will be needed, for in addition to the 1,000 delegates who will go from America many will come from other countries. Korea has asked for the privilege of sending 250. Of these, 200 will be members of the native Korean church and the other 50 will be missionaries. Then there are thousands in Japan who would like to gain admission. The delegates from Japan will be in proportion to the number of schools in a given district and the size of the school.

Five hundred can be accommodated on the large platform. This will furnish places for the chorus choirs and especially for the pageants which are to be both instructive and attractive features at the evening sessions. A dining hall will be one of the sections of this large edifice and will seat 1,000 at a time. Many delegates will be entertained in Japanese and missionaries' homes over night and for breakfast, but provision in the restaurants will be made for the other two meals. Some will be cared for in the Imperial Hotel and in the Tokyo Railroad Station Hotel, opposite which the convention hall will be erected. Baron Okura will entertain fifty or more in his home.

A Century Church

THE church at New Union, Kentucky, has for years been giving more for others than it spends on its own local work. Last year, according to the Year Book, this church gave to missions and benevolences $2,669.90, or a per capita contribution of $43.06 for each of its 62 members. This year the church adopted a budget the same as last year's, but when the time came for the offering to the World Movement of the Disciples, pledges for the year ending April 30, 1920, were made totaling about $3,600. Most of this is in addition to the budget. The total for missions and benevolences for the period will hardly reach $100 per capita, but if we count in the local expenses the total will be well over that amount.

The Mexican in the United States

THE Mexican problem is not all on the other side of the border. The Interchurch surveys have revealed that there are no less than a million Mexican-Americans in the United States today, 600,000 of them in the Southwest. These Mexicans, living in wretched poverty, illiterate, alien to American life and citizenship, present an almost untouched home mission field.

Darkest America

ACCORDING to Interchurch estimates, two-thirds of the population of the United States are without a regular, reasonable opportunity of attending church every Sunday. Absentee pastors, inadequate church accommodations, and great unchurched areas are among the contributing causes.

The Book Shelf

The War and the Broadened Missionary Horizon

WRITING last summer in the *New Republic*, Israel Zangwill tells of ordering from his local newsdealer a new publication called the *International Review*, which specialized on problems connected with the League of Nations. Through the dealer's mistake he received a copy of the *International Review of Missions*. Mr. Zangwill writes:

"When a small boy solemnly delivered to my rural retreat an *International Review of Missions*, I was divided between annoyance and amusement. To send me this—me of all persons in the world—to whom missionaries had been anathema since childhood; conceived as a sort of spiritual spiders in wait for the Jewish soul and spinning a wicked web of textual sophistry to entangle it! . . . Thus pondering, I opened the *Review of Missions* and turned over its pages in ironic expectation of a record of ubiquitous futility. What was my pleasant disappointment to find that it was as much concerned with the League of Nations as the magazine which it mistakenly replaced!"

A book that embodies to perfection Mr. Zangwill's new vision of the breadth of the missionary undertaking has just appeared from the Association Press. It is "The Missionary Outlook in the Light of the War," one of the series of statesmanlike reports that is being issued by the Committee on War and the Religious Outlook. Here is the completest refutation imaginable of the old patronizing attitude, based on complacent ignorance, that conceived of missions as narrow and unrelated to the vital tasks and problems of the day, as outside the possible range of interest of a really big, brainy, broad-minded man or woman.

Three of the twenty-three chapter headings will serve to indicate the scope of the volume:

"Foreign Missions as a Preparation During the Past Century for the New Internationalism."

"The Effect of the War on the Vitality of the Non-Christian Religions."

"Reconstruction of Missionary Methods in the Light of the New Situation."

To mention the men who have contributed to this volume would be to call the roll of American missionary statesmen, executives, educators and publicists. Robert E. Speer writes the introduction in which we are informed that the Secretary of the Committee on the War and the Religious Outlook, Samuel McCrea Cavert, in consultation with Dr. Frank K. Sanders, is responsible for the final form of the volume. A few characteristic sentences from the book will give some hint as to its general trend:

"For a hundred years the missionary enterprise has been an agency of tranquillity and peace over the entire world, getting men acquainted with one another, showing the unselfishness that lies behind much that seems to be and often is so purely selfish."

"Throughout the whole Near East international relief has been carried on by the missionaries. Why? Because there was not a single other agency upon the field organized for the purpose of ministering to human life in a spirit of disinterested service."

"Universal Christianity is the only sufficient basis for world democracy. It sets before the world the ideal of the Kingdom of God, embracing all nations upon the earth in the sway of the spirit of Christ and calling all nations to a great program of mutual service as the will of God."

"It would be hardly creditable to the Christian Church in her efforts to Christianize the non-Christian races, if she were to endorse and propagate among these peoples the defects of our Western economic system, which has come so short of ministering justly to human needs."

"Except for its missionary character Christianity would have remained a Jewish cult. It was by becoming indigenous in Greek, Roman, and Teutonic cultures as well as Semitic that it was progressively enriched. It may well be that we shall never have a full vision of Christ or a completed Christianity till the East has contributed its thought and practice to it."

"We cannot hope to Christianize internationalism unless we thoroughly internationalize Christianity."

Here is a volume that no student of the missionary task can afford to ignore. It is a striking evidence of the quality of our American missionary leadership that in the relatively short time at its disposal the Committee has been able to produce a book so worthy of its title and so broadly representative of the many phases of this supremely Christian enterprise.

The Missionary Outlook in the Light of the War. Association Press, New York, 349 pp., $2.00. JASPER T. MOSES.

Do Not

Send orders for Literature of the Christian Woman's Board of Missions to WORLD CALL. Send all such orders to Literature Department, College of Missions Building, Indianapolis, Ind.

Do Not

Send WORLD CALL subscriptions to the Literature Department of the Christian Woman's Board of Missions. Send all WORLD CALL subscriptions to WORLD CALL, 222 Downey Ave., Indianapolis, Ind.

A New Booklet by Dr. Fosdick

HARRY EMERSON FOSDICK, who has achieved the rare distinction of crowding a Fifth Avenue church (New York) beyond its capacity, so that it has to be enlarged, has written a booklet for the Committee on the War and the Religious Outlook in which he discusses "The Church's Message to the Nation."

In this booklet Dr. Fosdick says: "In a sense that never has been true before, what happens in America happens to all the world. This fact brings no special credit to us. It is the result of our situation, our heritage, our unexhausted resources, and our recent emergence from our traditional isolation. This new importance of America should issue, not in pride, but in humility. But whether it be faced with modest serviceableness or with boasting, the fact remains, as an Englishman recently has said, 'The United States of America is the greatest potential force, material, moral and spiritual, in the world.'

"The responsibility which this state of affairs throws upon the churches of America is obvious. To sensitive and conscientious spirits it is very burdensome. Are the churches prepared to lead the march? Our divisions, our overlapping activities, our belated emphasis, our contradictory messages, our lack of vision, our unharnessed zeal—the indictment is a long and just one. No good churchman should seek to soften it. One of the worst disservices that the commonwealth of God can suffer in these days comes from those who ply the church with soothing syrups to numb her against the sting of criticism.

"Lincoln's attitude is far nobler and more useful. Stanton had called him an old fool, and Lincoln heard of it. 'Stanton is a level-headed man,' said Lincoln. 'There must be something in his charge, I will speak to him about it.'

"But when all the indictments against the church are given their due weight, the fact remains that even in our present state we are a tremendous power in America.

"Never in the world's history has a challenge faced the church more stirring than the one that faces her today. May she be great enough in spirit, wise enough in mind, to draw her forces together for the great campaign that will make America the blessing of the world!"

World Survey

THE revised preliminary edition of the Interchurch World Movement's World Survey has just come from the press in two volumes and in two forms. The Library edition is 8x11 inches and costs $2, the Handy Volume Edition is 5½x8 inches and sells for $1. In each case the price covers both volumes. The same material appears in the two editions. Orders should be sent direct to Interchurch World Movement, Sales Department, 45 West Eighteenth street, New York.

One volume coevrs America with 316 pages, the other devotes 222 pages to the foreign fields and a "statistical mirror." The books are printed in two colors and abound in maps and graphs and other illustrations. Supplements will be brought out from time to time as the surveys are completed, but the mass of reliable and vital information already assembled is no less than amazing both in its variety and extent and its revelations.

These volumes deserve immediate reading by every member of every church and especially by every minister and teacher.

George F. Stivers, Eugene, Oregon

AFTER sixty-nine years, he went to dwell above, March 12, 1920. He spent over forty years in the ministry helping to build the gospel into the life of the Northwest. He worked principally in Washington.

His son, E. V. Stivers, minister of the First Church of Eugene, pays the following tribute in his church bulletin:

> To the memory of my father, Geo. F. Stivers, who for forty years proclaimed the message of salvation, and who taught me to walk in the path that he trod and to preach the wonderful story of the Cross, and who has left a heritage to his children and to the world that is of untold value, this bulletin is thankfully and lovingly dedicated by your pastor.
>
> E. V. STIVERS.

The fellowship of this good man with his long years of service was made the richer by a place on the honor roll of the brotherhood through the Board of Ministerial Relief.

Recent Schools of Methods

AN exceptionally successful trip to the Pacific Coast has recently been completed by the Bible school workers of the American Society.

In addition to twelve institutes and rallies there were seven Schools of Methods, each of five days' duration, held at Denver, Colorado; Twin Falls, Idaho; Missoula, Montana; Seattle, Washington; Walla Walla, Washington; Stockton, California; Los Angeles, California.

The calling of Bible school teaching represents in America, perhaps the greatest amount of consecration to God's work in the world. Hundreds of thousands of men and women are giving themselves week by week to this great task. God means that they should find joy in service. In most cases this joy can be largely increased by an equal amount of consecrated attention to preparing for the task. If it is worth while to devote lives to the teaching of the way of life, it is certainly profitable to learn how to do this teaching to the best advantage.

In the Schools of Methods mentioned above about one thousand workers were enrolled and over two hundred graduated. These last received the diploma bearing the seal and endorsement of the International Association in addition to that of our own American office.

Active workers from approximately one-third of the Bible schools in the states touched by the trip received training in the seven Schools of Methods. In addition thirty denominational churches embracing twelve different religious bodies took advantage of the privileges offered.

Members of the national team, Miss Cynthia Pearl Maus of Cincinnati, Miss Ida May Irvin of St. Louis and Charles Darsie of Cincinnati, were assisted by the field workers, Charles Wm. Dean in the Denver school, Roy K. Roadruck in the schools at Twin Falls, Missoula, Seattle and Walla Walla, and Edgar Lloyd Smith at Stockton and Los Angeles, California.

Miss Irvin was graciously loaned to the party by the Christian Board of Publication.

The success of the work accomplished was repeatedly attested by students who enrolled in the Schools of Methods, including fifty-six ministers of churches and thirty-nine Bible school superintendents.

Others Take Notice, Please

AN item in the April report of "The Southern Christian Home" tells of a letter being read from Mrs. Stickley of Woodstock, Virginia, asking that ten barrels of empty fruit jars be sent to Woodstock to be filled with fruit.

So far as we have any knowledge in the Central office of the National Benevolent Association at St. Louis, this is the largest single order for empty fruit jars ever received by any of our homes. Some of the homes have had orders for as many as five barrels. The good people of Woodstock have broken the record. This is a fine expression of sympathetic interest in the children of the Southern Christian Home.

It is not too late for others to order empty jars. Our homes gladly furnish jars in any quantity to any community willing to can fruit for them. This is a most practical service. Children and old people alike are very fond of canned fruit. And no part of the diet is healthier than fruit. Canned vegetables are also very acceptable. Canned goods would be inhibitive if we had to buy them.

In analyzing the reports from our schools on the Easter offering, we find that a very great majority are increasing their offerings over last year, the increases ranging as high in several cases as 1,000 per cent. There have been a large number of increases from 200 per cent up. First Church Sunday school in Atlanta gave $457. Canton, Ohio, gave $906—more than twice their offering last year. Union Avenue, St. Louis, gave $2,362—over eight hundred more than last year. Linden Street, Memphis, and Central, Wichita, each gave $400 and Maryville, Missouri, and Independence Boulevard, Kansas City, each gave $500.

A large number of smaller schools, too many to mention, even made larger offerings comparatively than some of the larger schools like the schools at Carlisle, Indiana, which gave $75, and Ukiah, California, which gave $104—each a 700 per cent increase over last year. Comparatively few schools gave less than last year. And nearly all those that did, attributed it to the bad weather on Easter day.

A Reminiscence with a Point

SHE was starting to the pre-Easter week prayer meeting, heart and mind full of the subject of enlisting the young for Christ, when the postman handed in WORLD CALL. Now the rule with WORLD CALL is, look it through at once if possible. So she took it on the car with her. And behold, the earnest faces of two little boys very seriously engaged in "having their picture taken."

Back, back, through the years went her thought and when she took her part in the meeting this is the true story she told: "I was a very young preacher's wife when we were called to the Bedford church and some of my youthful enthusiasms were a sore trial to some of the 'pillars.' In my Sunday school class were these two boys, Ed and Henry Robison (brothers of Mrs. Anna R. Atwater).

"How well I remember the evening Ed and I drove to the carpet weaver's. The Western Reserve women were famous for the beauty of their rag carpets. With most people a rag carpet is just a rag carpet—nothing more—desirable because cheap and durable. But with them it was also a labor of love and work of art, and woe to the weaver who did not closely follow the direction of the carefully-wound stripe stick. I had caught the fever and had my materials all ready, but must now see my weaver and engage my time. So I asked Ed to drive me over.

"There was a meeting in progress and as we rode I said to him, 'I think you and Henry ought to come into the church.' He answered, 'We wanted to sometime ago, but mother was afraid we were too young. But you can speak to her and if she is willing it will be all right.' When I told her of our talk she said, 'Oh, I am glad you spoke to Eddie, for I was afraid I had made a mistake and they might not feel that way again.'

"That evening they took the seat in front of me and when the invitation was given I whispered to them, 'Don't wait, boys, you may lead some one else.' And they at once walked to the front. Immediately one of the elders stepped to my side and said, 'Now, we don't want children dragged into the church. You let people make their own decisions.' But I had been watching the face of the man up in the amen corner who had long known his duty. So I slipped past the elder and was at his side in a moment. Then I had the joy of seeing him join the boys on the front seat. And there was great rejoicing over him, for he was well to do, and there was great joy in my heart over my boys."

MARY V. S. WOODS.

Los Angeles, California.

Recently for more than twenty-four hours there was not an arrest for any cause in Columbus, Ohio, the capital of that state.

Prohibition Movements in the Philippines

By E. K. Higdon

I HAVE just received a request for information about the status of the liquor fight in the Philippines. It came from the secretary of the Temperance Board of the Disciples of Christ and was accompanied by an offer of financial assistance.

The first anti-liquor bill was presented to the legislature in 1918, but died in the committee. A few petitions were signed and sent to the lawmakers at that time, but no great impression was made upon them.

The real struggle began last August. The regular session of the legislature was to meet in October and to continue in session until after the date when the prohibition amendment should go into force in the United States. The dry forces here saw that the issue should be brought before the legislature as soon as it convened. There were two organizations, each partially prepared to carry on the campaign. The Christian Service League had been organized a year before to do just such work and it had branches in almost every province in the islands. But it had no money. The Evangelical Union, which is made up of the missionaries of the islands, had a committee for the purpose and it had some money, but it did not have the organization to reach the people. So it was agreed that the two organizations should start at once and enlist all possible help. The president of the Evangelical Union cabled Dr. D. M. Gandier, who was in Japan, and asked him to direct the campaign. He replied that he would arrive about the first of September. In the meantime the Christian Service League prepared a pamphlet, "Why the Philippine Islands Should Prohibit the Manufacture and Sale of Alcoholic Drinks," and distributed it through its bands in the various parts of the islands. Through the bands, prohibition committees were also formed and hundreds of petitions were circulated. By the time the public hearing was conducted by the committee of the legislature, about 250,000 people had signed the petitions.

As soon as Doctor Gandier arrived a prohibition campaign committee was formed, an office was opened, and a publicity drive begun. Funds for this work were supplied to the amount of $250 by Mr. Gandier and increased to almost $1,000 by the contributions of Americans and Filipinos. "Facts About the Liquor Traffic in the Philippine Islands," was printed in English and Spanish and translated into three of the dialects, but the dialect translations have not yet been printed, largely because of lack of money. Large posters were prepared and displayed in different parts of the city. Mass meetings, addressed by the leading Filipino preachers and laymen, brought prohibition facts to hundreds of the people. In October a monster mass meeting was held at the Grand Opera House. That building had more people crammed into it than had ever been inside before and many hundreds were turned away. There was great enthusiasm throughout the whole meeting, especially in the singing of the prohibition songs written for the occasion. One very inspiring feature of this meeting was the action of Jorge Bocobo, dean of the College of Law of the University of the Philippines and president of the Prohibition Campaign Committee. He had been asked to speak, but refused because of the heavy pressure of his college work just at that time. But previous to this meeting a ruling had gone out from the Bureau of Civil Service that the prohibition fight was a political issue and that, therefore, no teacher could take part in it without breaking civil service rules. The university was then under the Civil Service Department and the authorities went to Dean Bocobo and warned him to have nothing to do with that public gathering. That aroused his fighting blood and he went to the program committee and asked them to let him speak. He delivered a rousing address. The assistant director of education, another Christian Filipino, also threw down the gauntlet in regard to the civil service ruling although not in so open and challenging a manner. But many of the teachers were afraid and the splendid work they had been doing in spreading information and circulating petitions was pretty largely stopped. Some even went so far as to telegraph the committee to remove their names from petitions they had signed before the ruling was announced.

The presiding officer of the mass meeting was Teodoro Yangco, one-time resident commissioner to Washington. He made a profound impression upon the audience by telling them that they were no doubt surprised to see him, a member of a family of drinking men, presiding at a prohibition gathering. At the various hearings before the Prohibition Committee of the Legislature speeches were made by the dean of the College of Law, the assistant director of education of the Philippine Islands, the director of health of the Philippine Islands, one or two Filipino preachers and one or two missionaries. In his message to the Legislature the Governor-General recommended the passage of the prohibition bill and when the lawmakers had to close their regular session without acting upon that bill, the Governor-General again asked them to pass it in their special session. But they were content to increase the revenue a little and do nothing more. As far as getting any prohibition legislation is concerned, the campaign has failed. But it has had a great educative value. The big task before us now is to continue to educate.

Prohibition is badly needed, but the mass of the people do not realize it. The job before us now is to create a public conscience on the matter. Philippine facts and figures must be presented.

We must collect case after case of the ill effects of alcohol right here in the Philippines and give the facts a wider publicity than they have ever had before. Lessons regarding the evils of liquor will have to be put into the textbooks of the public schools. The contests of the Woman's Christian Temperance Union, with their fine educational value, have only been begun; they must continue. All this requires money—hundreds of dollars. Part of it can be raised on the field, but we shall need outside assistance. And if any of the other organizations which are out to fight alcohol are of the same mind as that secretary mentioned in the beginning of this letter, the Prohibition Campaign Committee of the Philippines can assure them that the money they shall send shall be very profitably used. To date we have spent $100 more than we have collected and that amount has been advanced by the treasurer of our committee, a leading business man of Manila.

Mr. and Mrs. C. C. McCaw and Children, Missionaries to Manila, Philippine Islands, from Coldbrook, Illinois.

BABY TOWER OF NANKING, CHINA
In the Extreme Distance Are Beh Gih Koh, Left, and Purple Mountain, Right.
In Front of the Former Is the Language School

Contrasting Heathenism and Christianity

BEN HOLROYD of Nantungchow, China, in describing the death of their baby recently, makes the following statement, indicating the sharp contrast between heathenism and Christianity in considering the death of the little child, and indeed the value of the living child:

"Her going away was very beautiful, indeed, just a quiet slipping away at twilight one evening. We were so glad to be in Nanking at the time with so many kind friends, and to be able to leave her in that beautiful little spot, the foreign cemetery, where there are now four of our mission graves, Dr. Butchard, Mr. Saw, Marian Macklin and our Mary Elizabeth. Not far from this spot, which will always be so sacred to us, is the baby tower of Nanking, where are thrown to the dogs and the vultures the little girl babies that are not wanted. Our prayer is that we may in some way bring closer home to these people the message of Him who loved the little children and took them in His arms and blessed them."

Juapa-Lomela Trip

MRS. MOON and I have just returned from another trip with the steamship *Oregon* up the Lomela and Juapa rivers. Mr. Johnston was with us for part of the trip.

We left Monieka Thursday morning, November 6, and at noon the next day turned up the Lomela river. Four days steaming up the Lomela brought us to Nkile, the only outpost we have on this river. Efunza, a native preacher from Bolenge, has been holding forth there. For months he and his wife and two children were all alone. During this time they all had the influenza and one baby died. Six months ago Isekya and wife went to join them in the work. We baptized six at Nkile.

After one day at Nkile we turned down the Lomela and Saturday reached Boende, a government post on the Juapa river. There are usually several officials here, but most of them were away collecting tax or trying to put down the native uprising farther up the Juapa. Monday we reached Bosombo, where we have teachers, and the next day arrived at Wema. Mr. Johnston, who is to open our new mission station at Wema, will probably write more fully about this field.

Mr. Johnston stayed at Wema and Wednesday Mrs. Moon and I started on up the Juapa river. We reached the first outpost in the Belo field, Bekungu. We had heard that the teacher here, Eliya, had been killed in the uprising, but we found all well. They had been fighting within a few hours of there, but not at Bekungu. The next day, taking the teachers from our outposts along the way, we came to Belo.

Monday we started on up the Juapa, arriving at Ikela Tuesday evening. The Commandant was here with soldiers and a group of prisoners who had been ringleaders in the uprising. The uprising was against civilization. They tried to kill everyone who wore clothes. Our teachers here were cheerful, but looked worn and haggard for they had had a strenuous time. They had fled across the river, built shelters in the jungle and lived there for weeks till the Commandant arrived and rescued them. In Ikela the heathen caught two State police and killed and buried them, then dug them up and ate them. They smoked the hands and wore them as fetishes.

At Bosodongo, where we have two teachers and their wives, one section of the village joined the insurrection. The chief, who is very friendly to our work, notified our teachers that the insurrectionists were coming to kill them that night and asked them to come to his house for protection, but they preferred to stay at home. Then he said, "Take off your clothes and they will let you alone," but the teachers answered, "We are Christians, and if we die we shall die with our clothes on." At dark their house was surrounded, and they could hear the signals, but could see no one. Then a poisoned arrow was shot and stuck in the skirts of the wife of Ifaso, one of the teachers. A slight scratch of a poisoned arrow usually means death. Fortunately, the woman was not touched, but thinking she was she rushed into the house screaming that she had been killed. Just then a drenching rain burst upon them and the heathen, rejoicing in their seeming success, withdrew, shouting their song of victory. The next day the teachers made their way to Belo, where they remained till we went up. The chief and most of the people of Bosodongo wanted them to return, and, as the trouble was all over, we paid them and sent them back. Bosodongo is a very large and strategic village. The day before our teachers went back they received a letter from a Catholic catechist saying that he had located there and they need not return. As the village wants our men and the government official of this district is friendly to us, there will be no trouble. But you can see what we may expect if we get a Catholic Administrateur and that may happen any time.

We returned from Ikela to Belo and with all of our teachers in the district spent three weeks. While there we baptized twenty-five. We sent teachers to two more very important points within a half a day of Belo.

Bokese, who has had charge of Belo station, has done splendid work. The station runs back from the river about seven-eighths of a mile. He has most of it cleared and a path ten yards wide the full length, with a palm set out every ten yards on each side of the path. He has an adobe house built for us to move into when we come to open up the station. He also has about eleven thousand brick made. While we were there I saw to the putting up of the framework for a brick kiln shed, a cook house and a storehouse.

It was mighty hard for us to pull ourselves away, knowing it would be six months before we could get back again. We are hoping to stay there permanently when we go next time.

E. R. Moon.

The Mayflower Tercentenary

THE objects of the celebration may be epitomized as follows: (1) To make known the story of the Pilgrims to the whole country. (2) To emphasize the spiritual significance of their coming, and interpret their ideals in terms of democracy. (3) To make the spirit of the Pilgrims the basis of an appeal to heroism, consecration and the spirit of sacrifice. The observance will include: (1) "Mayflower Week," November 21-29, will be set aside for a special celebration in the churches and religious organizations. (2) In the schools of the country special exercises will be prepared and essays written, under appropriate direction, and for special prizes. (3) A series of nation-wide mass meetings in seventy of the leading cities of America will be held in "Mayflower Week," culminating in New York on Monday, November 29. (4) All of the religious conventions and conferences of the year will be asked to give new recognition to the event. (5) A bill before Congress carries a generous appropriation and provides for the issue of a Mayflower Commemorative Stamp. (6) The State of Massachusetts, and the towns of Plymouth and Provincetown have planned for special observances. (7) Many patriotic societies join in the celebration. (8) The Congregational churches, whose American history began at Plymouth Rock, have a special celebration in Boston the last of June, continuing until July 6.

At Ottawa they have had little use for their county jail since prohibition went into effect. Now Sheriff C. S. Ayres wants to turn the jail into a hotel for the summer tourists, as the Ottawa hotels are unable to accommodate all the motorists. Sheriff Ayres plans to furnish the jail attractively.

Decennial Commencement of College of Missions

EACH annual commencement of the College of Missions, Indianapolis, has marked distinct advances over its predecessor. This is pre-eminently true of the 1920 event. The attendance for the year just closed included fifty-two regular students and a large number of special students, principally from Butler College. The degree of master of arts was won by four: Arthur E. Elliott, Drake University, 1913; Esther Gale, Drake University, 1918; Ina Elizabeth Smith, University of Kansas, 1913; Lyrel Grace Teagarden, Bethany College, 1916.

Certificates were granted to twenty-one: Goldie Pearl Alumbaugh, R. N., Mt. San Rafael Hospital, Trinidad, 1918; Anna Katherine Bender, R. N., Christian Hospital, Kansas City, 1919; Elmer George Boyer, B. A., University of Oregon, 1918; Mrs. Beatrice Alexander Boyer, Eugene Bible University, 1917-1919; Mary Campbell, B. A., University of Washington, 1919; Carey Cleo Dobson, B. A., Butler College, 1919; Mrs. Clara Arbuckle Dobson, Butler College and College of Missions, 1918-1920; Bertha Colera Douglas, B. A., Eugene Bible University, 1919; Mrs. Ivy Furman Elliott, B. S., Drake University, 1915; Frederick Julius Huegel, M. A., University of Wisconsin, 1914; Mrs. Alleen De Garis Huegel, Oxford University, Mississippi, 1918-1919; Fred Walmsley Hughes, B. S., Drake University, 1916; Mrs. Mary Esther Hughes, B. S., Drake University, 1917; Annie Vicie Mullin, B. A., Butler College, 1919; Blanche Adelle Parker, special student, Drake University, 1917-1919; Helen Lenore Richey, B. S., Ohio Wesleyan University, 1913; Charles Amzi Vannoy, B. A., M. A., Ph. D., Drake University, 1910-1911, University of Iowa, 1914; Mrs. Mary Adelaide Vannoy, Canton, Missouri, sailed for Argentina March, 1920; Mrs. Mabel Anna Vierling, Union Missionary Training Institute, Brooklyn, 1908-1910; Edna May Whipple, B. A., University of Oregon, and Eugene Bible University, 1917; Harriet Elizabeth Young, B. A., Cotner College, 1919.

Four missionaries at home from India on furlough have been in residence at the College for part or all of the year:

Anna Belle Cowdrey, B. A., Edwin Carey Davis, M. A., Mrs. Isabelle Marshall Davis, Myrtle Furman, B. A.

Commencement exercises began at 9 a. m. Wednesday, June 9, with missionary pageants of India, China, Japan and Paraguay. These were given on the campus and presented, in a striking manner, actual conditions in the lands represented and the means being used to Christianize them.

Graham Chapel being too small for the great crowd that had assembled to witness the exercises, the Downey Avenue Church was utilized and even it could not contain the multitude. The principal address was given by G. Campbell Morgan, the great English preacher and educator, who is now happily located at Winona Lake, Indiana. He also spoke in the evening and the next morning to the Annual Conference of Foreign Missionaries. All of the addresses were expressions of the most robust faith and the highest type of spirituality.

About a hundred of the guests had the privilege of lunching with the students and faculty in the college dining room and these and another great company witnessed the ordination of the outgoing missionaries in the afternoon on the college campus. Many notable words were spoken by those who participated in the various exercises. We must content ourselves by letting the charge to the missionaries as given by President Burnham and printed on the back cover of this issue of WORLD CALL represent the words of wisdom, of faith, and of consecration spoken by all who took part in the exercises of the day.

The impressive valedictory exercises, with the planting of the ivy and the severing of the ivy chain and the addition of the 1920 link to the College of Mission's chain, followed the ordination service on the campus. One who has not witnessed it can never appreciate how the vastness and the solemn reality of the mission task is visualized. The circle of ivy binding together the entire group of students was severed, leaving those who are to continue their studies on one hand and those who are going out at once to the world fields on the other, then the one segment of the circle was broken again into groups of the countries to which the new

The Severed Ivy Chain, College of Missions, June 9, 1920. Left, Those Who Remain in the College; Right, Those Who Go Forth

missionaries are going. Today they are under one roof and in one intimate fellowship: tomorrow they will be separated by half the circle of the earth.

As usual the commencement was followed for three days by the conference of missionaries, Carey E. Morgan, Nashville, Tennessee, and President A. J. Bowen of Nanking University being among the speakers.

The forecast for next year at the College of Missions is not only encouraging, but inspiring. The attendance will require all the space that is being vacated by the Christian Woman's Board of Missions, the Board of Education and WORLD CALL, and probably additional buildings.

Alexander Paul of China will continue as Assistant Professor of Oriental Missions, and T. P. Liu, from the University of Nanking, will give courses in the Chinese language and life, for which he is highly commended both by his university and the China mission. S. Kato, a graduate of Drake Bible College, Tokyo, will render a similar service for Japan. Professor A. R. Miles will give full time to Latin America. Professor William Leeds Richardson of Butler College will offer a new course in the Science of Education in its Bearing on Religious Work.

A particularly fine feature of the 1920 commencement came as a surprise to President Paul. It was the presentation by the class of 1920 of a splendid enlargement of the photograph of the President, which appears as the frontispiece of this issue of WORLD CALL.

United Christian Missionary Society

THE Executive Committee of the United Christian Missionary Society met in the Planters Hotel, St. Louis, May 28, and was called to order at 9:30 a. m. by President Burnham.

Prayer was offered by Mr. McLean.

The roll call showed the following members present: Mesdames Grafton, Harrison, Case, Weaver, Craig, Scott; Messrs. Clarkson, Cowherd, Philputt, Logan, Jones, Chilton.

Actions were taken on recommendations of the Officers' Council as follows:

1. That contracts now existing between the Joint Promotional Committee of the Disciples' World Movement and state and area cooperating organizations terminating on or before July 15, 1920, shall be extended with their consent and approval until sufficient time has been given in which to make a careful canvass of all existing contracts with a view of arriving at a definite conclusion as to the best plan for correlating and unifying all of our promotional work, and with a view of recommending to the Board of Education and the United Christian Missionary Society, the continuance, modification of existing contracts, their abandonment or the adoption of new and better plans for joint promotional work.

2. That Mr. Mohorter change his office as soon as practicable to St. Louis, dividing his time between the work of the National Benevolent Association and the Joint Promotional Committee, salary and time to be adjusted between the Joint Promotional Committee and the National Benevolent Association.

3. That the Executive Committee through the Joint Promotional Committee authorize the Kentucky Campaign of the World Movement of Disciples of Christ, to continue its campaign under the present contract, and that it secure a director at a salary not to exceed the rate of $3,600 per year.

4. That the Promotional and Regional Committee be authorized to open an office in St. Louis not later than August 1.

5. That the Promotional and Regional Committee be requested to clarify the present Budget situation, to prepare a budget of askings to be referred back to the Executive Committee for their approval and presentation to the Budget Commission of the International Convention.

6. That selection of Miss Goddard for temporary service as National Superintendent of Christian Endeavor beginning July 1, 1920, be approved.

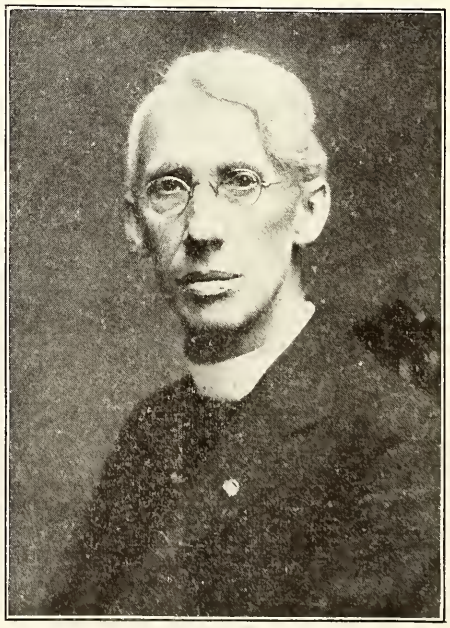
7. That the African mission be written that if they approve the Kinshasa Hostel and consider it a most vital item of work we will grant it, but we will not be able to meet the budget they will present.

8. That we grant the request of the African mission that Mr. and Mrs. Moon and Miss Goldie Wells be sent to open the new station at Belo, 500 miles from the nearest mission point in the Congo region.

9. That we approve the action of the Foreign Society in declining to enter the Philippine Islands Union College at the present time.

10. That we approve the Shanghai American School as the school for Disciple support in China.

11. That we approve the plans for preparation of missionary material by Mr. Yocum and Mrs. Hodgdon on Stewardship for use in Bible schools during July, August and September; also the plans for preparation of the new material to be used beginning October 1, by Miss Lewis, Miss De Moss and Mrs. F. D. Butchart, for the year 1920-1921; this material to consist of a book on Stories of the Church at Home and Abroad, for platform use, with appropriate picture sheets.



G. CAMPBELL MORGAN
Principal Speaker at the College of Missions Commencement

12. The Executive Committee of the United Christian Missionary Society having spent an entire afternoon in earnest and intense consideration of the present crisis in the Interchurch World Movement, advises that the several Boards meet their called-for underwritings and heartily cooperate in carrying forward the present financial campaign to a successful conclusion.

13. That the following program outline for the convention to be held in St. Louis in October, as recommended by the Officers' Council to the Executive Committee be adopted:

October 18, a. m., Separate Board Meetings; p. m., Meeting of Board of Managers, United Christian Missionary Society.

October 19, a. m., Meeting of Board of Managers; p. m., Opening Session, International Convention, Reports, United Society and Uniting Boards; evening, Session International Convention.

October 20, a. m., p. m. and evening, Foreign Missions. Sessions, Foreign Christian Missionary Society and Christian Woman's Board of Missions.

October 21, a. m., p. m. and evening. Home Missions; Sessions. American Christian Missionary Society, Christian Woman's Board of Missions, Bible Schools and Church Extension.

October 22, a. m., National and Benevolent Association and Ministerial Relief and Pensions Sessions; p. m. and evening. Board of Education Sessions.

October 23, a. m. and p. m., Temperance Board Sessions of International Convention; evening, Christian Endeavor Session.

October 24, p. m., Communion Service; 5 o'clock Hour of Prayer; evening. Christian Endeavor Prayer Meeting.

14. That funds clearly designated through Disciples of Christ World Movement for a given Board be turned to the treasury of that Board immediately by the Joint Treasurer; that funds designated through Disciples of Christ World Movement for the United Christian Missionary Society be held in the Treasury of that Society.

That any money sent to any one of the uniting societies designated for Disciples of Christ World Movement be sent to the United Treasurer.

The Committee adjourned to meet June 23, in St. Louis, and Mr. A. B. Philputt closed the meeting with prayer.

ELLIE K. PAYNE.

275 Miles of Bibles

TWO hundred seventy-five miles of Bibles would reach from New York to Boston, on to Lowell and just run over into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year.

The annual report of the Society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures.

Nearly 140 million Scriptures have been issued by the Society during its history of 104 years.

During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

Notes and News

J. M. Talley, minister at Hattiesburg, Mississippi, writes: "I do hope this work can continue at least two more years, for by that time it can be self-sustaining. We are preparing to do some needed repair work on our house and as soon as that is paid for I think we can take care of ourselves."

Glen Park, Gary, Indiana, where Rayborn L. Zerby is minister, reports: "Had most interesting men's service with crowded house and fine interest. Every-member canvass just being completed in connection with World Movement Campaign. Pledges to mission will be four times that of last year. Sunday school reorganized, with individual card record for each student."

Plans have been made by the Central Committee on Alaska of the Home Missions Council for a conference at Juneau and Nome for the purpose of organizing under the rules of the Associated Evangelical Churches of Alaska, adopted by the Home Missions Council and cooperated in by all the Evangelical Mission Boards now doing work in that far-off territory.

The most recently organized church of Des Moines, the Douglas Avenue Church of Christ, has decided to build. When the property is completed it will cost $6,000 and this money is already being raised. The Disciples of the Des Moines Union will assist. The church hopes to dedicate in June or July. This church has a splendid location on the east side of the city and has street car connections with the city.

O. F. McHargue, Dunkirk, New York, says: "We are putting an addition to our church building to double the size of our auditorium to accommodate our growing Sunday school and to provide space for a great evangelistic meeting next fall. Forty-seven new families in touch with the church through the Sunday school and Christian Endeavor in last six months. Our financial budget has increased fivefold in three years."

It is not too late yet to take an offering for this gracious ministry of the Association. Your school would be glad to give if it had an opportunity. Do not allow carelessness or prejudice or indifference to withhold from your school this happy privilege of helping the dependent in our own land. Take an offering and send it to the National Benevolent Association, 2955 North Euclid Avenue, St. Louis, Missouri.

The Historical Film Corporation of America, which has at last entered upon the biggest motion picture task of the age, that of filming the Bible, is rushing production in order to have six pictures ready for exhibition at the World's Sunday School Convention at Tokyo, Japan, in October. These pictures will be exhibited throughout the Orient, Australia and the British possessions of Africa after the convention at Tokyo.

Will Moore, a student of Phillips University, has been preaching at Tyro, Kansas. As a result of his work the church has wonderfully revived and they are now wanting to erect a building. Mr. Moore will be their regular pastor during the summer months, during which time the church expects to erect its building. This church plans to erect a building to cost $10,000 and will dedicate early in the fall.

North Little Rock, Arkansas, which received a loan of $2,000 last year from the Board of Church Extension for the erection of a beautiful building, and within a month will burn the mortgage, are now asking for another loan to do a larger work. The church was dedicated only last September and since that time fifty-five have been added to the church in a revival and sixty-one added at the regular services.

Prohibition has so reduced the receipts of what was the best paying political job in Aurora, Illinois, that Police Magistrate Thomas Barlow has asked the council to give him some kind of a salary to keep the wolf from the door. The office is supported by police court fees and before the camel came, paid hundreds of dollars each month. Now the cases are so few the fees won't even pay board. They were $46 last month.

Our living link churches are sending encouraging messages to headquarters. Horace Kingsbury, minister at Owensboro, Kentucky, writes: "This church contemplates no backward steps in its missionary program, but rather an advance. Don't get anxious about Owensboro. I think you ought to know, however, that we follow a plan of two offerings for 'others,' one on first Sunday of March and the other on second Sunday of September."

For some time the church at Klamath Falls, Oregon, has been contemplating a building that will really serve the community. They are proposing to erect a building to cost $30,000 and ask a loan of $10,000 from the Board of Church Extension. C. F. Swander, the State Secretary of Oregon, says that if these folks undertake it they will carry the church building to completion with the help of $10,000 from the Board of Church Extension.

H. R. Allegood, Vicksburg, Mississippi, writes: "We are very much encouraged over the prospects here. These last nine months have seen about a forty per cent increase in church membership, a ninety per cent increase in average Sunday school attendance, several additional organizations for the young people, and a general increase in all lines of church work. Just now we are practically at the limit of our capacity. We are planning enlargement as soon as possible."

It cannot be determined yet whether or not there will be an increase in the number of schools contributing over last year. Though we have gone ahead of last year in amount of offering we have not at this writing yet gone ahead of the number of schools contributing. We have had some wonderful increases in amounts from a very large number of schools, but we are hoping also that there will be an equally encouraging increase in the number of contributing schools.

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For Informing Bulletin Write

DEAN COLBY D. HALL FT. WORTH, TEXAS

Comparative Statement of Receipts for Eight Months Ending May 31, 1920

American Christian Missionary Society
(Including Bible School Department)

	1919	1920	Gain
Churches	$36,078.91	$41,195.95	$5,117.04
Bible Schools	41,673.74	61,864.29	20,190.55
Christian Endeavor Societies	253.25	499.61	246.36
Individual Offerings	729.90	1,526.50	796.60
Annuities	8,800.00	8,300.00	500.00*
Bequests	5,118.44	3,183.05	1,935.39*
Special Offerings	2,874.14	7,115.98	4,241.84
Interest	15,142.53	20,523.14	5,380.61
Men and Millions Movement	26,561.04	87,686.94	61,125.90
Literature	978.27	1,479.03	500.76
Miscellaneous	12,942.16	17,886.19	4,944.03
	$151,152.38	$251,280.68	$100,128.30

Christian Woman's Board of Missions

Churches	$22,963.39	$39,721.95	$16,758.56
Missionary Societies, Circles, etc.	153,984.51	202,722.47	48,737.96
Children's Organizations	9,425.51	7,259.12	2,166.39*
Individual Gifts	32,456.65	55,205.98	22,749.33
Men and Millions Movement	30,820.11	51,269.22	20,449.11
Bequests	6,398.90	13,049.73	6,650.83
Interest	15,689.45	18,401.42	2,711.97
Literature Sales and Subscriptions	19,077.68	8,204.99	10,872.69*
Mission Fields and Institutions	11,607.93	13,360.08	1,752.15
Sale of Property	297.50	5,564.42	5,266.92
Miscellaneous	6,261.64	6,664.40	402.76
	$308,983.27	$421,423.78	$112,440.51

Foreign Christian Missionary Society

Number Contributing Churches	2,220	2,237	17
Number Cont. Sunday Schools	270	315	45
Number Cont. C. E. Societies	1,056	916	140*
Number Cont. Individuals	491	467	24*
Churches (General Fund)	$99,205.67	$115,085.63	$15,879.96
Churches (Special Fund)	1,231.15	1,340.00	108.85
Sunday Schools	5,340.42	6,463.13	1,122.71
Christian Endeavor Societies	11,080.32	12,597.32	1,517.00
Individuals (General Fund)	17,512.34	13,801.39	3,710.95*
Individuals (Special Fund)	5,694.42	22,617.00	16,922.58
Men and Millions Movement—			
General Fund	25,738.84	3,634.17	22,104.67*
Special Fund	4,599.12	1,000.00	3,599.12*
Bequests (General Fund)	3,809.65	8,769.84	4,960.19
Bequests (Special Fund)	5,000.00	1,445.36	3,554.64*
Miscellaneous	11,325.66	12,801.39	1,475.73
Annuities	23,099.54	38,444.00	15,344.46
	$213,637.13	$237,999.23	$24,362.10
Loss in General Fund Receipts			$1,356.24
Gain in Special Fund Receipts			10,373.88
Gain in Annuity Fund Receipts			15,344.46

National Benevolent Association
(Seven Months Only)

Churches	$34,812.79	$49,266.64	$14,453.85
Schools	40,544.36	75,951.31	35,406.95
Societies	2,734.29	3,523.73	789.44
Individuals	33,879.97	70,111.06	36,231.09
Lodges and Welfare	1,255.04	2,028.66	773.62
Patients, Board, Admissions	14,783.27	15,560.92	777.65
Annuities	18,002.50	30,397.50	12,395.00
Trust Funds	970.00	6,131.86	5,161.86
Endowments	100,500.00		100,500.00*
Bequests	18,520.99	4,855.00	13,665.99*
Interest Earned	6,209.06	14,106.36	7,897.30
Men and Millions Movement	20,563.92	3,278.74	17,285.18*
Miscellaneous	3,901.81	3,767.97	133.84*
	$296,678.00	$278,979.75	$17,698.25*

Board of Church Extension

	1919	1920	Gain
Churches	$14,223.10	$18,629.61	$4,406.51
Sunday Schools	187.54	368.34	180.80
Individuals	168.11	937.38	769.27
Annuities	11,570.00	27,550.00	15,980.00
Bequests	20,471.59	1,231.19	19,240.40*
Men and Millions Movement	14,068.34	10,309.49	3,758.85*
	$60,688.68	$59,026.01	$1,662.67*

Board of Ministerial Relief

Churches	$19,634.05	$28,299.63	$8,665.58
Bible Schools	3,182.60	14,547.28	11,364.68
Individuals and Men and Millions Movement	26,855.24	10,624.01	16,231.23*
Bequests	7,484.85	4,118.97	3,365.88*
Annuities	550.00	5,300.00	4,750.00
Interest and Rent	5,084.08	4,215.37	868.71*
Miscellaneous	774.52	4,356.31	3,581.79
	$63,565.34	$71,461.57	$7,896.23
Pension Fund, October 1, 1919			$52,513.05
Dues Paid in by Ministers			18,704.85
Balance in Pension Fund May 1, 1920			$71,217.90

Board of Education

Churches	$3,180.03	$10,525.73	$7,345.70
Colleges	1,666.66	1,538.12	128.54*
Miscellaneous	567.74	809.90	242.16
Interest	3.18	3.18	
Disciples' World Movement		573.00	573.00
	$5,417.61	$13,449.93	$8,032.32

Board of Temperance and Social Welfare

Churches	$1,690.92	$2,306.10	$615.18
Sunday Schools	1.00	45.78	44.78
Individuals and Men and Millions Movement	1,838.09	6,166.00	4,327.91
Miscellaneous	487.42	1,390.97	903.55
	$4,017.43	$9,908.85	$5,891.42

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$2,327.72	$3,242.27	$914.55
Individuals	1,458.95	1,474.10	15.15
Disciples' World Movement		50.00	50.00
Literature	69.75	29.60	40.15*
Miscellaneous	32.25	7.60	24.65*
Interest	15.60	10.03	5.57*
	$3,904.27	$4,813.60	$909.33

Grand Totals for All Boards

Churches	$235,347.73	$309,613.51	$74,265.78
Sunday Schools	90,929.66	159,240.13	68,310.47
Christian Endeavor Societies	11,333.57	13,096.93	1,763.36
Individuals and Men and Millions Movement	243,445.04	339,641.98	96,196.94
Bequests	66,804.42	36,653.14	30,151.28*
Annuities	62,022.04	109,991.50	47,969.46
Interest and Rent	42,143.90	57,259.50	15,115.60
Missionary Societies and Circles	153,984.51	202,722.47	48,737.96
Children's Organizations	9,425.51	7,259.12	2,166.39*
Mission Fields and Institutions	11,607.93	13,360.08	1,752.15
Subscriptions and Literature	20,125.70	9,713.62	10,412.08*
Miscellaneous	60,874.10	89,771.42	28,897.32
	$1,008,044.11	$1,348,323.40	$340,279.29

* Loss.

A questionnaire was sent to the doctors of Ontario, Canada, regarding the effect of beer drinking. The question which the medical men were asked and the number of negative and affirmative replies were as follows:

Is it your opinion that the regular use of beer for beverage purposes is—

	Yes	No
(a) Conducive to health?	29	472
(b) Harmless?	55	422
(c) Injurious?	443	41

The Board of Church Extension has agreed to help purchase a lot in Raleigh, North Carolina, having appropriated $9,300 for this project. The entire cost of the ground is $11,000. In the North Carolina Campaign, $25,000 will be appropriated for a new church building in Raleigh, the capital of North Carolina. One of the Church Extension Board secretaries recently made a survey of Raleigh in company with C. C. Ware, the State Secretary. The location is the finest in the city.

The Court Street Church of Christ, Salem, Oregon, received a loan some time ago for the erection of a small building, which is now overgrown. In every way their church is more alive than it has ever been. The Bible school is growing; the Christian Endeavor Society is among the best in the State. The same can be said of the entire church. The church is having a sound growth and has every reason to continue if proper equipment can be furnished. Forty-five people were added to the church during the "Each One Win One" campaign.

The following encouraging report has been received from E. C. Sechler, Florence, Alabama: "Eleven were added, five to confession, as a result of the pre-Easter Campaign. Prospects are bright for a number of other new members in the near future. Christian Woman's Board of Missions is growing in numbers and enthusiasm. Our little church sent an offering of $30 to Christian Woman's Board of Missions headquarters, $30 to Foreign Society, $18 to American Society and $25 to State. Recently organized a Junior Christian Endeavor. Sunday school is in the special campaign leading up to Children's Day."

The church at Middletown, Ohio, is just planning a forward movement for the purpose of erecting a new building with the assistance of the Ohio Christian Missionary Society. Mr. Booth of the Board of Church Extension, with Mr. Cahill of the Ohio Society, has looked over the ground and a splendid lot was purchased which business men and others say is the best location in the city for a church. The last census gives Middletown 23,000. The church is to be located in a part of the city where there are no other churches and will have a population of 6,000 from which to draw. The church has a growing Bible school of 400 and a membership of nearly 300. They have been worshiping in a tabernacle which is entirely inadequate. It is absolutely necessary that the Board of Church Extension help this church at Middletown and the Board is ready to do its full part. The Board must get its full budget if it is to answer the many interesting and splendid appeals from all parts of the country.

REV. HENRY G. BOWDEN, Secretary of the Men and Millions Movement, says—*'Hymns for Today' Meet the Need of the Hour.*

Read his letter.

"Dear Brother Fillmore: I have studied with great care your new book 'Hymns for for Today.' Let me say without reservation, it fills, from every standpoint, the need of the hour. It is just what its name implies, and more. These hymns of all kinds will go down in history as a godsend to the race. The arrangement from beginning to end is the best I have ever seen.

"May I not wish that 'Hymns for Today' will be the means of leading many souls to the feet of the Master? With deep appreciation of your good self and this great work, I am,

"Cordially and sincerely, HENRY G. BOWDEN."

Cincinnati, Ohio, May 5, 1920.

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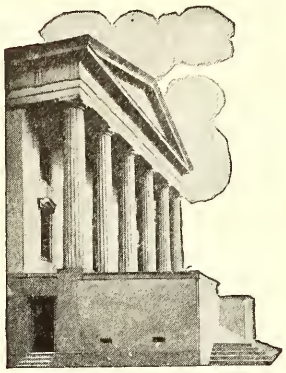

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The people of Tennessee have for some time been deeply interested in the church at Kingsport, a rapidly growing city in the eastern part of the State. On May 11 the church purchased a lot which cost $2,100. It is located one block from the center of the town. The plans for the Bible school building, to cost $10,000, are being prepared. They will build at once and want a loan of $4,000 from the Board of Church Extension. H. L. Patterson reports that they have the largest audience now that they have had since he went to Kingsport. Additions are constantly coming and this new church now has a Bible school of 118.

The Minnesota Republican convention at its recent gathering put the following plank in its platform:

"The pressing needs of efficiency and saving during the trying days of the world war having brought about the eradication of the liquor traffic, we resent any attempt to again foist the saloon and its accompanying evils on this country. The results so far achieved in the reduction of crime and the improvement in legitimate industry indicate that we would never again countenance the waste, crime and misery that follow such traffic, and we announce ourselves as opposed to the return of any such business in any shape and form."

During the month of February the missionary in charge of the evangelistic work of the Laoag station conducted twenty local conferences in the churches, which with the days required for travel, in some cases filled the month full. These conferences are proving to be a very satisfactory way of keeping the church organization to a higher point of efficiency and of keeping the members in line. They are held quarterly. A Filipino supervisor is aiding in this work, although thus far he has failed to relieve the missionary of the burden of the responsibility. Mr. Saunders of Vigan strengthened the February conferences by his presence and by his stereopticon lectures.

The H Street Christian Church, Washington, D. C., had the happy experience of burning their mortgage April 30. This was a great occasion for this faithful group of Disciples and they are now inspired with a strong determination to complete their church building with the addition of the auditorium this summer. This will require about $35,000. The congregation is putting on a drive at once for $20,000 and they are asking for $15,000 from the Board of Church Extension. P. A. Cave writes that the outlook for the H Street Church is most promising and with a completed building they can within a few years have a strong church of 500 or 600 members.

Miss Bessie Beckett, who assists Ray Manley in the coke regions of western Pennsylvania, writes thus to the American Society: "A Junior Christian Endeavor has been organized and is doing good work. A meeting is being held on Tuesday evening to organize a senior society. The young people are asking for it. During the month of February a Disciple church was organized at Tower Hill with a charter membership of one hundred. Since that time two more have been added, one by letter and one by baptism. Sunday school attendance is encouraging. Republic mission school is ninety per cent Italian. Thompson No. 2 school is seventy-five per cent foreign."

In its convention at Vincennes, the brotherhood of Indiana requested the National Benevolent Association to take over the Emily Flinn Home of Marion, Indiana, and operate it as a home for the aged. The resolutions adopted involved a commitment of the churches of Indiana to a more loyal and hearty support of the Association's ministry than ever before. This home is a direct gift to the Association, the only condition being that it continue to provide during their lives for the old ladies now in residence there. This home is greatly needed to help provide for the long waiting list. This matter was engineered by E. L. Day, pastor of the First Christian Church, Marion, Indiana.

A member of the 169th Street Church, New York City, which the American Christian Society is helping, writes: "I felt quite sure you would be glad to hear about our church here since things are improving. It surely would have done your heart good to have attended our evening for the new members. Looked fine to see a whole row of them, extending nearly all the way across the front of the room, and among them one Italian lady and daughter, and others are interested. Mr. Storer and I have had wonderful experiences with Jews, who are anxious to know the truth. Truly, this is a great mission field. May those who are followers of the Man of Galilee walk worthy of the high calling and exemplify his teaching in our everyday lives."

"Nothing could be more false than the assertion, made a million times, that beer, as the nation knows it, is not intoxicating. It is not only intoxicating, but has made more inebriates in America than hard liquor, because it has educated untold thousands to seek stimulants who never would have begun on whisky. The police station, the police court, the hospital and asylum, and the reformatory records of the nation, and of a large part of all the world, utterly disprove the assertion that beer is a harmless beverage. The very fact that it seems to contain only an insignificant and innocent percentage of alcohol makes it a more insidious social danger than the distilled intoxicant, which, as a rule, is repellent to the smell and abhorrent to the taste of the normal man."

Miss Bertha Merrill, our worker among the immigrants in New York City, writes at the close of April: "It has been a splendid month with good attendance, interest and enthusiasm. The Working Girls' and Mothers' Club have combined into a most successful dressmaking class for six weeks and will hold a Style Show May 7, when they will wear the dresses they have made.

"The first real gathering of the religious workers of the East Side was held at the Community House. A banquet was served and a splendid fellowship enjoyed by all. It is hoped that a permanent organization will be effected, meeting monthly. The next meeting will be at Olivet, May 17. We are using the present building almost to its capacity of afternoons with three groups meeting then. Sunday evening, May 7, we give a program at Central Church."

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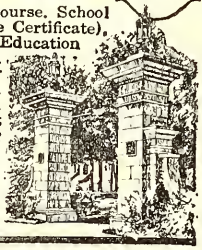

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The Jail Board of Baltimore reports that there were 3,992 fewer commitments in 1919 than in 1918.

Plans for fuller cooperation in Home Missionary work in South Domingo, Hayti, are rapidly being completed.

We now have a chance, for the first time in history to show what, by the grace of God, America may attain to.

H. T. Brown, Janesville, Wisconsin, reports forty-four added to the church in a recent meeting. The greater number came from the Sunday school.

William M. Reeves has been a professor in Cotner College, Bethany, Nebraska, for twenty-three years. He is head of the Department of Mathematics in that institution.

R. H. Miller of Independence Boulevard Church, Kansas City, Missouri, says: "I assure you it is our intention to continue the Living Link relation with the American Society."

All ministers who are going to Europe this summer are requested to notify Charles S. Macfarland, General Secretary Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City.

P. H. Welshimer, Canton, Ohio, assures us of his continued support: "The church at Canton, Ohio, will continue its support of Willis and Webber. The one thousand dollars will be sent between now and the latter part of June."

Representative Charles H. Randall of Los Angeles, California, said: "I, myself, have stood by the graves of men who shot themselves after being ruined gambling at Tia Juana, Mexico, just across the California line."

E. B. Kemm, Borough Park Brooklyn, New York, writes: "We have been very busy getting ready for the drive, and expect to exceed our apportionment. Our people are very happy in giving to the Lord's work and are realizing more than ever the meaning of stewardship."

The Easter offering of the National Benevolent Association has forged several thousand dollars ahead of last year's total of $74,099.51 in spite of severe weather throughout the Central states. We are growing in practical sentiment for the needy child, the widow in distress and those upon whom old age and poverty have come at the same time.

One of the interesting facts in connection with the Easter offering this year is that while the number of offerings reported early was not as large as last year, there has been an increase at the latter end of the period over last year. The Easter blizzard compelled a good many schools to postpone their offerings, and a great many schools held their offering open longer than usual in order to gather up the fragments.

The campaign of the National Federation of Federal Employes for a minimum living wage for Government workers was brought to a victorious conclusion when the Johnson-Nolan bill, providing a wage of at least $3 per day or $1,080 per year for every adult employe of the United States Government and the District of Columbia, passed the Senate without opposition. The bill had already passed the House, promptly received the signature of the President and so becomes a law July 1, 1920.

The Johnson-Nolan bill will affect some 66,000 men and women in the employ of the United States Government throughout the country. The groups chiefly affected are the custodian service, customs laborers, library workers, Bureau of Engraving and Printing employes, Indian schools, St. Elizabeth's hospital and other institution employes.

F. E. Livengood, Jubbulpore, India: I am enjoying my work in the Bible College very much and will be glad to take full time work the first of July. The students that we have now are fine young men, and I am sure that most of them will make good preachers and successful Christian workers.

We have certainly all been benefited by Secretary Wilson's visit to India, and he claims that he has been helped. It would be a fine thing if more of you could come. Gather up a lot of rich church people some time, who are more or less interested in missions, and bring them to India, making them pay your expenses for suggesting the idea. We can show them a lot of interesting things which will make them want to invest all of their money right here.

Our work and study go along about as usual. A week from Tuesday I will begin to take the third Hindi examination, so I am spending several hours a day on language study. Every morning I give the Bible College students a singing lesson from 6:45 to 7, and from 11 to 11:45 I have a class with them in the Philosophical Systems of India. An hour each day outside of school time I am giving special work to a new student whom we have taken into the English course on trial. He has almost a full year of work to make up but he is very bright, and I have no doubt he will be taken in as a regular student at the beginning of the term in July. It is a pleasure to work with him because he is so interested and enthusiastic. He has made a good record as a preacher for some years and I am sure that he will be greatly benefited by this additional training. I wish we could get several dozen like him. Alice is quite busy keeping house, but she manages to get in a little language study.

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CHARGE TO OUTGOING MISSIONARIES

By FREDERICK W. BURNHAM

President of the United Christian Missionary Society

Indianapolis, June 9, 1920

IT would be appropriate if Dr. Shelton or Dr. Macklin or some other of our missionaries who have seen long service on the field might be here to give this charge today. I can only give you the charge of another missionary, who, advanced in years and having endured abundant hardships, writes to a young missionary whom he had trained this inviting challenge to service. It is found in II Timothy, 2:3, "Take thy part in suffering hardship with me as a good soldier of Christ Jesus."

I bring this message to you not only because the fields to which you are going and the conditions of the world in our day foretell the possible endurance of hardship which awaits you, but also because the message itself rings true to life. It is a manly challenge, it looks at the facts of life with level eye, it blinks no part of the discipline out of which character is wrought. It is the call to the untested missionary of one who has learned in the school of experience.

Education has been defined as "the rise of the individual into the experience of the race," and this call of the Apostle Paul to take one's share of hardship as a good soldier of Jesus Christ fits the definition of education. It is the rise into the experience of the race.

There are three considerations which enforce this challenge.

First: The law of reciprocity demands it. "Other men have labored and ye have entered into their labors." Every path over which your feet shall go, whether the paved street of the city or the trail of the wilderness, has been wrought out of the labors of others. All the beginnings of missionary service, the translations, the literature, the schools, the hospitals, the training stations, are the results of the labors of others who have endured hardship, and you are to take your share and to add thereto.

Second: The law of comradeship enforces it. To be a good comrade one must play the game. You will play up to the fellows by your side. One of our chaplains who served in a hospital in France told me the other day of a colonel who was brought into his hospital grievously wounded and burned with liquid flame. As the colonel was recovering the chaplain asked him how it came that he, as an officer of rank, had suffered these injuries. The colonel replied that he could not stand it to be safe in a dug-out back of the lines telephoning other men how to go out and get killed. He had to go over the top with them. Your sense of comradeship will keep you beside the bravest.

Third: Your own inherent sense of manliness, of womanliness, will demand response to this challenge. To do any less than to take your full share of hardship as a good soldier of Christ Jesus would violate the high sense of manhood which has been developed in you as the disciples of Jesus Christ. To shrink would be an act of turpitude. To take your share of hardship will be to rise to your own conception of manliness.

And now you are going out as the first missionaries appointed by the United Christian Missionary Society, and as ambassadors of Jesus Christ to the nations. I want to give you the assurance that you shall have the sympathy and support of the entire organized life of the Disciples of Christ. Henceforth our work is one. Every missionary in the home land, every teacher in our schools, every nurse in our hospitals or homes, will be sharing the task with you as you teach or preach or minister in the regions beyond. You are going out as the servants of no mere corporation (our organized work has its business aspects), but as the fellow servants of a living, loving Brotherhood who, through this organized agency, will support your endeavors, while individually they bear you up with constant intercession to the Throne of Grace.

WORLD CALL

THE KINGDOM ADVANCES

27 NEW MISSIONARIES GO FORTH

AN INTERNATIONAL JOURNALIST AS A MISSIONARY

CHEER AND CHALLENGE *from* the FIELDS

THE SUPREME COURT UNANIMOUS

ARMENIAN RELIEF FROM JAPAN

HEADQUARTERS OF UNITED CHRISTIAN MISSIONARY SOCIETY

AUGUST, 1920 15 CENTS

The Primacy of Prayer

By PETER AINSLIE

THE getting together of God and ourselves is the great ideal in human life. It is the fundamental basis of all good. The priests of Buddha say, "Think of Buddha and you will be transformed into Buddha." How much truer is this when applied to our heavenly Father! When we think of Him and hold communion with Him we are transformed by His Spirit into His likeness. Hence said an American preacher, "Let the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day." There is no other experience like it and none that can be a substitute for it.

Prayer is to our spiritual instincts what eating is to our physical needs. The inspiration of all the best in us has its motive power in prayer. It is the atmosphere in which courage, faith, truth and love grow, flourish and bloom. "Prayer is," says Brierley, "the gracious circulating of divine ideas through the human soul." It moves all our inspirations Godward and makes communion of man with God as normal in human experience as eating food or breathing air."

It is God's method of changing man rather than man's attempt to change God. The spirit of prayer comes from the Father. Some one has said, "It is God seeking for Himself on earth and finding Himself in man." The Spirit presses for entrance upon all souls. Only those who pray receive inwardly this atmosphere, which so awakens our hopes and aspirations for holiness that our words fail to convey our thoughts and in our meditations "the Spirit Himself maketh intercession for us." In none of this are we changing God, but God is so changing us that we are finding in His will the highest joy of human experience.

It is man's privilege to pray. There is nothing in the physical world that can respond in affection to the love of God, except man who holds communion with the heavenly Father and prays. Other things in nature respond to Him, such as the growing of animals plants and sand dunes, the changing of tides, air currents and seasons, the ripening of grain, vegetables and fruit, but all these have their day and disappear. Man lives by communion with the Father and is the praying product of the world. It is the fundamental experience of mankind, not only indicating his rightful nobility, but his undisputed kinship with God. Taller than the highest mountain, broader than the widest ocean, grander than the most gorgeous sunset, sweeter than a garden of blooming flowers is the humblest human soul—the only created thing that has the privilege of prayer.

In our bewilderment of approach to the Father we find in the first epistle of John a single sentence that shines as a star on our way—"If we ask anything according to His will He heareth us." There are three strokes. In the first we ask, implying faith in God through Jesus Christ our Lord; in the second, we bow to His will, surrendering wholly to Him, and as truly as the sap comes in the living trees in the springtime we are brought into the third, which is the blessed fact that God hears us. Not only the Scriptures abound in instances that God hears when His people pray, but the history of the past and the experiences of the present are witnesses that cannot be stared out of countenance nor browbeaten by criticism or opposition.

In the opening of the Anderson School of Natural History, Agassiz said, "I think we have need of prayer. I don't feel that I can call any one here to ask a blessing for us. I know I could not have anybody pray for us at this moment. I ask you for a moment to pray for yourselves." There in a silence that was solemn and beautiful the distinguished scientist and his pupils reverently bowed their heads in prayer to God. It was an appropriate opening for the study of nature. It must likewise be an appropriate approach to every daily task. Plato says, "The best and noblest action which a virtuous man can perform, and that which will most promote his success in life, is to live by vows and prayers, in continual intercourse with the gods: nay, all who would act with due consideration before beginning any undertaking, whether great or small, ought to invoke God." This is the witness of pagan culture and philosophy. It furnishes the background for the best in our race. Christian culture and philosophy can only exceed it by the nearness with which Christ has brought our heavenly Father and mankind together, thereby showing the fruits of the closer communion of souls whose constant prayers have changed first themselves and then others to the glory of God.

Prayer is the greatest comfort to the soul. A thousand things burden us as we thread our way through the years. There is no heart but has its trouble. Added to all this, man is characteristically lonely. Sometimes he plunges into all sorts of things for comfort, but only God can go into that inner chamber and there prayer finds the altar and benedictions of divine grace come as gentle as the sunrise, until all the soul is warm with heavenly light. A barren life becomes fruitful and its only explanation lies in the practice and mystery of prayer.

It is the greatest of all human experiences. Merely saying prayers will not give this experience, nor dropping into the mechanical and indefinite public or private prayer. The soul must put itself in preparation for prayer. It must not be contented with shallow wading. Go out into the deep. Until you do this you will never know anything about the joy of prayer. Like all rare things it is costly. Time, meditation, confession and sacrifice must be the ministrations at the altar of prayer. The best in us must be given to the best from God. Prayer is the method of possession.

With the wealth of human experience in prayer back of us every Christian is challenged to make greater changes in himself and human society by God's method of uplifting us by prayer. Jesus says, "Pray to thy Father who is in secret."

Circulation Department

WE wish through this column to thank all those who have cooperated with us so loyally and enthusiastically during the campaign that has just closed. Many letters have come to the Circulation Department that deserved a personal answer, but we soon saw this would be impossible, so we are using this means of expressing our appreciation. The mail of June 30 brought six hundred and three letters containing something more than twenty-six hundred dollars for subscriptions.

The Circulation Department has tried to adhere to the rulings made by the Magazine Committee some months ago when it was decided to increase the subscription price of the magazine. Therefore, we have not always been able to meet the requests of the subscribers. We have, however, at all times tried to treat everyone alike.

We wish new subscribers to note that the bulk of new subscriptions at the dollar rate were begun with the June number. In no instances were these subscribers given a later beginning date, except when the July number was requested and when the June number had been exhausted.

Please watch the expiration date on your magazine. If there is any question about the matter, write us now.

We ask again that you send your subscriptions direct to WORLD CALL office and that you send literature orders to the Literature Departments of the Boards.

Churches That Have Reached Their Aim in World Call Subscriptions

Arkansas—Marianna; Mt. Vernon; North Little Rock, First Church.

California—Santa Ana, First Church.

Colorado—Lamar.

Georgia—Savannah, First Church.

Illinois—Mattoon; Fairbury; Bethany.

Indiana—Evansville, First Church; Indianapolis, Columbia Place; Paxton, Providence Church; Indianapolis, Fairfax Church.

Iowa—Panora; Meridian.

Kansas—Leavenworth, First Church; South Haven.

Kentucky—Louisville, West End Church; Mt. Sterling, Corinth Church; May's Lick; Paris; Barterville, Bald Hill Church; Louisville, Edenside Church.

Michigan—Shepherd.

Missouri—Hughesville; Craig; Marshall, Salem Church; Lee's Summit; Chamois, Second Church; Columbia.

Nebraska—Bennet; Aurora; Broken Bow.

New Mexico—Albuquerque.

North Carolina—Wilmington.

Ohio—Girard; Columbus, West Fourth Avenue Church.

Oklahoma—Mounds; Weleetka; Bartlesville, First Church.

Oregon—Pendleton, First Church; Klamath Falls, First Church; Sheridan; Portland, Kern Park.

Pennsylvania—Wynnefield, Philadelphia, Third Church; Leolyn, North Union Church; Indiana.

Texas—Houston, Magnolia Park.

Virginia—Chase City.

West Virginia—Holliday's Cove.

If any church has reached its aim in subscriptions and the name of that church is not found in this list, please send the information to us at once in order that we may complete the list in the September number.

WORLD CALL

Continuing

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Dr. William E. Macklin, Nanking, China

Longest in Service of Any Missionary but One of Disciples of Christ; Venerated by Thousands for Both Teaching and Healing; Redeemer Under Christ of Down-and-Out Manhood; Translator of a Score of Books That Are Profoundly Influencing New China; Savior of His City in the Revolution; Knight Errant of all Truth Against All Error

TO INFORM THOSE WHO ARE INTERESTED; TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

AUGUST 1920

Trust God—Trust God's People

NOT within the memory of this generation has there been so much cynicism and pessimism abroad in the world. It is easily accounted for as the inevitable recoil from the high tension of the war, but to explain it is not to justify it, and still less to justify surrender to it. Neither is it enough to explain it. Rather must it be resisted as one of the chief works of the devil.

It is commonly remarked that the forces of reaction openly and defiantly controlled both the Republican and the Democratic national conventions, and this in spite of the fact that the great majority of each party, given a fair chance to express itself, is of altogether different temper. Temporarily, the old order of professional politician, with his ironclad alliance with material greed on one hand and the liquor traffic on the other, has won a great victory. The people, apparently, are left to choose between two evils; more of the tyranny of property over people on the one hand, or more of truculence to the traffic in human souls on the other. Can the Prohibition Party put forth a prophet and a platform for the hour and deliver the nation from this dilemma?

Of course the same spirit of reversion to the old order is manifest in the churches. Here as in politics the extent of its prevalence is due not only to the arrogance, influence and organization of those who believe that the state of things before the flood was the divine order that must be restored for the millenium, but also to the defeatism of those who think differently but have abandoned hope. Not for half a century have the forces of reaction been more clamorous or the forces of progress more timid. It is an alliance of cynicism and pessimism that must be broken.

The alliance can and will be broken and the sooner it is done the more easily it can be accomplished. We must recognize the extent of the present advantage gained by the enemy, but we must not overlook the strength that remains with the forces of righteousness. Compared with the party of Mat Quay and Mark Hanna the party that followed the absentee leadership of Bois Penrose at Chicago is a radically progressive organization; over against the conventions adopted a perennial plank against "sumptuary legislation" the San Francisco meeting might have passed for a session of the Woman's Christian Temperance Union. Of course, Mr. Penrose and Mr. Murphy would go all the way back to the feudal age, if they dared, but they know that their parties would not follow so far and that there is a vast body of independent voters in America with whom they have to reckon. Why admit for a moment that human progress must halt or the hands be turned backward on the dial of God's clock?

Of course there is this practical difficulty, that the agents of reaction get their livings and seek their fortunes directly or indirectly in the line of their political activities, while it is a notorious fact that reforms offer crucifixion to their leaders, and frequently at the hands of their own constituents, and that progress does not yield temporal rewards before the third or fourth generation, and then to the children of those who opposed it as well as those who died for it. The blood of martyrs may be the "seed of the church" but the tragedy lies in the fact that the martyr never sees the fruitage.

Herein lies the opportunity and the obligation of the church. The moral and human questions of the hour are well within its realm. As certainly as it threw its entire strength into the winning of the war it should now give its care to conserving the best results of the war, and not permit it to come to pass that its sons died in vain. The church embraces a body of intelligence and unselfish devotion to the general good that is easily the dominant influence of North America. The problem of the hour is to save the church from division within and from discouragement without and to harness it to its supreme opportunity.

AND there are encouragements. Already the reaction against reaction has set in. It was manifest in the great meeting of representatives of thirty Protestant communions who sat together in New York City July 8 and began the reestablishment of the lines of cooperation and unity that have been broken by a financial reverse of the Interchurch World Movement that was altogether trivial in itself, as compared with the vastness of the interests involved, but on account of this very importance, all but fatal, a reverse occasioned for the most part by the anomalous recrudescence of denominationalism and the imperious spirit of reaction which has been rife in all the communions since the armistice.

Again we are apt to think too much of organization and too little of the substance that makes up the organization, the life that gives it power. The Church of Christ lacks outward union, but it has a vital unity that is more powerful than any organization can be. Whatever the local and organizational names they bear, each individual member of the church sustains a vital relation to Christ Himself, otherwise he is cut off as a branch and is not a member at all. But all who are in Christ are dominated more or less completely by His mind and will and so must inevitably come out at the same place in all matters of great moment. God's plans and purposes cannot fail.

So let us each one follow the gleam, believe in the best, give ourselves to the highest, and rest assured that in the end we shall not be left in Elijah-like solitude or Jonah-like despair. God lives and His forces are marching steadily on to victory, though often unseen and unknown of one another. Can we not be content to walk by faith and not by sight?

How Smith Went After Shelton

By DR. ELLIOT I. OSGOOD

AMERICAN people were greatly interested in the capture of Dr. A. L. Shelton by Yunnan bandits; and they were even more interested in the efforts which were made to gain Dr. Shelton's release; but few people in America have known that their interest was gained through the very definite work of an American correspondent.

I never had a more delightful traveling companion than was Frederick A. Smith, Far-Eastern Correspondent for the Chicago Tribune. He had been a war correspondent in France and was the first American to enter Berlin after the armistice. He hustled into Frankfort, enlisted the interest of revolutionists already organizing, got them to loan him a German airplane and an aviator, flew with him into Berlin and interviewed Dr. Solf. Later he got a chance to visit the castle in Holland where the ex-emperor was chopping wood—and watched him chop. They wouldn't let him interview William Hohenzollern.

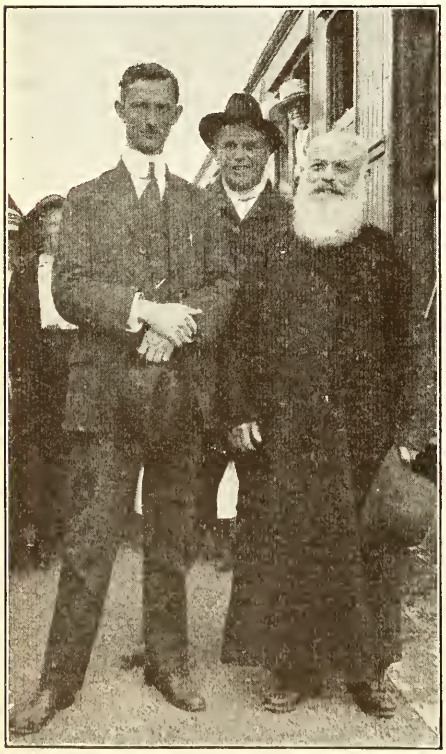
Fred Smith is a very human man. He hunts for the human element in a way that makes him a big man in the newspaper world. When he got up to Yunnanfu and found that Shelton's diary had been smuggled through to Mrs. Shelton, he went after that diary. Mrs. Shelton wanted to leave out certain things: like Shelton buying sugar for his mule, or Pere Bailly's dogs trying to get into bed with him, or Shelton cussing out the bandit chief. Smith wanted them all in—and he got them.

When we were on our way to Hongkong on a coast steamer, he was greatly interested in the sheep and goats we had on board. The sheep were on the forward deck and the goats on the rear. They separated them from each other. Smith snapped my picture while I was scratching the head of a sheep. I suggested he let me snap his over by the goats. He didn't do any such thing. He got mine there and then later made me take his by the sheep.

When we were discussing his going with me on the trip and I tried to tell him something of what we might expect while traveling into some of the wildest parts of China, instead of letting that affect him, he wrote to his editor that we were going after Shelton and he thought I had the "guts" to go clear there until we got Shelton. He had been through a good many things in France and he thought Yunnan could be no worse. He found it worse—so bad that he came down with para-typhoid and for a time his life was despaired of. We went to save Shelton and nearly lost another great missionary —Smith.

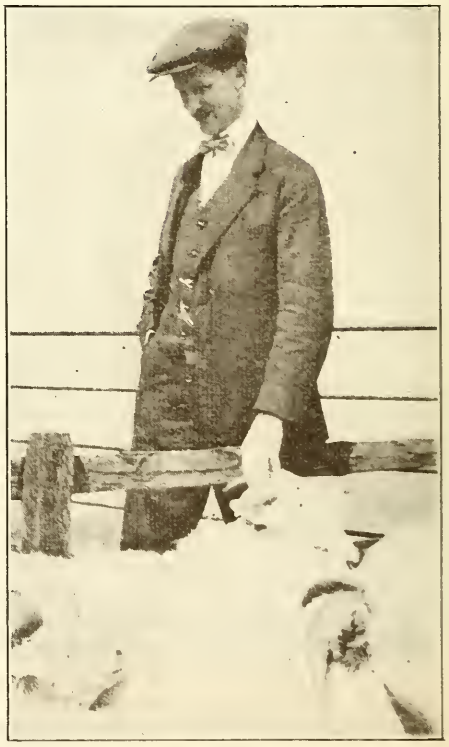
HE would kick if he knew we called him a missionary. When he introduced himself to me in Shanghai his expression for himself was, "I am neither a saint nor a devil." Nevertheless, I think he is a missionary of a high type. He wanted the American people to become intensely interested in the Orient, especially in China. He wanted every American to realize that, being a citizen of the greatest nation in the world, he must—simply must—be willing to share responsibility in lifting up the citizens of backward nations. That is the job God has given America and the sole reason why God made America the great nation she is.

So he early was interested in this capture of Dr. Shelton by Yunnan bandits. Shelton is an American citizen. He has given his life to Tibet to do the thing which every American citizen ought to have a part in—making the world better. Smith believes that the American government ought to give through our consuls as much thought to the work of the Christian missionary as it does to the work of the American business



Dr. E. I. Osgood, Dr. A. L. Shelton, and Pere Bailly

Frederick A. Smith on Board Steamship Sunning en Route to Yunnan



Dr. Elliott I. Osgood en Route to Yunnan After Dr. Shelton

Travelers on the Border of China and Tibet

In this Fashion Mrs. A. L. Shelton was Being Carried When the Party was Attacked by Bandits and Dr. Shelton Carried Away in Captivity

man in China. So he wanted to go after Shelton that the American public might become more interested in their American representatives they have sent for the uplift of the Orient. We judge by the articles and notes in American papers that he succeeded fairly well. Like all the rest of the world the American public needs to be educated into doing the better, the unselfish things.

I SAID that Fred Smith is a very human man. When he was sent out to the Orient last year, conditions in his home made him feel the wisdom of bringing along his little six-year-old son. There was no mother along to look after, to guide the little kiddie. Steamships are notorious places for spoiling children. Smith stopped for a short time in Japan. He had the boy with him at hotels and found a Japanese nurse to look after him while he would be out.

Then came a sudden call for him to go into Siberia and follow up the American army there. He couldn't take the little fellow into such a country. He hunted around among the few friends he had already made, seeking for some mother heart to whom to entrust his baby. He found a young couple who had come to Japan as missionaries. They had no children of their own. The woman is a graduate of Wellesley. He went to them in his direct way.

"I want you to come and see the kiddie," he said. "When you have seen him it will not be a question of whether you will take him, but when will you return him to me, and *will* you return him."

He got them to go with him to his hotel. The baby had just had his evening bath and been put to bed. He lay asleep on his pillow, his yellow curls falling about his head like a halo.

The Wellesley young woman caught one glimpse of the baby. She knelt down by the bed, drew the little head into her arms and asked, "When can I have him?"

"Will you let me have him back when I want him?"

"I don't know; but I do want to know when I can have him."

She got him. Smith went into Siberia clear to the Bolsheviki lines and sent some valuable cables to America. Then he came back and anchored for a time in Shanghai, which appeared to him to be the center of the Chinese evolving life. News came from his paper that he might soon be sent back to Europe. So he thought it wise to call for his baby and have him sent to him in Shanghai. He sent over the money for passage.

The adopted mother had faithfully kept the father informed of all things concerning his small boy. He also was kept posted as to the difficulties she was having in bringing his young highness back into obedience to authority. She tried to write of the things which a father so longs to know about his children. When the letter came requiring her to give up her charge and restore him to his father, she calmly wrote back, "Our furlough comes this summer and I think it better to take him back to America. We have made all arrangements for his and our own passage. Do not worry further about him."

Smith told me the story with a chuckle. He was exceedingly happy that his baby was in such capable hands and he was tickled over how the adopted mother had been captured by the baby and how she had worked her scheme to keep him with her a while longer. He is very, very human, and he showed it in his father love.

The day our expedition left Yunnanfu to go into the North country to hunt and bargain for Shelton, Shelton's two daughters, Doris and Dorothy, came out to the city gate to see us off. With them were their two picturesque Tibetan servants. Those two men thought it their duty to follow those girls wherever they went in that city. Had anyone offered any insult to the girls there would have been trouble. Long years they had served the family and they had seen those girls grow from babyhood.

Instinctively Doris and Dorothy picked out Smith as their cavalier. They readily lined up, and lined up the Tibetans to let him snap them. Then one of the servants began talking to Doris. She is only fifteen but she knows Tibetan literally as a native. She knows her home and schoolbook English also. So she translated, "Andru says you are going after his

master." "Andru says to tell you be sure and bring him back with you. Don't come back until you get him—but get him quickly."

I couldn't have answered if I had had to. My throat got full of something. "Just tell Andru we'll bring back his master," was all Fred Smith said. We brought Shelton back, taking only eleven days for the job, though we had to travel five and a half days north from Yunnanfu. We didn't waste any time. Those girls waiting at the gate of the city, waiting for their father, helped to quicken our footsteps.

A PART of the Chicago Tribune correspondent's meager outfit was a Corona typewriter. He carried it with him in his sedan chair. He pulled it out at all sorts of odd times to jot down something which had caught his eye or ear. He saw the despised aborigines with their heavy burdens. He saw their almost universal goitre. One of his chairbearers, who was cultivating rather long hair, he called his play actor, for the fellow knew how to get the most work out of his gang. The captain of our guard, the little fat official who met us, the dirty aproned inn keeper and his loud mouthed wife, were all grist to his mill. He stored them away in his notebook for future articles.

"The woman at the inn,
In the town of Yao-yin,
When men were around,
Had a voice like a saw
And laid down the law,
Till we wished she were drowned."

"Said the King of Annam,
They say, a robber I am,
I am."

We wish we had jotted down more of the rhymes which fell so easily and often from his lips. They were a running description of every new sight.

Fred Smith didn't have any manager nearby to tell him whether he could go or not. His going cost his paper not less than three thousand dollars—quite a bill to pay for getting the story of Shelton and his Yunnan bandits. For twenty-four years he had been connected with the papers in Chicago. They sent him to the Orient with no special instructions. He gave instructions to himself and went. His cables were copied by a score of leading American papers—and hundreds of smaller ones. He had learned not only what the American public want as news, but what they should be taught through the news. The story was doubtless a good investment for the Chicago Tribune to make.

Smith was preaching to an all-American audience and he knew his auditorium was all America. He called to Americans to invest more of their lives, their thought and money in the uplift of an awakening nation. Because of his preaching, more bankers are going to put money into Chinese securities; more consuls are going to be scattered over China; more steamships are going to cross the Pacific; more hospitals are going to be built, more schools opened and more churches established. America is going to educate China in public health, in business efficiency, in business honor and in brotherhood of peoples and nations. So we believe time will prove that Fred Smith is both a good sport and a good missionary.

This Clump of Trees Was Dr. Shelton's Place of Prayer During One Period of His Captivity in the Hands of Bandits in Western China

The New Emphasis on Money

By MRS. JOSEPHINE M. STEARNS

"The Day of God is here. Not since Christ came has the world-need been so articulate and momentous a as at this hour. We must be big."—Bishop Quayle

THE Great War and world conditions following have unleashed destructive forces which imperil the welfare of human society. Nations, swept from their moorings, are chaotic. Wars continue. Statesmanship surrenders to partisan policies. Governments are unsteady. Greed and selfishness are everywhere manifest. Industrial conflicts are threatening throughout the world, while all classes are largely engrossed in quests for pleasure and gain.

Legislation, material development, business efficiency, education, science, all the phases and forces of modern civilization are unavailing to adequately meet the issues confronting human society. However efficient they be, they are not sufficient to ameliorate the woes of the world, to reconstruct governments, to regenerate human society, and to lift the race to the realm of righteousness.

The kingdom as announced and portrayed by Jesus is beginning to be apprehended as the only adequate program for the world.

The church as the divinely commissioned agency for extending the kingdom throughout the earth is confronted by a task so gigantic as to demand an allegiance and loyalty no less exacting and entire than that of the allied heroes whose devotion brought victory in the Great War.

A redefinition of Christianity is demanded for such an hour. "Christianity does not mean a few good folks meeting for fellowship and worship. It does not mean keeping up the church. It does not mean "saving" a few folks for another world. It means a new world here, where the will of God shall be done for the good of men in every condition throughout the earth, even as it is done in heaven.

In the Great War men learned that every interest of life and all possessions were subordinate to the great cause. We are under the stern necessity of equal devotion to the supreme cause of Christ. Crisis hours have come and with them the fundamental call to the Christian to place God and the Kingdom first.

The new needs of the world are calling for new standards of stewardship in the church. The vitality of Christian faith and obedience is being tested, while the destiny of the world and the future of Christianity await the issue. The need of the world is for a generation of Christians who will actually put Christ and the Kingdom first in the dedication of both life and money.

The work of Kingdom Extension for which the church has been divinely commissioned is beyond question the biggest of big business. For its consummation such resources of life and money are demanded as will test the loyalty and zeal of the whole church. Old schemes for "raising money," church dinners, sales, "drives," and financial campaigns have been ineffective, unbusinesslike, and trifling in presence of the great program of God. "It was like supporting a world war with pink teas."

One of the most encouraging symptoms in the church today is the new emphasis being placed upon money. People are coming to realize that Christ has more to say about a man's attitude towards his money than any other one matter. Throughout the four gospels one verse in every seven deals with this topic and sixteen of his thirty-eight parables are on this theme. He teaches that money-giving is both the way to and the expression of the larger stewardship of life.

Many congregations among different Christian denominations are adopting the following principles to which, in increasing numbers, their memberships are pledging support.

1. God is owner of all things.

2. Every man is a steward and must give account for all that is entrusted to him.

3. God's ownership and man's stewardship ought to be acknowledged.

4. This acknowledgment requires, as part of its expression, the setting apart for the extension of the kingdom of Christ such a portion of income as is recognized by the individual to be the Will of God.*

5. The separate portion ought to be administered for the kingdom of God and the remainder recognized as no less a trust.

As individuals and congregations accept their obligations of stewardship and adopt the plan of regular and proportionate giving their financial obligations for the work of the Kingdom are abundantly met while deepened spirituality and devotion to the whole program of Christ become manifest.

Because so timely and so strongly stated, the following paragraphs from an article on "The New Emphasis," by Harris Franklin Rall are reprinted here:

I. Wealth is increasing rapidly in this country. Thirty thousand millions is the amount produced each year. Christian men possess a large share of this.

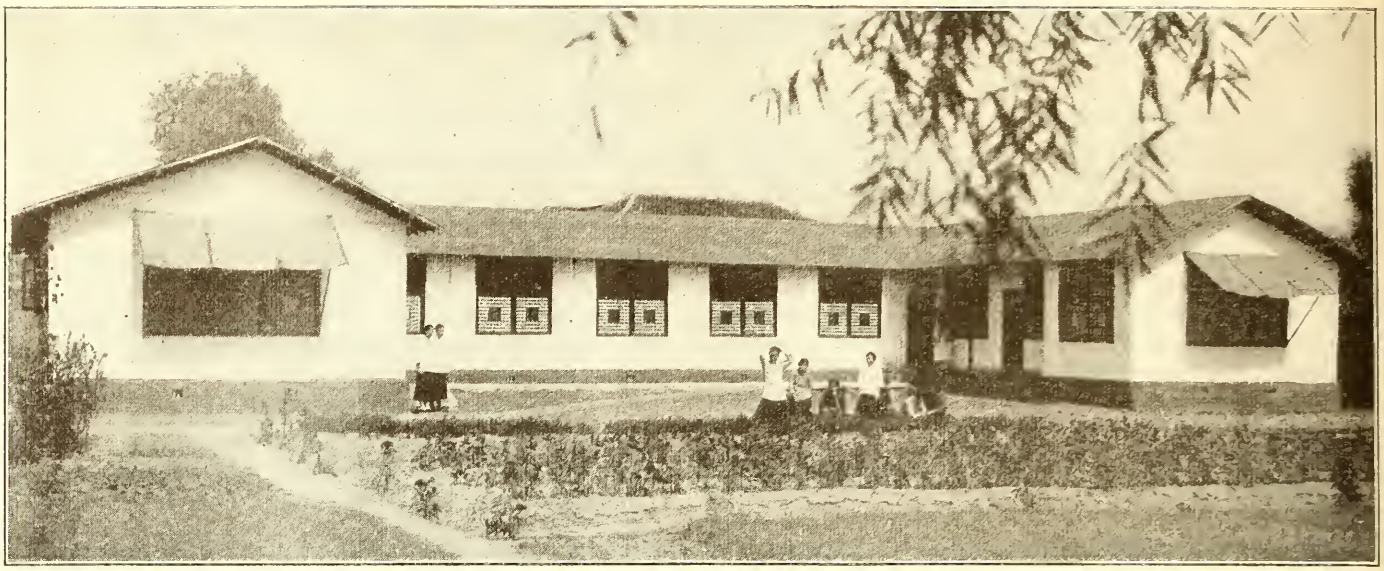
II. The power of money for good was never greater. Fifteen millions will stamp out tuberculosis in New York, says one expert. Think what a million would do in China or Korea today! God uses human power and waits upon it. Money is simply stored-up human power, ready to be used in any field.

III. The world has never seen such opportunities for Christian investment. Here at home a nation still in the forming, the peoples of the earth at our gates, the church face to face with great tasks and a great program. Looking abroad, we see open highways with multitudes, open hearts, great nations in transition, and messengers at home ready to be sent, and native workers yonder waiting to help.

IV. The church is standing still instead of leaping forward. At home our strength is consumed in discussing "finances" instead of being rallied for a great aggressive movement. Abroad, where nations are waiting to surrender to their Lord, we are calling off the troops. And the church of the God of all the earth stands apologetic and suppliant while it asks for a little of that wealth of which the whole belongs to its Lord!

What do we need? Not more collections. Not fewer

* In the Scriptures the tenth is recognized as such acknowledgment. The proportion should increase as income increases. The Federal income tax law exempts us to 15 per cent of income given for purposes of religion.



"Cucumber Lodge", a Temporary Dormitory Erected at Ginling College, Nanking, China, to Accommodate the New Students

collections. We need a generation of Christian men who will understand the plain truth about the stewardship of money. What is this truth? We might put it into a creed for Christian stewards.

I Believe

I. My money is mine only in trust. It belongs to God, just as I do.

II. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

III. God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

IV. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying "Lord, Lord," and not doing the will of my Father.

V. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all of my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.

VI. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

VII. I should invest this money for God as carefully as in my temporal business, and keep strict account of this fund. I should study the Church and its work that I may give wisely. I should give systematically. I should pray with my giving.

What would it mean for the church to have a generation of Christian men adopt this creed?

The church would be set free for the real task of saving and serving men.

We could face a bigger program and have resources to back it up.

We could at once double our forces in city and frontier and foreign field, and the church would mark the greatest advance of its history since Paul took an empire for his parish.

What would such systematic giving mean for Christian men?

I. It would mean moral victory. We have slurred over the passages in which Jesus has pointed out the peril of money. He made it one of the two great dangers of the Christian life. There are multitudes of Christian men whom God has prospered who are actually giving a less percentage of their income today than ten or twenty years ago. It hurts them to give what they do. Their danger is as real as that of the drunkard or gambler, and more subtle. A fixed proportion set definitely aside means moral victory.

II. It would mean freedom and joy in giving. The Lord loveth a cheerful giver, but there are many people to whom giving is more like pulling a tooth. Benjamin Adams of sainted name wrote on "The Fun of Giving." Set a proportion apart once for all. You will find so much freedom and joy in the spending of it that you will want to increase the amount.

III. It would mean a richer spiritual life. There is only one method of spiritual growth. That is fellowship with God. And here is a fellowship in the things that are most like God and that He cares most about—giving and loving and serving. Indeed, there is no salvation at all without this. Salvation is just another word for life. And Jesus knows no other kind of life or salvation than this: "Except a grain of wheat fall into the ground and die by itself it abideth alone. He that loveth his life loseth it."

I know one man in an eastern city whose friends have seen his life grow each year richer and stronger, broader in sympathy and larger in vision, because his giving has put him in touch with the noblest spirits and the greatest movements in his city, his country, and throughout the world. It has been an unsurpassed education. Shall not the revival for which we pray come this way, not in big tabernacles and crowds and statistics, but in the larger life of this Spirit of Christ, filling His church and His people?

Cheer and Challenge from the Fields

Illustrated by Views of the Pageant, Given at the Decennial Commencement of the College of Missions

Barriers All Down in Japan

THE imperative need of our work in Japan is more missionaries. The mission has sent out a call for forty-five —nine each year through a period of five years. A brief sketch of the work will reveal the need of these reinforcements. Our most southern station is in the city of Osaka—the second city of the empire, with a population exceeding two millions. It is known as the "Pittsburgh of Japan," and presents every phase of modern industrial life and so offers opportunities for Christian work that we dare not neglect. Yet for all our evangelistic work as well as the Institute and Night School there is, at this writing, but one missionary family.

Twelve hours to the north is the capital, Tokyo, third largest city in the world, with a population of three millions and a half. Here we have an extensive evangelistic field with but one family and one single woman for all its needs. The East Tokyo Institute has but opened, yet as soon as possible others must be added to the one family in charge of this. In Tokyo also we have our schools, each of them undermanned and the work hindered because of it.

Going ten hours farther north we find Fukushima and Sendai, two cities which, together with all the outstations, form one of our great evangelistic districts; yet for a year there has been no resident missionary and necessarily the work has greatly suffered. Still farther north by ten hours is Akita, its vast evangelistic field offering untold opportunities, but with a single missionary family and two single ladies to superintend its splendid kindergarten and to take advantage of all its open doors.

We thank God for the three splendidly equipped missionaries going out this fall, but we plead for the others; they, too, must be secured and sent out as soon as possible that our work may go on.

Yet, in spite of all difficulties, the work is moving on. The number of converts grows slowly but surely year by year; the vision of the Japanese is enlarging and they are more and more taking their share in the burden of self-support. There has appeared recently a statement that Christianity has failed in Japan. But the one making such a statement had neither a knowledge of the facts nor faith in the promises of God. By one who is an authority on things Japanese it has been estimated that Christianity has influenced, directly and indirectly, not less than 5,000,000 Japanese. But even more than this is true, the whole empire has been influenced, for the Japan of today is not what she would have been had Christianity never entered the country. She has changed and by the grace and power of God she will some time be fully Christian.

One dare not stress one phase of the work above another; the evangelistic work, the educational work, the social service work, all are but different tones of the same voice, presenting to the world some little effort to make this dominant nation of the East a Christian nation. How much longer must we wait for those reinforcements that will make this possible?

At the present time two great things stand out in Christian work in Japan. The first is the recent founding of the Christian College and University for women, which was successful from its very start. It is a herald of the coming day when the womanhood of Japan shall intelligently play its part in the molding of the young life of Japan along lines that will lead to real Christian character. The second is the great World's Sunday School Convention, which will soon convene in Tokyo.

Japan Pageant—Verbeck Receiving Students at His Home

Whatever purpose may actuate the leading Japanese who are patrons of this great gathering they must have known that its influence would be such as to reach and quicken every part of the empire. Still they want it. Their desire is nothing less than a confession that, having tried all other things to meet the growing industrial and social problems of Japan and having found them ineffective, they are now turning to Christ and His teaching. At last the greatest barriers are all down. The present is the high time of Christian opportunity. Japan waits for the coming of Christian missionaries sufficient in number to make the Kingdom of the Rising Sun the Kingdom of the Risen Son! Will she wait in vain?

THOMAS A. YOUNG.

Fukushima, Japan.

Continent of Neglected Opportunity

South America has been called the "Continent of Opportunity." It has also been referred to as the "Neglected Continent"; in reality it is both.

The United States has neglected South America woefully from the commercial standpoint. We often insist on their buying from us what we are ready to style "the best article in the world," when, if we would study their artistic tastes, we should see that it is not "the best article in the world" they want, but something which appeals to and satisfies the aesthetic sense.

In diplomatic matters our government has been accused of sending men to represent us before the Latin-American governments who were not worthy samples of our civilization and culture.

As a mission field the South American countries have been neglected. We have too often referred to these Latin lands as "Christian Nations," when as a matter of fact, there are few lands in all the world more in need of missionary effort. In the great cultured city of Buenos Aires, counting all the churches, Catholic and Protestant, there are 28,000 people for each church.

We know very little about our South American neighbors, and what is worse we have not made a very great effort to understand them. We wonder at the little headway the gospel has made in South America. We will not wonder at this when we remember how little we have done to help solve the social problem.

One who goes out to any of these Latin countries ought to be reasonably sure of two things, and dead sure of one thing. He should know something of the Roman Catholic Church, its history and doctrines. He should know philosophy, especially psychology, sociology and the history of human thought. And third he should be dead sure that the gospel of Jesus is the only cure for all the moral and social ills of South America. The average American does not understand the Latin character, and yet it is not an impossible task.

They have made an effort to understand us. Although they know ten times more about France than they do about the United States, yet they have more of an understanding of us than we do of them.

They have borrowed from us. We have not borrowed from them. Some of the best things which they have they got from us. At the close of the war for independence in 1818, the Argentines were free, but were undecided as to the form of government they were going to have. Some wanted a monarchy. General Belgrano went to Europe and spent a lot of time and money trying to secure a prince to rule over the Argentines. Some were in favor of crowning a surviving prince of the old Indian dynasty known as the Incas. But instead they set up a republican form of government and borrowed their constitution, at least in part, from us.

When Sarmiento was president of the Argentine republic he commissioned Dr. Goodfellow, a Methodist missionary from the United States, to bring out thirty-five Normal teachers to organize the Argentine schools. So they may be said to have borrowed from us both government and education, and they will borrow religion from us when we make it beautiful enough to satisfy their aesthetic souls.

President of Paraguay and His Staff Welcoming the Missionaries

China Pageant—A Chinese Wedding Ceremony

We used to wonder if we were not doing more harm than good by allowing the public to witness our Christian baptisms. Our plain cement tank in the pulpit platform was so homely they often spoke of the baptismal rite as a "holy bath." I sought a Spanish painter, who reproduced a scene of the Jordan River for me which we arranged to blend harmoniously with the waters of the baptistery. We adorned the baptistery with flowers and vines. The candidate and pastor dressed in white robes. This gave to the sixth chapter of Romans, which we always read, a significance as beautiful as it was impressive.

TOLBERT F. REAVIS.

Buenos Aires, Argentina.

Present Status and Outlook for China

The word "status" signifies the actual condition, the facts of the case. I know of no better way to get this before you than to think of the army. If you can put yourselves over in France, in the trenches in France, when the bombs were falling out of the air, the shells were breaking and gas was coming on, you get somewhat the conception of the status of our missionary enterprise in China today. What I want you to think of especially is the men pitting themselves against these terrible forces. How weak and helpless they seem, and yet withal what masterfulness there is in these men. Not different is the situation on this far-flung battle line of this great Christian enterprise. I am thinking of them, a little company, about five thousand strong, scattered over that great mission field. There in the trenches the shells are bursting, the bombs are dropping, the gas is spreading, the forces of evil are uncontrollable and this little group seems pitiably weak from every human standpoint. The fight is on, and what a fight! This is the status.

The Confucianist in China today is humbled to the dirt. For the first time in his long, proud history he knows not which way to turn. For the first time since the Christian forces began operating in China a strong presumption in favor of Christianity as the only solution of China's problems has found lodgment among the thinking classes as well as the poor. This fact is of tremendous significance. The only way we can make good is by meeting these men with an even greater humility, born not of the first sense of failure, but of coming very near to the great Lord whom we serve and whose we are.

When we think of the word "outlook" a different vision rises above the mere facts of the hour. This word sums up the whole great enterprise. We try to see the end. Now there is an immediate outlook and there is one more remote. In China today the immediate outlook is dark; the cloud of battle hangs heavy. We are holding the trenches, but the fight is so intense that no one has time to ponder the outlook. Thank God, this is not the only outlook, for we know in whom we have been believing, and when we lift our eyes above the clouds of battle to that more remote, that larger outlook, it is as bright as the Light in whom we have believed. Our hope is sure; our victory is certain. We shall not only hold the trenches, but we confidently expect great victory. The very abandon with which we are compelled to throw ourselves into this conflict is the great hope. God has taken away every human support and we are compelled to rely wholly upon Him.

ELLIS P. GISH.

Nanking, China.

Inverted India Turning Right Side Up

The greatest thing in India is her people. There are 300 millions and more, yet we need more people there; people

who will help to bring these millions of India's sons to their inheritance.

Many conditions in India are as they were two thousand years ago. The *sadhu* (holy man), hanging head downward and slowly swinging back and forth through the smoke of a smoldering fire, is typical of the inverted social and religious conditions in India. The almost naked, ash-smeared devotee typifies the spiritual destitution of that great land. The "holy man" on his bed of spikes is but reaching up for God. The ancient end of self-torture was holiness. All these and more need the Christ to aid them in their search for the eternal realities.

The million men from India who served on the various battle fronts saw the worst and best of Western civilization. Let us be thankful that they saw some of the best in the Christian ministrations of some undenominational and international organizations. Great changes are sure to come as a result of India's contribution to the fighting force of the Allies. The other million workers who remained in India lent much and will have their place in the silent revolution that is sure to come.

A writer who knows, says that if all Christian agencies were withdrawn from India there are forces from within powerful enough to work great social and economic changes. We may add that an enlarged force of messengers of the cross can materially hasten the long-desired changes.

During the year I have been away from India every letter has been full of a great expectation and hope. Never has the outlook been more bright. All institutions are full to overflowing, we have taken more orphaned and destitute children during the past year than in the ten or fifteen previous years. This young life will be conserved and trained for the Kingdom of Christ.

Secretary Bert Wilson, who has been studying conditions in India, says the mission should have as its goal 5,000 converts a year. This is the word of a man who has been on the field and knows of what he speaks. Will the churches put the necessary force of missionaries on the field to reap this great harvest?

If we mention the need of workers, look only at Mungeli. Mr. Saum has so many converts in the villages that there are not hours enough in the day for him to instruct the non-Christians. Motor cars and bicycles may serve as a sort of first aid, but the great need is men.

I am thinking of a great oak trunk three feet thick prone upon the ground. It is too big to be sawed up and handled until reduced by dynamite to pieces that can be worked into furnace lengths. The gospel, God's power, must break up the unwieldy mass of India's ancient systems that multitudes may be reshaped for the Kingdom of God. Let this word remain with you: only by an enlarged force of missionaries can the human side of the task be accomplished. E. C. DAVIS.

Kulpahar, India.

Auspicious Beginnings in Central Mexico

The last two months have seen great changes in Mexico because in that time there has been a complete change in the government in that country. I cannot say exactly what the

Court Scene in India—Address of the British Resident

conditions are at present (June 10), because it has been five weeks since I left Aguascalientes. However much we regret the dreadful death of President Carranza, and in spite of his faults, the Christian forces felt him to be a true patriotic man, we are all facing the future of Mexico with hope. All the reports that have come to us since I left have been favorable. Our native workers and missionaries say things are quiet, and a recent letter from John Howland, president of the Union Seminary in Mexico City, reports that "everybody is hopeful for the future of the country."

Whatever may be the status of the government we shall go forward with our missionary program. Political conditions will have little effect on our work.

We talked for a long time about moving our forces from our northern Mexico field to the interior of the republic; and now we have really made the change, having arrived with our force of workers at San Luis Potosi December 19, 1919, and at Aguascalientes December 16. We have opened two schools in these central stations, *Colegio Ingles* in San Luis Potosi, and *Colegio Morelos* in Aguascalientes. In night classes and our day schools we have a little more than 350 pupils. We have had a little over fifty confessions of faith since January 1. In spite of the fact that we are in one of the most fanatical sections of the republic we have been well received. In Aguascalientes, where the governor is such a Roman Catholic that he kisses the hand of the priests on the street, we have received full permission and guarantees for the school, and the general director of education remarked to Miss Gibbons that he wished there were half a dozen such schools.

We are in the center of fanaticism in Mexico, our colporteur having had to lock himself in a hotel room to escape an angry mob just the Sunday before I left, all because he had sold three copies of the Scriptures on the public plaza in Encarnacion, Jalisco. He was taken out to be stoned in another place. A young traveling man bought a Bible from him on the train from Canitas to Sombrerete in order to tear it in pieces before him. During holy week the barbaric "*culto de discipline*" was held in San Jose church in front of our school building in Aguascalientes. One of those nights the service was for women only and the doors were locked, the lights put out except the altar candles, and the women kneeling there in the darkness beat themselves with whips, in the ends of which they had placed sharp objects, screaming aloud in their agony, while the priests harangued them.

The need is terrible. We must have more reinforcements. How grateful we are that we are almost doubling our missionary force this summer! We have a territory of 50,000 square miles with more than one million inhabitants for which we are responsible. We have perhaps the ideal climate in the center of the greatest resources of the country, with the two main lines of railway from the United States border to Mexico City passing from north to south through the territory. It is a great field, a great opportunity, and we pray the Lord of the harvest to thrust forth His laborers.

E. T. CORNELIUS.

Aguascalientes, Mexico.

Evangelizing Without Sermonizing

TO sermonize without evangelizing might be considered ineffective work but evangelizing without sermonizing can be very effective and often is essential. All missionaries find this to be true but especially do women missionaries give thanks for this method of work.

To many who read the words "evangelistic missionary" the thought of a "protracted meeting"—"street preaching"—"being a pastor"—"making public speeches" comes and they at once say, "I cannot be a missionary, I do not like school work, I am not a doctor or a nurse, and since the only other form of missionary work for women is evangelistic, and I cannot preach, I cannot go."

As a matter of fact, all missionaries are evangelistic. Those who are engaged in school work are doing one of the greatest forms of evangelistic work, for what work can be more evangelistic than that of educating young men and women who are to be the coming pastors and women helpers? To a great extent the work of the evangelistic missionary is educational. Many are the classes held by the woman missionary; classes for women who have never had the opportunity of attending a Christian school or for girls who will never be able to go further in their school life than the high school.

ONE answer to the question, "How can one evangelize without sermonizing?" is the kindergarten. There are hundreds of cities and towns in the non-Christian world today waiting for kindergarten work. How gladly those heathen parents would allow their children to attend such a school! To lead the children is a wonderful thing and through them the homes are opened, for there is no mother's heart or father's, in all the world, that cannot be reached by kindness shown to the children. The parents come to visit the kindergarten, a friendship is established with the teacher, the home is opened, calls are made, soon questions are asked concerning the stories which the children have heard, the songs they sing at home, and before one knows it, there is opportunity to do direct evangelistic work and no sermon has been preached. The women come to ask about the care of the home, of the children, how to cook, how to sew, one way after another is opened until every day seems to be filled full with opportunities of telling the Old, Old Story.

Some young women have spoken of social service. To us in Japan one form of social service is house to house visiting with or without a Bible woman. In such visits the lady of the house will bring to you problems, sometimes big problems and then again problems not so great, but all of them, with His help, can be answered in a way that satisfies. Perhaps you are asking, "What is a Bible woman?" Our Japanese Bible women are those girls who have graduated from our own Margaret K. Long Bible School and have come to assist us in the work. We are American Bible women working with the Japanese Bible women.

The missionary home is still another means of evangelizing without sermonizing. The Japanese love to come to the American home to know how it is kept. It is wonderful how the home can be used to preach Christ. Recently I read a letter written by a Japanese woman to a woman missionary in which she said, "I always tell my friends how you sacrifice to come to us, how you left your home, that we might know Christ." Christ was preached by that missionary even when she did not know it.

Then there is the work in the Sunday school, classes in English, girls' clubs, song classes, translating, writing. When we come home on furlough and show some of the Japanese things we have brought with us our friends say, "O! the wonderful Japanese materials—what beautiful things one can make of them." The same can be said of the Japanese character; there is wonderful material and beautiful things can be made of it under the guidance of the Great Teacher.

These are a few of the ways in which evangelizing without sermonizing can be accomplished. There are many other ways. But it is His good pleasure to make use of the ordinary ways and day by day to reveal the new ones.

Fukushima, Japan. STELLA LEWIS YOUNG.

O Ye of Little Faith

By HERBERT SMITH

OUR LORD, on the occasion of that matchless Sermon on the Mount, used the above words, "O ye of little faith." He was talking about physical needs, every-day things—food and clothing. He illustrated his thought by calling attention to the unmindfulness of the birds. They find their God-prepared food; they sing, marry, raise their young, and are contented. The flowers make the valley and the hillside glad. In an atmosphere that is cold or warm, damp or dry, they fill their quiet places in the general make of things; they, too, are contented. Why are not we who have minds and bodies and spirits immortal?

But I want to use the above words more in the spiritual sense than in the physical. That is, in the lack of vision, the unaccomplished tasks, and the unattempted work. Perhaps it is possible to show that because of our great anxiety for the purely physical calls of life, the great and more weighty matters of the spiritual have been almost stifled.

And what an age of spiritual significance we now live in! Who can breathe and be unaffected? It is an age of heroics—attempting the impossible and gaining accomplishments. Spiritual leaders say that three great powers who have ruled in this old world will soon be gone forever: Poverty, saloons and wars. We are going to make all things new and better. Very well! But the part is not greater than the whole; therefore, the mission shall be world-wide.

But pray, who will talk about banishing the saloon from the African jungle? Could you gain one spark of interest in his black mind? You would be thinking and speaking "white" while he only knows and thinks "black." And who would lecture about universal abundance on the crowded streets of China? Most Chinese want more than they get. But just plain talk will not long hold a crowd in the congested street of Shanghai. The Chinese want demonstrations. Japan is certainly in deep earnest when she talks about there being no more war. But how are you going to help the people living among the islands of Japan, the sin-infested cities of China, and in the forest villages of Africa, without the gospel. Poverty, saloons and wars will not be done away with "forever" if this is neglected.

The Lord taught that if one seeks first the spiritual things material blessings follow. But how are the children of Paraguay, or the mountain dwellers of Tibet, or the women in the zenanas of India to know this? If they do not know the Great Teacher how can they know His teaching? This problem is made more difficult because so many Christians at home are absolutely indifferent about sending the gospel to them, "They were born in an unlucky country; I was born in one that was lucky. Why should I be responsible for them?" says the supposed Christian. And yet we are overwhelmed with the sense that this is the beginning of a new era, an era of Christian responsibility to His unknown, heathen brothers. Can a Christian who has lived through this great war still say, "My sphere is my immediate home and the occurrences outside it do not concern me"? A pistol shot, the death of a prince, the mobilization of nations, millions dead, dying and wounded, show the mistake of a man. The field is the world, and the events occurring in any part of it are the concern of Christians.

If the appearance of a few Greeks should cause our Lord to cry out, "The hour has come," what must he be saying now concerning this hour which has no parallel in the world's history. The field assigned to the Disciples of Christ in Belgian Congo could be taken and evangelized in our day, if the six thousand and ninety-four preachers among us were convinced. The door to Africa is wide open. Who is he that will shut it? In India the war has so shaken the old superstitions and customs, that men now turn to the great spiritual power that has done so much in winning the war. They cry, "Where did this spiritual power come from? Is it your God? Show us!" And we have to endure the painful sight of seeing our missionaries afraid of urging the claims of Christ because of a possible mass movement toward Christianity. We would be unprepared for such an event. Because of the inability of a few missionaries to cope with such a movement, seven demons will enter where one demon has been cast out. Oh, sad India, there are so many Christians at home and so few to come to thee!

How can 1,250,225 Disciples of Christ remain unmoved while Tibet shouts from her mountain tops her present need. We sweetly sing,

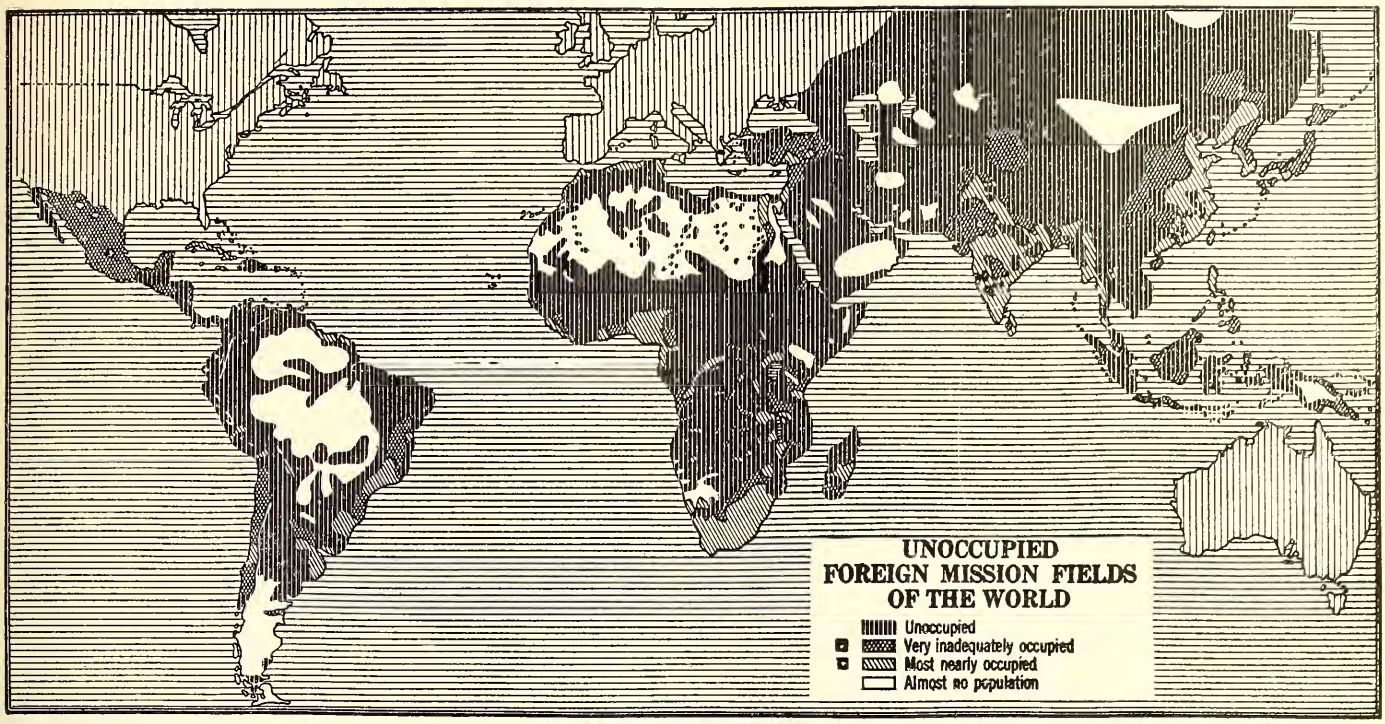
"And seek the Saviour's blessing
A nation in a day."

And when a nation calls, how many missionaries do we send? How many fingers have you on both hands? You have more fingers than new missionaries sent by the Foreign Society to that hermit nation in the year of our Lord, 1919.

THE call of the Open Door is not from one field only, but from every field. Historians will possibly say that this is the supreme moment for Christian missions. It is the psychological moment. The opportunity will never come again. The eyes of the world are upon us. The Disciples of Christ have a great history. We boast of what we have brought to light. But the present test will show what our religion is worth. Did not one of the prophets say something about lip worship and the heart being far away? Let not such a stigma be upon us.

Habits are strong with all of us. What we have done, that we usually continue to do. Do you know how much we love God outside of our local congregation? Just $1.80 per member a year. With this magnificent sum we clothe God's orphans in the home land; we care for the widows and aged; we preach to the foreigner who comes to us from over the seas. We teach him the principles of citizenship and Christianity all for $1.80. School work in conducted among the Negroes, and evangelists employed in most of the states to visit the churches in the city and in the country, for the same sum. And yet again with this wonderful $1.80 we carry on work in Africa, India, China and the isles of the sea. This $1.80 may be as miraculous as the flour in the widow's bin, but I do not believe it represents your love for Chirst.

One dollar and eighty cents a year, per member, for the salvation of the world—for benevolences and education. What will that sum buy in an every-day world. It will not buy a Ford; and in fact it would not buy many gallons of gasoline. Flour is $72 a barrel at Bolenge, so it will not buy a quarter of a barrel. Butter is $1.60 a pound. Now we are getting to it. For $1.80 we can buy one pound and two ounces of the best Danish butter. So, in other words, we are going to convert the heathen at home and abroad with one pound



and two ounces of butter. We will care for the motherless babies and aged preachers, and assist weak congregations in building their churches. Did you realize that butter was worth so much? One can imagine a little maid presenting our Savior with such a gift, but a picture of a full grown man doing this would not be at all attractive.

We worked like Trojans to win the war. We nearly burned ourselves up with enthusiasm for prohibition. But we are strangely indifferent about carrying out the last and final command of Christ. I am afraid most of us have run away from our job.

Last year our missionary societies issued a call for one hundred and fifty-one new workers. That call is the minimum reenforcement our missionaries ought to have if they are to hold the battle-line. Are we going to desert them this year; cable to them "Retreat. We can't find helpers, and there is no money if they be found"? How many of our brotherhood have tried to find them? How many of our leaders take the list into the pulpit, read it aloud to the people and pray over it? How many go to the Christian Endeavor Societies and Sunday schools and call for volunteers. If among a million and a quarter Christians there are not 151 people willing to go for Christ, how poor and impotent and worthless we must be. Surely, the glorious Word could be so read that in twenty-four hours the needed workers would be secured.

A woman who gave nearly twenty years of missionary service to India, said: "Oh, send me back to India at once. My heart cries out with the sights I see. I speak to a women's meeting. The tears roll down their cheeks as I tell of India's needy womanhood. They give 15 cents, and then go and buy the most expensive hats and dresses possible!"

A wounded soldier returned to his English home to recuperate. He gained in strength and his wounds healed. One day he appeared to be very nervous and despondent. His father asked him what was wrong. He replied, "I am growing selfish again. Let me go back to France once more where I can forget self and serve others." Oh, would that we might walk in the footsteps of Him who for our sakes became poor, that we through His poverty might become rich!

It is a great thing to have a choir and an organ that peals forth His praises. It is essential to have a noble church building and spacious Sunday school rooms where crowds may gather to glorify Him. But let us beware. When we have provided our soul with stirring music and artistic architecture, we are only in the A. B. C. of our Lord's "Go Ye." If the Lord, looking upon what we have done and the little we are attempting, should speak to us, would He not likely say, "O ye of little Faith"?

Does Japan Need Missionaries?

A LEADING Japanese newspaper recently contained the following:

"To preserve the world peace and to promote the welfare of mankind is the mission of the Imperial family of Japan. Heaven has invested the Imperial family with all the qualifications necessary to fulfill this mission. He who can fulfill this mission is one who is the object of humanity's admiration and adoration, and who holds the prerogative of administration forever. The Imperial family of Japan is as worthy of respect as God, and is the embodiment of benevolence and justice. The great principle of the Imperial family is to make popular interests paramount—most important.

"The Imperial family of Japan is the parent not only of her own sixty millions, but of all mankind on earth. In the eyes of the Imperial family all races are one and the same; it is above all racial considerations. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations which proposed to save mankind from the horrors of war can only attain its real object by placing the Imperial family at its head, for to attain its object the League must have a strong punitive force of a super-natural and super-racial character, and this can only be found in the Imperial family of Japan."

This is deep rooted in the minds of the people, and added to this the proud self-sufficiency so characteristic of the Japanese, makes the missionary task both difficult and fascinating.

Tokyo. EDITH PARKER.

Recruiting for the World Task

By GEORGE T. SIMONS

SOME time ago Dr. John R. Mott made the statement that "What the church needs is not simply more men, but more strong men." He was correct. The strength of a movement lies in its leadership. A movement is born when a strong personality takes the findings of the academic, simplifies and interprets them to the multitudes. It will remain a movement as long as the ideas involved are given life. Protestantism and the Disciples of Christ, today, are suffering from the loss of life in their leadership.

The General Situation

A glance at the leadership situation in the larger communions will give us something of the desperateness of the need for leaders. There are approximately 170,000 ministers in the United States. Four thousand ministerial candidates yearly are required to supply vacancies, caused by death, disability or loss to other occupations. In the foreign field the church is short some five thousand missionaries, due directly to the war. It should have an expansion of fifty per cent in the homeland to meet the present needs here.

There has been an unprecedented loss of workers in most of the Protestant churches in recent years. It is estimated that at least a thousand less men entered the ministry in 1918 than in the previous year. The Presbyterian Church (North) reports twelve fewer men ordained in 1917 than were lost by death and dismissal. The Lutheran General Synod had forty deaths in 1917 and only twenty-seven graduate ministers. The Methodist Episcopal Church (North) reports a mortality rate of five per cent and a recruiting rate of three and one-third per cent with a fourth of its pastoral charges left to be supplied. This in spite of the familiar slogan of that body, "Every charge a pastor and every pastor a charge." They need one thousand new preachers a year to fill the ranks.

Between 1870 and 1910 the increases of university student bodies show this advance: Dentistry, 5,405 per cent; law, 1,083 per cent; theology, 238 per cent. Thirty years ago thirty per cent of the college graduates entered the ministry. Today the proportion is three per cent. The increase in the ministry has not kept pace with other professions.

The Disciples of Christ

The Disciples have gained twenty-four and six-tenths per cent in membership in the last ten years, and yet have one thousand less preachers than they had ten years ago. Their colleges graduate two hundred and fifty Christian workers of all types each year or about four per cent of their leadership. The mortality rate alone is approximately five per cent.

Statistics in the Nineteen Hundred and Twenty Year Book are illuminating as to the character of the leadership of the Disciples. A glance at the status of the brotherhood in one of our stronger states will give us something of the situation in general and its effect upon a given locality.

LEADERSHIP FOR THE BROTHERHOOD AND KENTUCKY

	Brotherhood	Kentucky
Preachers in business but preaching regularly	515	79
Preachers in business but preaching occasionally	614	46
Churches with full-time preaching	2,947	253
Churches with part-time preaching	2,431	363
Churches without regular preaching	3,318	378
Totals	8,696	984

Figures may be cold and prevaricate considerably, but sometimes their implication is so obvious as to be startling. It is impossible to instill a continued vision of service or to build a strong home base, from which larger work may radiate, with such part-time leadership.

Its effect upon our missionary training and activities may be seen from the following missionary statistics of last year:

MISSIONARY ACTIVITY FOR THE BROTHERHOOD AND KENTUCKY

	Brotherhood	Kentucky
Churches making some missionary offering	6,255	601
Churches making no missionary offering	2,643	407
Churches making unanimous missionary offerings (to all organized agencies)	642	17

With the demand that the church Christianize America's national life and international relationships upon us and the unlimited opportunity of the Disciples to bring their message of Christian unity, the personality of Christ, the open Bible, a democratic church and a world Christian social order to the present undecided world, we must have a well trained and adequate leadership consecrated to the fulfillment of the task.

A Vast Neglected Field

The church should have a consistent policy for the recruiting of its ministry. In the past apparently it has had none. The Men and Millions Movement made a splendid beginning and a large number of decisions were made through its influence, but these were not followed up carefully and for the most part were lost. When I was Recruiting Secretary for Christian Callings at Camp Lewis for the Y. M. C. A. during the war, we had the active cooperation of practically all the larger Protestant denominations. No representative of the Disciples ever appeared, nor was there a representative organization to take over this work so far as we could learn. Recently a former Y. W. C. A. Secretary at Oberlin College said that in the two years of her service at that great institution, while nearly all the larger Protestant denominations recruited among the student body, the Disciples were not represented, although they had many members attending.

While it is true that individual churches, colleges, and missionary societies have recruited considerably, we need a larger program. Only about one-tenth of the Disciple students are in our own colleges, and it is upon this tithe that the church must depend for its leadership, we are told. Is it not because we have no telic agency recruiting among this larger group? The Interchurch survey of the first eighteen state universities up until January, 1920, shows 4,032 Disciples out of 63,137 church members among the students. The Disciples are calling for eleven hundred new leaders this year. Here are nearly four times as many potential leaders in a portion of a vast neglected field.

From the colleges we might glance at the thousands of high school young people without Christian vocational guidance. It is estimated that ninety per cent of the decisions for full-time Christian callings are made before eighteen years of age. The instruction, ideals and influences which furnish the background for life work choices for the most part are received here.

Add to these fields those of the rural, mountain and industrial groups and we have a responsibility and an opportunity almost too huge to comprehend.

A Consistent Policy for Recruiting

In the forming of the United Christian Missionary Society it is hoped that there will be a Department of Recruitment which will carry out a unified program for the Disciples. This should include:

1. A national program which would give the brotherhood:
   (1) Information as to the world's need.
   (2) The present Christian service activities.
   (3) The need of trained, consecrated workers.
   (4) Definite fields and special types of workers needed.
   (5) Recruiting through all agencies connected with the United Society with special student secretaries. Close cooperation between the colleges and the missionary society should be followed in recruiting.
2. A correlated program carried on by the regional, state, and district organizations.
3. A local church program which should include:
   (1) A life work program in the church and Sunday school.
   (2) A life work superintendent who would correspond with the state and national agencies, see that life work instruction is put into the secondary classes, and that special service information is given the church and school. He could also work personally with individuals and arrange special programs and conferences with vocational guidance specialists.
   (3) An extension program for the employed and student groups.
   (4) An educational fund to help students obtain adequate preparation.

In thinking of recruiting for the world task the Disciples should keep in mind the service principles of the Master, the right of the young people to have proper instruction and influence to help them decide their life work, adequate training and suitable placement in the world's work. Add to this the supreme opportunity to develop a strong leadership from the rising generation to guide the church in the future and we have a task which is challenging to the utmost. Let us not fail to make our contribution.

I Will Look Unto the Hills

RELIGION has nothing more essential to give to life than the sense of true proportion, of wide horizons, of escending aspirations, without which man walks stumbling and dim-eyed to the end of his days.

Religion offers to each of us a mountain invisible. It is what the world needs most—a mountain of separation and refuge, of aspiration, of vision, a mountain of communion and therefore of comfort and hope.

We may not climb above the dead level by our own experience, and yet we may climb the heavenly steeps of the soul's great adventure. We may get away to the quiet places of the heart. On the upward slopes of the mountain invisible we may find spiritual reality.

H. D. GALLAUDET, *in Congregationalist.*

One of the Mammoth Wheat Fields in the Great Northwest Awaiting the Coming of the Thresher

Ministerial Leadership

By L. N. D. WELLS

MINISTERIAL leadership is a subject which strikes to the very root of the great question of the winning of the world to Jesus Christ. In the Divine order the minister stands at the front among the beneficent agencies of all time. The greater part of our Lord's life was spent in preparation of the twelve for leadership.

I will not agree with those who think that the minister is the greatest barrier to Christian Union, but they will agree with me that he is the key to world-evangelization.

Your problem, my brother minister, is to make your church a world-factor. To give the gospel in the shortest period to all the world is the supreme task of the Christian Church. The greatest difficulty is no longer with those who need, but with those who have the gospel. A few years ago the world was barred against our message and its messenger. Today the world is calling us to come, and now and then there comes from the depth of darkest heathendom a threat against our dereliction.

The pastor must be zealous for his cause. The missionary claim will never seize the affections and stir into activity the conscience of the flock, until the Divine Spirit has inspired the pastor with burning zeal for this sacred task of the Church. The study must be ablaze with a consecrated enthusiasm, and the pulpit must ever ring with the virile message. An apologetic, perfunctory pastor is suicidal to a missionary church, and could never lead an indifferent one to missionary service. Little will come from your leadership unless you have a world-vision and a definite plan and adhere to that plan tenaciously.

Instruction, intercession and organization are the essentials for missionary victory, and the pastor is the natural leader in each of these.

1. Instruction—The Lord's conception is that we are only stewards, and the Church will never do its best in missionary giving until it views the question from the standpoint of our Lord. The Church must stand face to face with the world's need. It must also be made to face its own ability to respond to that need. These visions will never come to the rank and file of our churches until they are spread before the people by the man of vision in the pulpit. The most broadening, deepening, inspiring and elevating subject to which the minister can address himself is the world program of Jesus Christ. And no pastor deals fairly with his people, who fails to bring them into intelligent and sympathetic relation to the enterprise of Christian missions. People will not be zealous for that of which they are ignorant. The zeal that grows and endures and achieves is according to knowledge. We cannot tell the recent story of world missions without kindling hearts.

The work of the pastor is not only to inform, he must make his missionary information grip the hearts of those who hear. The ministrations of the pulpit are the foremost means for instructing and inspiring in the great work of God. A missionary sermon? Yes, preach it frequently, but let the great heart-throb of missions be felt in every sermon of the year.

2. Intercession—The best way to secure money for the Lord is to deepen the spirituality of his people. We will be liberalized as we are spiritualized. Dr. A. J. Gordon of Boston, once came before his people and asked them to use the machinery then operating in the church, but between that day and the time for the foreign mission offering he wished them as members of the church, Young People's Societies and Bible schools, to give themselves to prayer that their offering might be according to the will of God. When the day arrived $10,000 was subscribed. Prayer is the mightiest agency for arousing and sustaining the missionary interest of any church. Christ said, "Pray ye the Lord of the harvest, that he send forth laborers into the harvest," and "this has been the potent agency in world-conquest whether in the little group with Samuel Mills in that memorable haystack intercession, or in heaven's ante-room in dark Ilala when Livingstone went home." A great offering for missions can come forth from slender purses by nothing but by prayer. The missionary theme must never be absent from the prayer service. Real missionary intercession is in its most effective place when combined in a most effective way with all the other topics of the ordinary service. Insensibly we come to feel that missions is a real part of our church life when borne up with matters of local interest before the throne of grace.

3. Organization—And what shall I say of organization? We may have the information, we may have had the inspiration, we may be imbued with the spirit of intercession, but if we lack definite plan, well worked out, our offerings will not be worthy of our cause.

There is no great outstanding accomplishment within a period of fifty years, which does not stand as a monument to organization. All honor to the man who works, but greater still the honor to the man who can inspire others to do the work. He is a great man who has a worthy vision which he can and does realize, but he is a greater man whose ideal is such that he must inspire and enlist others in its realization, and when others are brought into the realization of our ideals, organization is necessary.

THERE is no more important work in any church than that of the missionary committee. It must be composed of men and women of great soul and largest vision, whose hearts have been gripped in pity for a sin-cursed world. They must know the world's need, and they must organize the forces to keep missions to the front throughout the year. Through this committee every member of every church must be personally interviewed every year, whether it be for a special offering on our great missionary days, or for an adequate weekly missionary gift through the year. More money will be raised, and it will be more easily raised, by laying by in store on the first day of the week as God has prospered us. But the vital things are system and personal touch. Many who have given pennies will gladly give their dollars, if one who is filled with missionary enthusiasm will present the cause of missions in a personal appeal. The purpose of our organization is that we may educate, and then inspire, and then present this direct and personal appeal. The result will be most gratifying.

My ministerial friends, God is calling us to larger things: the need of the world is a challenge to Christians. For every need there is an answer somewhere; deep down in the bowels of the earth God has prepared the coal beds. They are God's answer to the world's need of heat and power. Off somewhere in earth's hidden laboratories he has prepared that subtle something which we call electricity; it is God's answer to our

need for light and locomotion. The surface soil is impregnated with the mysterious power that sends forth grass, and herbs and trees; this is God's answer to the world's need for food and sustenance. But, my friend, the greatest need of this old world is not for heat, or power, or light, or locomotion; nor is it for that which feeds our physical life; the supreme need of the world is for the knowledge of Jesus, which means everlasting life. Whence this supply? Where is the answer to this crying need? You are that answer.

Was it by chance that you were born of Christian parents? Was it by chance that you were reared in a Christian home? Was it by chance that you were sent to the little school house, and later to the high school, the academy, or even perchance to the great university? Was it by chance that you received the light of the gospel and were privileged to dedicate your life to the cause of Christ? Was this all chance, or was the process of your preparation for life's great service God's wonderful answer to the world's greatest need? God has prepared us, let us go forth and be the answer, as real leaders of our great congregations which shall move forward to the conquest of the world.

It Depends Upon You

I WOULD rather live in this period after the world war than in any other in the history of the human race.

The thinking of the world is molten. It is seeking practical application of its idealism. The very restlessness prevalent indicates a new consciousness which will not be satisfied until it expresses itself in a new social order.

Will the new order be Christian? Old habits of thinking, profligate reaction, and stress caused by the present economic conditions, pull heavily toward a mold of greed and self-interest.

The new order will be Christian as you and I live and give the best within us. Nothing less is sufficient to meet the needs of this hour. Can you afford to give anything less than your noblest self? GEO. T. SIMONS.

You cannot turn people back without a revolution; you cannot turn them back at all—*Shailer Matthews.*

The church is a laboratory in which the ideas of humanity have been tried out.—*Shailer Matthews.*

The Great Wall of China, 1500 Miles Long, 20 to 30 Feet High (Towers 40 Feet High), 12 Feet Wide on Top. It Was Begun in the Third Century B. C. and Finished in the Sixteenth Century A. D.

Starting the Boy Scouts in a Community

IN the past nine years thousands of towns and cities in all parts of the United States have used the Boy Scout program as a means of developing their boys into manly men, and the success of their efforts is shown by the fact that today there are over 369,000 Boy Scouts in this country.

The movement has been endorsed by educators, by churches of every denomination, by civic and philanthropic organizations, by the press and by the public generally. It is broad enough to take in every boy who is interested in his own development; and no matter what his social status, creed and education may be, he will find in it a means of attaining his proper ideals.

A Boy Scout begins by joining a Troop. The Troop may be organized in connection with a church, a neighborhood center, a boys' club, a Young Men's Christian Association, or independently. Three things are necessary—it must have a Troop Committee, of three or more representative men to guide its policies, a Scoutmaster who will direct and supervise its activities, and from eight to thirty-two boys. In exceptional cases there may be less than eight or more than thirty-two. The average number is twenty-five.

Eight Scouts make a Patrol, one of them being a Patrol leader. The Patrol is the unit within the Troop.

One thing is kept constantly before every Scout—he is training to become a man. Because Scouts wear uniforms which somewhat resemble those worn by soldiers, some people imagine that the organization is militaristic. All wrong. The uniform was adopted because it was the strongest, most convenient, most serviceable suit which could be bought for the money. From five to ten dollars it costs, at the local store; and when it goes on, mother may settle back in her arm-chair with a sight of relief, for there will be no patching to do for a long time.

It is not necessary for a Scout to wear a uniform at all. He can be just as good a Scout without one. But it adds to his pleasure to have it and it adds to the impression which he creates, and besides it puts all the boys in a Troop, rich and poor, on the same footing.

A boy in becoming a Scout takes the following oath:

On my honor I will do my best—

1. To do my duty to God and my country, and to obey the Scout law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

The Scout law, which the oath binds him to obey, requires that he shall be trustworthy, helpful, loyal, friendly, courteous, kind, obedient, thrifty, cheerful, brave, clean and reverent. It is an interpretation of the best ideals of our modern civilization in terms of boy life.

The next step is to learn the history of the Stars and Stripes and the forms of respect due to it. Then comes the tying of knots. A very practical bit of knowledge. When he has met these requirements, he receives the title of "Tenderfoot Scout," and is then entitled to wear the official insignia of his rank.

After one month's service as a Tenderfoot he may be promoted to Second Class Scout as soon as he has learned elementary first aid and bandaging; the semaphore or International Morse code for signaling; how to follow human or animal tracks at the rate of at least half a mile in twenty-five minutes; how to cover a mile in exactly twelve minutes at Scout's pace, by alternately running and walking fifty paces; to use a knife or hatchet without cutting himself or anybody else, or damaging the tool or anything else; how to build a fire in the open, using but two matches at the most and no kerosene or anything which he could not pick up in a virgin wilderness; how to cook over an open fire without kitchen utensils; how to earn and save money, at least one dollar; and how to read a compass, and to "box" it, or name the points. Having earned his second class badge, he finds that his troubles—or pleasures, all according to the point of view—have just begun. A first class Scout must be able to swim fifty yards; earn and deposit in a public bank at least two dollars; send and receive a message at the rate of sixteen letters per minute; make a trip alone or with another Scout to a point at least seven miles away and write an account of the trip; render first aid; cook a variety of nourishing and palatable dishes over an open fire; draw and read maps; use an axe properly; judge distance, size, number, height and weight within 25 per cent; describe trees and plants fully from observation, particularly those which are especially useful or especially harmful; furnish satisfactory evidence that he has put into practice in his daily life the principles of the Scout oath and law; and enlist a boy trained by himself as a Tenderfoot.

Boy Scout First Aid—Bandaging an Injured Foot

And that is not all. Having become a first class Scout, he is eligible to earn merit badges, and there are enough of

these to keep him busy until he has grandchildren enough to make a Troop by themselves. Each Merit Badge represents a considerable start in some trade, profession or vocation, among them architecture, art, astronomy, bee-keeping, blacksmithing, business, camping, electricity, forestry, poultry keeping, and surveying.

The Scout program has developed many heroes. Every month the National Court of Honor awards letters of commendation and honor medals to Scouts who, in grave emergencies, have saved others at considerable risk to themselves. These cases are reported in *Boys' Life*, the Boy Scouts' magazine, and serve to inspire many youngsters just awakening to the meaning of altruism.

The national headquarters registers every Scout and protects him in the exclusive use of the badges and uniform which he works so hard to earn. It scrutinizes every application for a Scoutmaster's commission, and every applicant must prove himself worthy to be a leader of boys. Locally, the close supervision of the work is delegated to a local council, provided there are three or more troops, this council being composed of ten or more men who represent every civic, religious and educational element in the community.

Boy Scout Life in the Open—Individual Cooking

The Scout program is adaptable to all sorts of conditions, and it fills those hours which are often wasted, and worse than wasted, by boys who lack nothing but proper leadership. It teaches them to serve their community. Many an unsightly dump has been turned into a garden spot, many a mosquito incubator drained and destroyed, many a public occasion been made brighter and better by the Boy Scouts.

Economically, educationally, morally, the organization of the boys of a town into troops of Boy Scouts pays big returns.

Religion and the Public Schools

IN a certain group of syndicate-owned newspapers there recently appeared an article deploring all efforts to institute religious teaching in our public schools.

In the main the article is good, but the stand which the writer, a minister, takes is calculated to do unbounded harm among certain classes of people who are unable to distinguish religion as a vital force from the creedal teaching of the various communions.

The writer says in part:

"If religion is to be made a part of the curriculum of the public schools, how can it ever be amicably decided which one of the one hundred and fifty odd creeds is to be taught to the exclusion of all others? And would not such step actually lead to an attempt to establish a state religion, which, of course, would be a direct violation of our constitution? Our forefathers, in their great wisdom, provided that 'no laws should be made respecting an establishment of religion, or prohibiting the free exercise thereof.'"

Two misconceptions are apparent in the above. The first is that the creedal consciousness of any group is in itself religion. It may be an expression of faith, but this consciousness is in reality anti-religious since it is a force which tends to separate the vital tenets of religion and weaken its capacity for the greatest good.

The second misconception lies in the failure to understand either the mind or spirit of the American people. An effort to establish a state religion in this nation would be as abortive as an attempt to convert our democracy into a monarchy.

The real danger lies in the failure to familiarize the boys and girls of America with the great religious principles upon which the foundation of our nation rests, and which are incorporated in the Bible. The presence of this Book in our public schools can be made one of the greatest factors for the spread of the American ideals of justice, liberty and truth.

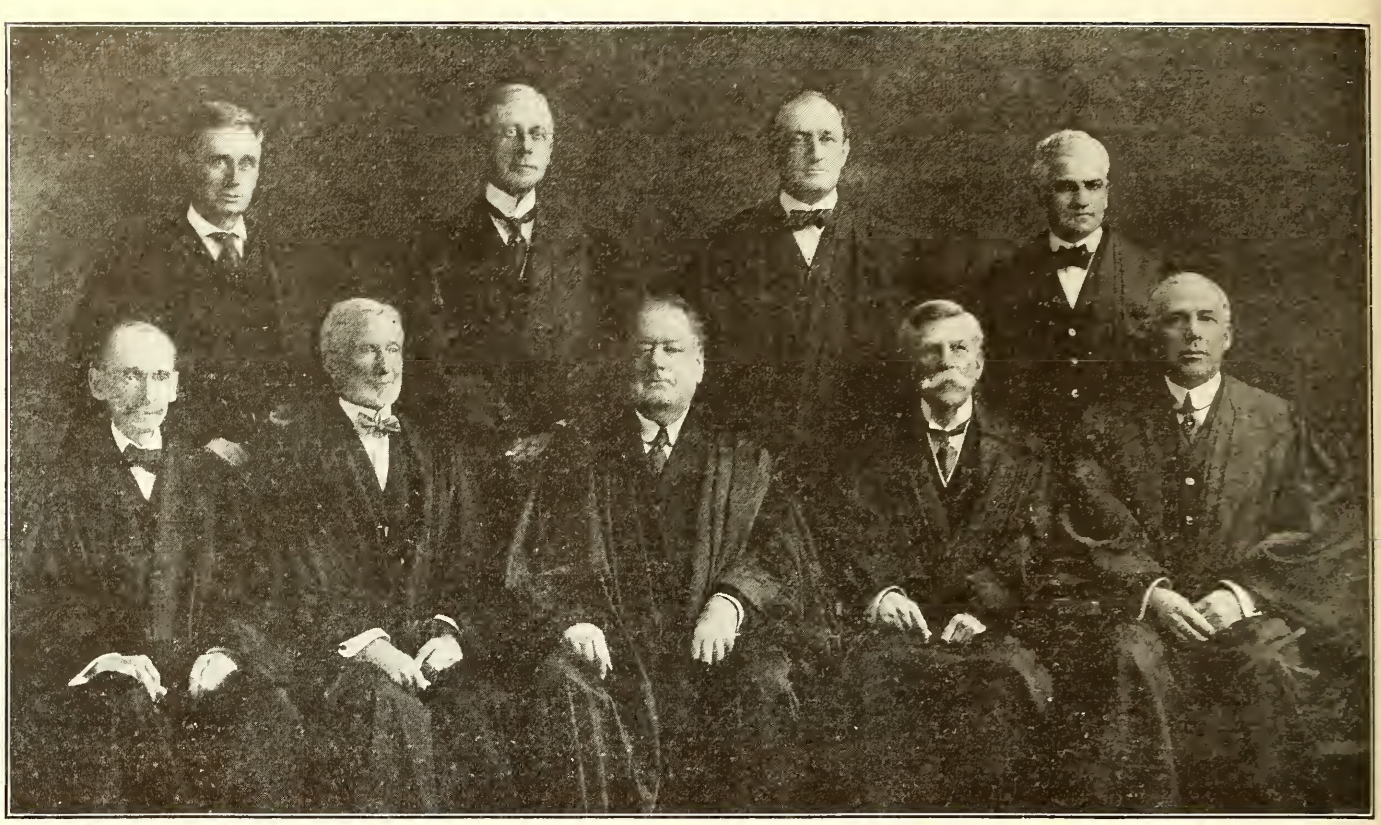
The suggestion of Professor W. L. Ettinger, superintendent of the public schools of New York City, that religious instruction be given, as it is now, on Sundays in the churches and Sunday schools is not enough. The sphere of our churches is limited while that of the public schools is almost universal.

Ten years ago a mid-western school made a step in the right direction by instituting a course in the literature of the Bible. No effort was made to interpret the teachings in the light of any communion; the emphasis was placed upon the simplicity and beauty of the language used and the loftiness of its ideals.

Such a plan, when developed, would place religious instruction beyond the pale of the demoralizing situation which exists in our churches, and is sadly needed. Thus defined and taught, religion becomes the "performance of our duties of love and obedience toward God."

In addition to its religious values, the Bible as literature stands without a peer. To teach it as such is to give our children the best; to bar it from our schools through fear of denominational jealousy is to deprive our future citizenship of the influence which made Shakespeare, Milton and countless others great.

The great spirit of Christ has broken loose from our theology and is working throughout the entire social order.—*Shailer Matthews.*



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Members of the United States Supreme Court Who Upheld the Eighteenth Amendment and the Volstead Act

LEFT TO RIGHT, SEATED: William R. Day, Joseph McKenna, Edward Douglas White, Oliver Wendell Holmes, Willis Van De Vanter. STANDING. LEFT TO RIGHT: Louis Brandeis, Mahlon Pitney, James Clark McReynolds, and John H. Clarke.

The Eighteenth Amendment to the National Constitution

By Charles M. Fillmore

WHEN Congress passed the Eighteenth Amendment to the National Constitution and along with it the Volstead Act designed to make it effective, and when more than the requisite three-fourths of the states ratified the Amendment, the liquor men were made to realize that the prohibition forces had captured a stronghold from which they must be dislodged or the war against intoxicating beverages in our country was about won.

The liquor men are not quitters. Whatever else may be said against them, they cannot be accused of cowardice or of lacking in eternal perseverance.

And so, as was to be expected, the new stronghold of prohibition became at once the object of the most vicious and virulent attacks from every conceivable direction. The shrewdest and keenest legal talent that could be hired for such disreputable work was retained to scrutinize the Amendment and the Volstead law and to attack them at every point which appeared to be the least bit vulnerable.

Immediately after the Amendment became effective on January 16, steps were taken to institute suits against it attacking it from every conceivable angle and, on motion of counsel, the consideration of the various cases was expedited in every way.

Two cases were original suits brought by Rhode Island and New Jersey as sovereign states to enjoin the enforcement in their jurisdictions upon the grounds that both enactments were unconstitutional. In both suits the validity of the Eighteenth Amendment was attacked, but the New Jersey case also alleged that even if the Amendment were valid the enforcement act was unconstitutional because it had not been concurred in by New Jersey under provisions of the Amendment giving the federal and state governments concurrent power to enforce prohibition. New Jersey also contended that if the entire enforcement act were not unconstitutional, the portions of it limiting the alcoholic content of beverages to less than one-half of one per cent and relating to the dispensing of liquors for medicinal purposes were invalid.

Cases reaching the court on appeals were those of the Kentucky Distilleries and Warehouse Company; Christian Feigenspan, a Newark brewer; the St. Louis Brewery Association, and Geo. C. Dempsey, a wholesale dealer of Boston, who lost injunction proceedings in the lower court. The other case before the court was an appeal by the Government from a decision of Federal Judge Geiger enjoining federal officers from interfering with the Manitowoc Products Company, a Wisconsin concern, in the manufacture of beer containing 2.5 per cent alcohol.

In all the cases a general attack on the Amendment was made on ground that it was revolutionary and unconstitutional legislation in the guise of a constitutional amendment designed to regulate the private habits of individuals; that it interfered with the states' police powers; that it was invalid because adopted by two-thirds of the members of Congress present, when the vote was taken, and not by two-thirds of the entire membership, and that the amendment was not ratified by three-fourths of the states, owing to provisions in many state constitutions requiring that amendments be submitted to a referendum.

On June 7 the Court reported on all seven cases. Contrary to all precedents the Court gave a unanimous decision establishing the validity of the Eighteenth Amendment and the constitutionality of the Volstead Act. Briefly summarized, the decision establishes these vital points:

The prohibition amendment is valid, and was adopted in a legal manner.

Where state and federal laws conflict, the federal law is supreme.

The federal government can control the liquor traffic within a state and between states.

"Concurrent power" of enforcement does not mean states must approve the federal act, or must themselves legislate to make it effective; does not enable Congress or the several states to defeat or thwart prohibition, but only to enforce it by appropriate means. The power to enforce is not divided between Congress and the several states.

The action of the court makes inoperative state laws which have sought to allow light beer and wines. The Volstead Act is held supreme, and must be enforced in every state, regardless of whether the state has ratified

prohibition or not, and regardless of whatever action legislatures may take.

Regarding arguments to the effect that a state having constitutional referendum provisions could not have been said to have ratified the amendment until it had been submitted to the voters, the court cited its opinion rendered in the Ohio referendum cases, in which it held that such referendum provisions do not apply to the federal amendments.

The fifth point in the decision virtually involves all the rest when it says that the amendment "by lawful proposal and ratification has become a part of the Constitution and must be respected and given effect the same as other provisions of that instrument." All the justices agree to this; even Mr. Justice McKenna, who alone of the court finds the words "concurrent" to mean "divided," says that "the Eighteenth Amendment is part of the Constitution and as potent as any other part of it."

It is impossible to estimate the value and significance of the decision. And yet it must not be considered as being the end of the liquor controversy in our country. Until the liquor men themselves acknowledge defeat and surrender unconditionally, it will not do for the forces of temperance and prohibition to disband and cease their vigilance.

That the liquor men have not given up is evident from the fact that immediately upon the rendering of the decision by the Supreme Court, attorneys for the liquor men asked permission to file motions for the rehearing of the cases and the permission was granted. While it is hard to believe that the attorneys will succeed in obtaining any material change in the decision, it will not do to shut our eyes to the obvious fact that the liquor men have not yet given up and left the field.

One point, at least, seems to offer an opening for an insidious attack. Under the Volstead law it is recognized that Congress has the authority to define "intoxicating beverages." The definition now says that any beverage containing more than one-half of one per cent of alcohol is intoxicating. But any Congress in the future may change that to 2.75 per cent or to any other figure that it chooses.

The prohibitionists do not believe that such a change is likely to be made, but it is just as well not to be overconfident and be caught off our guard.

The census which is now being completed by the Government will call for a reapportionment of the members of Congress. From twenty-five to thirty-five more congressmen will be elected in two years than are in Congress now. Most of these will come from the large cities where sympathy with the liquor cause is strongest.

If the temperance forces are alert and on their job in the next congressional elections, a congress can be elected that will not weaken the Volstead law in any way, but will, if necessary, strengthen it. If, however, becoming overconfident because of the decision of the Supreme Court and other favorable conditions, the temperance people are caught napping, it will be possible for the liquor men to so change the complexion of congress as to modify the Volstead law or start retrogressive action in other ways.

The temperance forces must not be demobilized. Aggressive work must be carried on until the liquor men themselves abandon all hope of reviving their nefarious business.

Armenian Relief from Japan

FOR two weeks during the winter term in Akita Kindergarten, the teachers told stories of need in Armenia, and helped the children to plan their bit in helping others. As a preparation, the teachers called in each home and urged again that the offerings be the children's own. A box was prepared and hung in the kindergarten, and the contents counted by the children after each session. On Friday night of the first week there was a meeting at the church for the children and their parents. With the invitations which the children took home were copies of a pamphlet containing stories of need in Armenia. The committee planned to have these in the hands of teachers only, but through the kindness of Mr. Coleman, Field Secretary for Japan of the World's Sunday School Association, we were able to send one to each home.

The meeting at the church consisted of stories illustrated with a reflectoscope. There were pictures of the life of Christ, the children largely telling the stories, and some snaps of kindergarten life. The children were so filled with the idea of Armenia that their first response to some pictures of themselves was to exclaim, "Those are Armenian children!" The main part of the evening was spent on the subject, and the children understood many of the pictures without any explanation. Although there had been no mention of money as a part of the evening's program, an explanation of what the children themselves had done brought a response from the adults present amounting to $3. It sounds pitifully small, and is impossible to understand except as one realizes how narrow the lives of most of these people are.

During Thanksgiving preparations last fall, the children stored away some chestnuts in the regulation Japanese fashion. They packed them in a jar with twigs of cedar, and filled in with sand, covered the jar with paper, and turned it upside down in a large jar of sand. While planning what they could do to help those who are far away, they used these chestnuts cooked with rice for a needy old woman here in Akita. The poorest of the city are kept as wards at the temples. They live in sheds of the poorest kind, and have only straw, and what old bedding may be given to them. It is next to impossible to help them in any permanent way because the avaricious priests take what they will.

The head kindergartner told the children about a visit that Mrs. Garst made, and they were at once eager to help, too. When the story was told, it included an old man, but when the children went, only three went with the teachers as representatives of the kindergarten—the old man had died. One of the children asked why the old man died. The explanation was made that he was ill and there was no one to help him. "Why didn't *we* help?" asked the same boy. The teacher said that we couldn't do what was needed in illness—she was really perplexed as to how to answer. The boy is the son of a doctor, and he said, "It would have been good if my father had helped!"

The "pennies and nickels and dimes" that the children brought—Japanese "dimes" of today are paper bills. and the other money is very different from that in America—amounted to $2.34. It was their own offering from the little money that is given to them in their homes. We hope that the experience of childhood will bear fruit in grown-up doctors, nurses and men and women of all occupations, who feel the needs of those far away as keenly as they do their own.

Akita, Japan. GRETCHEN GARST.

A Sunday School with a System

THE Central Christian Church of Indianapolis is proud of its great Sunday school. In the whole brotherhood there are few larger schools, and if there are any that are better organized or more efficient, the leaders of the Central school are anxious to learn how they do it. Like ancient Rome the Central school was not built in a day, but has been gradually evolved by the persistent efforts of many devoted workers many years, beginning under the leadership of Howard Cole of blessed memory. On account of its size and success, and especially of its fine working organization, the school has become a model which attracts the attention of prominent Sunday school workers of other denominations, as well as of our own faith and order.

Some time since the school was visited by Mr. Lyndon B. Phifer, contributing editor of the Graded Sunday School Magazine, published in Cincinnati by our Methodist brethren. In that excellent publication he devoted much space to a detailed description of the school, with enthusiastic praise of its many excellent features. Mr. Phifer says, "Allow me to make you acquainted with what I like to think of as a school with a system. For that peculiar factor so well known in the commercial world as system seems to enter into everything that the Central Christian Sunday school of Indianapolis does. The physical equipment of the school is not of the best, and more room is needed. But the visitor forgets these things in admiration of the businesslike way in which the school uses its resources. From an educational standpoint it is surely a going concern."

Mr. Phifer goes into details, the board of managers, the superintendent, William E. Bell, and his assistants, the secretary, the large orchestra. He notes that the school has an enrollment of about 1,300, and an average attendance of over 800; that it pays its own way and contributes about $600 per year to the missionary societies. (Twice $600 this year.)

He then takes up the various departments, beginning with the cradle roll, and ending with the big Bible classes, one of men, another of women, and the large class of young men, taught by Dr. Philputt, pastor of the church, from which came most of the more than two hundred young men whom the church and school sent to the defense of the Stars and Stripes. He speaks of the brave array of silver trophies won by the boys of Dr. Philputt's class in athletic contests before Mars called on them to play the awful game of war. Mr. Phifer devotes a separate article to the Junior and Senior departments, and prints a half-page picture of the Intermediate department at work.

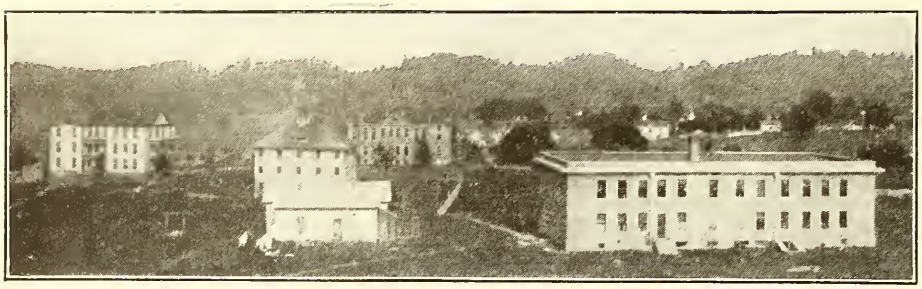
All of which is high praise from a very competent and disinterested critic. Other experienced and expert workers have also praised the school for its excellent organization and methods of working. Each year the Sunday school yields a rich harvest of new members of the Central Church who come from its classes. F. M. WILEY.

Some of the Outgoing Missionaries of 1920

LEFT TO RIGHT, FIRST ROW: Mrs. D. A. Byerlee, D. A. Byerlee, Helen L. Richey, Edna M. Whipple. SECOND ROW: F. W. Hughes, Harriet E. Young, Mrs. A. E. Elliott, Mary E. Hughes, A. E. Elliott. THIRD ROW: Lyrel G. Teagarden, Blanche A. Parker, Mary Campbell, J. B. Hunter.

Some of the Outgoing Missionaries of 1920

LEFT TO RIGHT, FIRST ROW: Ethel R. Garrett, Mrs. C. C. Dobson, Anna K. Bender, Bertha C. Douglas. SECOND ROW: Goldie P. Alumbaugh, Carey C. Dobson, Ina E. Smith, Mrs. Lottie Roberts Cornelius. THIRD ROW: Searle Bates, Annie V. Mullen, F. J. Huegel, Mrs. F. J. Huegel.



Hazel Green Academy Campus and Buildings

Commencement at Hazel Green

HAZEL GREEN! I came upon the place in mid-afternoon. All night and a half day we had traveled to get from the heart of the blue grass country into the heart of the mountains of Eastern Kentucky. Leaving the train at Helechawa (accent on second "e"), we entered a three-cylindered Studebaker—an old-fashioned wagon loaded with a ton of freight and drawn by two trusty mules that looked so much like they were from Missouri they made me homesick, with a well-trained horse for a leader. Seated by the skillful driver we negotiated six miles of road in somewhat less than three hours, dividing our time between quiet meditation and frantic efforts to avoid going headfirst into capacious mudholes. I call upon Mrs. Anna R. Atwater, who made this trip a year ago, to corroborate my veracity. If you still disbelieve, I appeal to Principal and Mrs. J. T. McGarvey both of whom were recently hurtled backward over the seat on the aforesaid roads. A number of former graduates returning for the week, being wiser, chose to walk. But finally, climbing a hill, there lay before us the object of our quest.

Hazel Green! We paused. The village, completely encircled with mountains, nestles in a beautiful valley, with Red River murmuring by. The air was still; the sky was blue. The dogwood was in bloom and mountain flowers were everywhere. Birds were singing that I heard in boyhood among the hills of Missouri, and the mocking birds were fairly splitting their throats in welcome. Immediately to our left, on the lovely campus of twenty-six acres—on Harrison Heights—were the buildings of Hazel Green Academy.

The toil of travel and even the external beauty of the place were soon eclipsed as I was enveloped in the genial hospitality of Mr. and Mrs. McGarvey, whom I knew in their courtship days, whom I delight to honor, and who have presided over the Academy most successfully for eight years. The Christian Woman's Board of Missions is fortunate to have as leaders of this institution those of the highest Christian culture, ideals and training, and who have nine others of like character on their faculty.

A hurried inspection of the campus followed. First, of the industrial department, where furniture made by the boys equalled that in the finest stores, where the sight of bread, cakes and jellies, to say nothing of aprons and dresses made by the girls, fairly captivated me, and where proud parents and faithful pupils happily fraternized. Next, Pearre Hall, or Academy proper, brick, three stories, fourteen rooms, steam heat, electric light, library and assembly hall. Then, the beautiful, new, modern girls' dormitory, where meals are cooked and served by students; the fine concrete boys' dormitory of twenty-six rooms; the pumping plant; the two cottages; the gardens; the heat and light plant; and last, but not least, two barns with a herd of eleven milch cows; poultry sheds and stock lots, that helped to furnish cheap but wholesome food for the 227 students enrolled last year. Mr. McGarvey has gradually built up this herd of cows, making them pay for themselves from the first, with a slight dividend over, thus adding a valuable asset to the school without cost to the Board, proving how faith and love at work can apparently bring something out of nothing.

The student programs included one on Saturday night by primary and intermediate pupils, one by the U. D. Society Monday night, the H. B. Society Tuesday night, and an operetta Wednesday night. These afforded entertainment, instruction and inspiration for large audiences that attended them all, for Commencement week at Hazel Green is the event of the year in that region.

It fell to the writer to preach on Sunday and to address the graduating classes on Commencement day. There were eleven graduating from the eighth grade and five from the high school course which is the highest given. The church was packed to hear the Baccalaureate sermon, the major portion of the audience being bright, happy-faced boys and girls. The church was filled again at night with people eager to hear God's will for their lives. But Commencement day—May 19—was the climax, the day of culmination but of new beginning, the day of high sentiment and farewell.

The school was founded by local men in 1880, but, after six years, was about to fail when it was taken over by the Christian Woman's Board of Missions and has been continued thus for thirty-four years. M. O. Carter, W. H. Cord, H. J. Derthick and W. D. Willoughby all served as principals. It is said that over half of the public scool teachers in Wolfe County went to school at Hazel Green. One graduate, Miss Della Legg, is a missionary in China. Two, Glen Haney and Gabriel Banks, are studying for the ministry in Transylvania. Others are scattered far and wide. The influence of Hazel Green is far-reaching.

A few things should be noted. First, any student found using tobacco is instantly suspended. Second, the Bible is taught every day to every class and every pupil from primary to high school. Third, daily chapel services are held. So, while the school has high standards educationally, its crowning glory is the teaching of the Bible and the development of Christian character. Most of its students confess their faith in Christ before they graduate.

Principal McGarvey feels keenly the need of a small farm to furnish pasture for the milch cows, for milk and butter are vital to the health of the students, and this food must be produced there. Food must not only be produced but produced eheaply, for most mountain folk are limited in finances. The principal must serve in many ways—as teacher, preacher, administrator, gardener, dairyman, machinist, plumber, electrician, freighter, poultry raiser, carpenter, contractor and builder, merchant and finaneial expert—meeting increasing needs on rising prices and keeping within the income.

The five millions of mountain folk in the Alleghenies are probably the purest Anglo-Saxon stock in America. Shut off in a measure from the main currents of travel and business, their development has been arrested. Living a rather exclusive life they are somewhat timid and reticent and often suspicious of strangers. Most mountaineers are industrious, kind hearted, hospitable, and have a high sense of honor. They are true to one another, but their fidelity, unguided, leads to the spirit of the clan; their courage, uncontrolled, has often led to feuds; their liberty, unrestrained, finds expression in "moonshining" and other acts of lawlessness. Their public schools generally have buildings limited in equipment, terms that are short, and teachers with limited educational training. Their young people are bright and ambitious and only need the opportunity for development. If all the mountain people could have the advantage of such schools as Hazel Green, they would be pouring out a stream of life for the evangelization of Ameriea and the world.

Cincinnati, Ohio. W. F. TURNER.

In the Mountains Near Hazel Green

International Missionary Conference

By Stephen J. Corey

President of the Foreign Missions Conference of North America, and one of its twelve representatives in this meeting at Geneva.

ALL international movements have been gravely affected by the World War. While foreign mission work has not been disrupted as have many other enterprises, yet in many areas directly affected by the war, most grave and pressing problems have arisen. These questions are of such a nature that no missionary board or national group of boards can effectively deal with them. This fact has necessitated the calling of an international conference or council for the purpose of discussing and as far as possible adjusting these immediate problems. It is such a conference which will be held in Geneva, Switzerland, June 22 to 28. The United States and Canada will have twelve delegates, Great Britain ten, Germany four, and France, Switzerland, Holland, Belgium, Scandinavia, Australasia, India, China and Africa one each. These latter delegates from the mission fields will be leading foreign missionaries. John R. Mott, who leads the American group, is already in Europe.

One of the most pressing questions to be discussed will be that of German Protestant missions throughout the world. The German Christian people had built up prior to the war strong missions located largely in India, China and Africa. These missions represented the very best and most evangelical of German Christianity. In 1913 they had over 1,700 foreign missionaries in the fields of India and Africa alone and were expending about $4,000,000 annually in their foreign work. At the present time about twenty-five missionaries, loaned from the allied nations, constitute the force trying to look after this great work and the situation with regard to the conservation of this important spiritual enterprise is most critical. The American Lutherans and other mission boards are doing what they can to guide this work, but the scarcity of workers on all hands makes the effort very difficult.

The greatest problem in connection with the German missionary work lies in the fact that the allied governments occupying these various fields felt it necessary to send home or intern all the German missionaries, and there seems to be no immediate hope of their return to their work now that the war is over.

The German Christian people naturally feel very keenly on this point, and now that the war has ended, urge the claim that it is the inherent right of the church everywhere to send the gospel throughout the world. Adding to their anxiety is the distressing fact that the German mark has now only about one-sixteenth its former value, so that money they have been collecting during the war for their mission cannot be used everywhere to aid their disintegrating work. It is easy to imagine the distress of these people when they see their cause, built up through long years of sacrifice, now in such a state while they are helpless to relieve the distress.

It remains for the Geneva conference to somehow cement the old friendships, remove something of the bitterness and misunderstanding which now exists and pave the way for saving the work of our Lord which has been so seriously affected.

Another problem which faces the conference is that of the attitude of governments toward missionary work following the war. These questions have especially arisen in connection with the African colonies and the Turkish empire. It is exceedingly difficult to carry on missionary work when governments are hostile or fail to recognize some of the fundamental principles of the Gospel.

It seems pathetic that in these times of readjustment in international relationships of all kinds that America has no representation in the League of Nations and thus no connection with an international clearing house for world questions.

This conference in Geneva is the first international gathering since the war which will have German representation. It is heartening to know that the Church of Jesus Christ can be the first in trying to heal the wounds of conflict.

On the same ship with our American delegation to Geneva is the American group of business representatives on their way to Paris to attend a conference for the organization of an international Chamber of Commerce. Some of the most prominent business men in the United States are in the group. Like ourselves, they have been holding daily conferences on board the ship. It is interesting to note that although Germany and Austria have not been invited to send representatives to this conference on world trade, a vote was taken in their conference the other day as to whether these nations should be included or not. The vote was thirty-four to two in favor of admitting them. One of their speakers said last night: "Business can no longer live unto itself nationally or with respect to a certain group of nations—it is a world unit."

Also on board our ship is Gustave Kirby, the American director for the Olympic Games to be held at Antwerp this year. This great athletic meet will also have its place in cementing international friendships. Although Germany and Austria will not be represented this time, Mr. Kirby has expressed the hope that another contest will see them participating.

How One Pastor Brings Things to Pass

SOME men are successful by accident; others achieve success. To the latter class belongs Ernest C. Nicholson, minister of the little church at Lansing, Michigan.

When he received the apportionment for the church at Lansing for all our missionary activities he was struck with the fact that the National Benevolent Association was on the list for but $10. Not being quite satisfied that this was a fair amount for the support of the widow and the orphan and not being quite satisfied that it was a sufficient amount for his church to raise he took the matter before the church board, and the board recommended that the Easter goal be set at $70. Since the apportionments for each of the other interests in the united budget had been oversubscribed he decided to give his Sunday school free rein on Easter Sunday, with the result that the cash offering amounted to $140.69. In reporting that amount he said, "I assure you that no other branch of missionary or local work will suffer in the least, but on the other hand will gain." That truly magnificent result was accomplished in spite of the fact that Easter Sunday at Lansing was a day of blizzard. This $140.69 comes from a school that has an average attendance of about one hundred.

E. C. Nicholson

A little later on, in the month of May, came the call for the World Movement of Disciples to this little church at Lansing and to this wide-awake, alert pastor. Two thousand dollars was the amount the 162 members were expected to give. Only two of the members own their own homes. The church had already raised a budget of $3,000 for the year. Pastor Nicholson carefully laid the foundation in a systematic campaign of education. And then on the morning of the second of May he presented the world's need and asked for subscriptions, with the result that $3,240 in cash and pledges were received before the Every-Member Canvass was actually begun.

He had faith in God and faith in his people. His labors are therefore abundantly rewarded.

Plans for Ecumenical Conference

PLANS looking toward an Ecumenical Conference, representing Christians of every faith and land, were approved by action of the Administrative Committee of the Federal Council of the Churches of Christ in America. The preliminary meeting of an international committee to arrange the details for the larger gathering was called at Geneva, Switzerland, August 10-11, 1920.

The plans under consideration will involve the assembling of the most widely representative Christian gathering of modern times. The questions for discussion are to be limited to "the urgent practical tasks of Christian life and service and the possibilities of world-wide cooperation in testimony and action." The meeting will therefore be less doctrinal and theological in its purpose than the World Conference on Faith and Order which is being promoted by leaders of the Episcopal Church looking toward the reunion of all Christendom.

Reorganization of the International Sunday School Association and Sunday School Council

PERHAPS the most significant event of the year thus far in the general field of religious education has been the reorganization of the Sunday School Council and the Executive Committee of the International Sunday School Association. This reorganization has been in process for some two years and it has been the privilege of the Bible School Secretary of the American Christian Missionary Society to serve during this time of reorganization upon the Joint Committee of Reference and Council which was charged with the responsibility of conducting all negotiations and perfecting the plans. On June 3 and 4 in the city of Buffalo there gathered the new elements to make up these two bodies and their complete reorganization was effected.

The Sunday School Council becomes the advisory body, composed of the professional and executive Sunday school leaders of the continent from both territorial and denominational bodies, while the new Executive Committee of the International Association will be the administrative body charged with responsibility for the interdenominational activities in Sunday school work. The membership of our Sunday school leaders in the Sunday School Council remains the same as in former years, but upon the International Executive Committee we have four members to be appointed directly by our people from year to year. Our first appointees are Walter E. Frazee of Rushville, Indiana, C. R. Stauffer of Cincinnati, Ohio, H. B. Holloway of Chicago, Illinois, and Robt. M. Hopkins of Cincinnati, Ohio, and all four were present at the Buffalo meetings.

It is hoped that this new alignment will lead to a vigorous and harmonious effort to secure needed accomplishments in the whole North American field of religious education.

A proposed schedule was adopted for special cooperative activities for the year 1920-1921 which is submitted herewith after the approval of the Bible School Committee of the American Christian Missionary Society for the consideration and adoption of every Bible school among us. It is of course possible to make such revisions or additions as in the judgment of any local Bible school leaders may be thought wise, but these are the special activities that will receive cooperative promotion during the coming year.

September—Extension and Attendance culminating in Rally Day and Promotion Day.

October—Leadership Training, including Teacher Training and a Father and Son Week.

November—The Bible in National Life, Christian Citizenship, Tercentenary of the Landing of the Pilgrims, Thanksgiving Sunday.

December—Religious Education in the Home, and Near East Relief.

January—Organized Adult Classes and Inauguration of Pre-Easter Evangelistic Campaign.

February—Boys' Month (a) Organized classes for boys, (b) Older Boys' and Young Men's Conferences.

March—Stewardship and Pre-Easter Evangelistic Campaign.

April—Children's Month (a) Elementary Institutes, (b) Children's Week.

May—Girls' Month (a) Mother and Daughter Banquets, (b) Older Girls' and Young Women's Conferences.

June—Children's Day and Life Commitment.

July-August—Training Schools, Camps and Daily Vacation Schools of Religion.

ROBT. M. HOPKINS,
Cincinnati, O. *Bible School Secretary.*

Help for Those Who Help Others

A NEW correspondence course in Teacher Training is being worked out by the Bible School Department of the American Christian Missionary Society. It is designed to meet the needs of two classes of people, isolated teachers who cannot attend a regular Teacher Training class and teachers of Teacher Training classes who feel the need of adequate preparation in their work.

Very many consecrated teachers are not enjoying their work in the Bible school. It is a duty not a pleasure. Teacher Training would change all this and might make their work both successful and attractive. To such the new course will come as a distinct benefactor.

Leaders of Teacher Training in our brotherhood, as well as in other communions, have discovered that the success in the new Standard Teacher Training Course generally hinges upon the teacher of the Teacher Training Class. If he is prepared and appreciates the work it is almost always enthusiastically received. The new course by correspondence will so present this work that a teacher can acceptably present it to others.

Three Units are now ready:

(1) *The Pupil.* This unit fits both teachers and parents to understand the nature of the growing child. It acquaints us with the class with which we have to deal, and fits us to do for the class just exactly what ought to be done. In other words, it teaches the teacher to "rightly divide the Word" by making plain the needs of divergent ages.

(2) *A Study of the Teacher.* This course will introduce Bible school workers to the commonly approved methods of lesson presentation. Provision is made for observation and practice work so that a teacher will have the opportunity to apply what he learns in his own class.

(3) *A Teacher's Study of the Life of Christ.* In this course the teacher is instructed how to present our Savior to his own class. The life of Jesus is studied, but with a view of presenting him to the particular scholars with whom the teacher has to do. Such a course is most vital for one who desires to give a saving knowledge of the Word of God.

The cost of this course is $2 for each unit. This includes the text book in each case and personal attention week by week on the part of the instructor. This price is estimated to merely cover the cost of materials, time and postage involved.

Further information concerning this work can be had by addressing the Department of Teacher Training, 108 Carew Building, Cincinnati, Ohio.

Adeline Goddard

A New Building in the Capital of West Virginia

THE First Church, Charleston, West Virginia, has the foundation in for a magnificent new building to cost about $80,000.

For many years the First Church has been housed in a small one-room building with no basement. No doubt twenty years ago, when the old building was new, and the congregation was young, it seemed quite sufficient; but in this day of the church's larger vision of usefulness to the community in social service and religious education, such a building is not only inadequate, but discredits the congregation and the great body of the Disciples of Christ of which it is a part.

Charleston is the capital of West Virginia and has a population of 40,000. We have two churches in Charleston, the Boyd Memorial, located in a good residential section of the west side, and the First Church. The Boyd Memorial is doing a splendid work under the able ministry of C. N. Williams. First Church is ideally located to serve the downtown section and also the best residential section of the city. R. W. Lilley is the pastor. He is greatly loved by his people and also the citizens generally of Charleston. Under his able leadership and with the aid of Church Extension we will soon have in the capital city of West Virginia a church that fairly represents us, housed in a magnificent church building.

New Christian Endeavor Secretary

MISS ADELINE GODDARD of Oklahoma is the new National Secretary of Christian Endeavor appointed to fill the vacancy caused by the resignation of Mr. John D. Zimmerman.

Miss Goddard has been serving as Bible school and Christian Endeavor secretary for Oklahoma for a number of years and brings to the new work a wealth of personality and experience that will be of the greatest value.

The only condition on which Oklahoma would consent at all to release Miss Goddard was that the new position should be considered a "leave of absence" generously granted by the great state until the time of the International Convention in October.

Hopi Camp Fire Girls, Central Church, Buffalo, New York

Report of the Hopi Camp Fire Girls of Buffalo, New York

SOLD $16,750 Liberty Bonds; saved $300 in War Stamps; knit 33 sweaters, 8 pairs socks, 2 scarfs and 6 pairs wristlets; made 30 towels for Red Cross; did surgical dressing work at Red Cross rooms; adopted French orphan, $36.50; gave $25 to Red Cross; gave $10 to United War Work Fund; gave $7.40 to Camp Fire War Chest.

Visited an old lady who is a shut-in, taking her fruit and entertaining her with songs. Sent flowers several times to municipal hospital; at Easter time supplied an old couple with food, fruit, etc.; supplied 2 poor families with a complete Thanksgiving dinner; gave a day's outing at the park to 15 poor children one day in July; held a Christmas party for 30 needy children at the church; had a Christmas tree and Santa Claus, who presented each child with toys, handkerchiefs, a pair of mittens and a stocking full of good things to eat. Purchased a pair of shoes for a poor child.

Celebrated the sixth anniversary of Camp Fire by having charge of evening service March 17, 1918. Gave $15 to Building Fund; donated $10 toward repairs on church; presented church with electric clock; gave $5 to Armenian Relief; paid $65 towards our camping expenses. All money used in the above report was earned by the girls as a group by selling chocolate, cocoa and Christmas cards. We made $175 on the Christmas cards.

We also presented the plays, "The Betty Wales Girls and Mr. Kidd," and "The Camp Fire Cinderella."

We have nearly $150 in our treasury now which will help us carry out the best point of the Law, "Give Service."

MISS VERA FISHER, *Guardian.*

Another Roosevelt Letter

AHERETOFORE unpublished letter written by the late President Roosevelt to one of his children when they lived in the White House at Washington has been discovered. The letter was written to little Quentin Roosevelt when his father was taking a vacation and trying to forget his trials as President by enjoying a hunt in the Yellowstone National Park. It contains one of the little drawings which the children of America have learned to associate with Colonel Roosevelt's little notes to his beloved children.

A young chemist who was employed in the Navy Department during a part of the Roosevelt administration, was assigned to the White House on special duty. He and the Roosevelt children became great friends, and little Quentin was his constant companion. The day the Yellowstone letter reached Quentin he showed it to his friend and later slipped it into his pocket. There it remained in the man's pocket until recently it was fished out of its hiding place when the old suit was taken from a hook in a dark corner of the closet to be thrown away. The man had resigned from the navy and was employed at Red Cross headquarters in Washington. Among those to whom he happened to show the card was the editor of the Junior News, and Mrs. Roosevelt gave her permission that the letter might be published in the school children's magazine.

The letter, which was written April 16, 1903, reads:

"Blessed Queny-quee:

"I love you very much. Here is a picture of the mule that carries, among other things, my bag of clothes, etc. There are about twenty mules in the pack train. They all follow one another in single file up and down the mountain paths and across the streams.

"Your loving "FATHER."

Annual Convention of the India Mission of the Disciples of Christ, Jubbulpore

Report of the Annual Convention of the India Mission of the Disciples of Christ

By Neva Nicholson

THE annual Convention of the India Mission of the Disciples of Christ was held in Jubbulpore, C. P., from February 20 to 25, 1920.

There were sixty-four missionaries present, five of whom were visiting delegates from the British and Australian Churches of Christ Missions. Dr. Edith Brown, of the Ludhiana Women's Medical school, was present one day and told briefly of the aims of that institution. Mr. and Mrs. W. G. Menzies and family, Mrs. David Rioch and daughter, Janet, and Mrs. George Springer, all of whom had recently returned from furlough, were welcomed back to India. The presence of Secretary Bert Wilson, who came last fall on a visit of inspection, and had just completed a tour of the stations of the Mission, was helpful to all.

There were also five representatives of the India Church, M. J. Shah, who has charge of the promising work in the Fosterpur Circle of the Mungeli district; Samson Power, for years the head compounder in the medical work at Harda; Balchand Parker, pastor of the church at Bilaspur; Sarawan Wilson and Khet Singh, students of the Bible College in Jubbulpore.

The convention addresses were as follows: "The Place of the Church in Present Day world Movements," by Secretary Bert Wilson; "The Relation of the Indian Church to Present Day National Movements," by C. H. Thomson; "The Coordination of the Indian Church with the Foreign Missionary Forces," by M. J. Shah; "The Recreational Life of the Indian Church," by W. E. Gordon. The convention sermon was delivered by O. J. Grainger.

The devotions of the morning service were based upon the lives of Moses, Samuel, Isaiah, Peter and Paul. One of the special musical numbers was a chorus of the Bible College students, which was much appreciated.

In the business sessions an important step in advance was taken when it was voted that India representatives also might be appointed on some of the standing committees of the Mission. Heretofore only missionaries have been members of these committees. It is felt that there are now men among the Indian brethern whose spirit and experience are such as to make their counsel of increasing value. Much has been said about the desirability of closer sympathy and unity between foreign missionary forces and the Indian Church. This is one of the means by which it is believed this may be accomplished.

During the past year more has been done than formerly in attempting to secure better coordination in all departments of work,—that is, more of an effort has been made to gather up and bind together all the influences for good which may have been exerted upon a given family through various agencies of the Mission. When the parents of the non-Christian children in our schools can be visited by the evangelists and Bible women, when the patients in our hospitals can be followed up with the message of which they have already heard a little, when the non-Christian relatives of the Christians can be found and influenced by that which won the rest of their families, then will our work be really effective; then can we hope to see the fruit of our labors. Only a beginning has yet been made, but even so, the results are encouraging, and this year all departments will more determinedly cooperate with each other in the one aim for which all exist, namely, the implanting in the life of this land the seed of transforming power, allegiance to Jesus Christ.

The development of industrial and agricultural work in Christian rural communities was discussed and approved. By far too little consideration has hitherto been given to this phase of our responsibility. We have been too ready to make into teachers and preachers all who showed any indication whatever of being able to take up such work. We have never put proportionate emphasis upon, nor given proportionate attention to the cultivation of honest pride in manual labor faithfully performed. Indian youths have yet to hear that not what the hand does but what the heart holds determines a man's rank in today's world, and that no service that helps humanity can dishonor mankind. The best of the Indians are more and more realizing this and encouraging interest in trades and agriculture.

The importance of an intensive and extensive temperance campaign during the year 1920 was another matter to which new attention was given. It is feared that when more power of government is given into the hands of the Indians, they will be reluctant to prohibit the sale of intoxicants because of the seeming advantage to them of revenue from that source. Therefore it is hoped that much may be done by circulating tracts, holding meetings, and teaching temperance in the schools. In Jhansi, Harda, Jubbulpore, and Bilaspur special endeavor was made in this direction last year, and in other stations classes were conducted weekly in which temperance lessons were taught. In some places temperance societies were organized. The statement was made that excise officers have been found very willing to help in suggesting practical means of working. A standing committee has been appointed whose duty will be the promotion of temperance work throughout the Mission.

The need of more missionaries for medical and for evangelistic work was keenly felt. There are at present six stations with no missionary whose time can be given to the evangelistic phase of the work. Hatta is being left with no missionaries at all. No new missionaries have come to the field since the convention a year ago. The number of those going home on furlough this spring is larger than the number of those who have returned. The new missionaries who come out next fall will not be ready for another year to take up even a little work in any station. Meanwhile—?

This year more stress was laid upon the need of prayer—more definite praying, more sense of responsibility for the answer to our prayer. The Indian Christians also feel this. Facing larger opportunities for service and heavier responsibility in that service, it is not strange that there should come again the realization that the consummation of His work will come not by might, nor by power, but by His spirit . That Spirit is manifesting itself in India today. Pray that He who sent it forth may find it grown strong and beautiful in the heart of His Church in India.

But the convention included not only devotional services, inspirational addresses and important business sessions. Fun and laughter had places there too. There was the general reception to which the members of the other Missions in Jubbulpore were invited. There was the party at which the guests of honor were those who had birthdays in February.

That group of missionary children who are no longer children, impressed everyone. It was good to see them enter so whole-heartedly into the fun and play, and yet to see them meeting the occasion with unconscious dignity. The evening on which the Junior Missionaries entertained was the most thoroughly enjoyed of all. After the songs, recitations and pantomimes of the children, the young people gave a play—the trial scene from the Merchant of Venice. The caste consisted of Ruby and Harold Elsam, Janet Rioch, Margaret Grainger, Theodora and Miriam Madsen, Robert Benlehr, and David Menzies. All took their parts exceedingly well, and everyone was delighted.

Nor is the fellowship about the dining tables easily forgotten. There was something kindly and cheery and helpful in the very atmosphere, and it was good.

When the days of convention were ended and faces were turned again toward separate ways, it was with greater zest for a great task, new courage for old problems, stronger faith in the triumph of His Kingdom, deeper sympathy with each other in His service.

These All Died in the Faith

Mrs. J. W. Stough, May 11, 1920; Decatur, Illinois.

Mrs. W. T. Mayo, May 26, 1920; Rocky Mount, North Carolina. Age 69 years.

Mrs. E. A. Hoover, February 7, 1920; Milton, Illinois. Age 64 years.

Mrs. Bertha Custer-Miller, April 23, 1920; Streator, Illinois. Vice-president of the Woman's Missionary Society.

Mrs. Cecil Fryer Hobday, April 10, 1920; Falmouth, Kentucky.

Mrs. S. R. King, March 17, 1920; Falmouth, Kentucky.

Mrs. Mary Whisler, January 30, 1920; Mackinaw, Illinois. Age 79 years.

John Alanson Stanton, September 20, 1919; Hiram, Ohio. Age 64 years.

Miss Mary E. Hill, November 30, 1919; Mt. Healthy, Ohio.

Mrs. M. J. Fuller, April 14, 1920; Cottage Grove, Oregon. Age 74 years.

Mrs. Sarah Knox, May 17, 1920; Cottage Grove, Oregon. Age 70 years.

Mrs. W. S. Grafton, January 18, 1920; Wheeling, West Virginia.

Mrs. William Echols, February 21, 1920; Moundsville, West Virginia.

Mrs. Alice Jessie Hawkins, March 24, 1920; Versailles, Kentucky.

My Year As a Navy Chaplain

By Karl Borders

THE "amazing interlude" is ended and I am back in "cits" again, feeling rather undressed and finding myself a bit surprised now and then not to receive a salute from some stray soldier or sailor.

It was my misfortune to come ten thousand miles from Manila to get into the war and then have the armistice signed before I could locate in any branch of service. But I was determined to be in at least at the aftermath and if possible catch some of the reflected spirit of the war from those who had been through it. I was fortunate, once in, in having crowded into a little less than a year almost all the experiences the navy can offer save battle itself—a training station, a long voyage to France on a transport, and around through the canal to the west coast, and then idle anchorage at a navy yard.

The chaplain's concern, however, is not stations, nor ships, but men. And now that I think through the list of those I came to know and love in the service, I do not once connect them with uniforms or any sort of strange customs, but think of them just as men with essentially the same problems, temptations and ideals that are the common property of us all. The glamour and romance of the life at sea displayed on our colorful city signboards soon softens into the more subdued grays of the daily round with its constant need of new inspiration.

I was inclined, at first, like most chaplains, to preach more or less technical sermons, so to speak, drawing my illustrations from navy life and experience. My discourses were moral talks. But I early came to find that the men wanted to hear about Christ and religion in a straightforward, undiluted fashion and I tried to meet their needs. I believe, indeed, that it is a part of the chaplain's business to make them forget now and then that they are in uniform, and reduce their thinking to the terms of man to man, and man to God.

At the training station, which was one of the largest ones, there were four chaplains. Thousands of men were coming and going, so that about the most we could do was to preach on Sundays, do hospital visitation and confer and advise with men who sought us in the office. There was little opportunity for a real personal touch. What was done had to be planned on a large scale and sent forth with faith that some of it would find fruitful lodgment in the minds of the men who passed through the station. I recall that among other things I planned a campaign against profanity and indecent language. By poster, and screen, and sermon we worked to create a sentiment against this persistent navy practice, and then gave the men an opportunity of making a pledge to quit. Thousands of them signed, and there were noticeable results. But it was impossible to practice a follow-up plan which is necessary to make such a campaign permanently effective.

It is only at sea and aboard his own ship that the chaplain finds his most satisfying field. Here he comes to know his parishioners in an intimate way. He drops in to chat at the laundry or bakeshop; he sings with a group about the piano or listens to sea tales on the fo'castle, until he comes to be one of them. I have sometimes said to the men that I regarded myself as an amphibious animal, living both with the officers and the men, and being a little of each. I was made entertainment officer on my ship and in the planning and conduct of our "happy hours," and in the promotion of the general welfare and happiness of the crew, found many of the coveted "contracts." In the pursuit of these tasks, ordinarily regarded as without the pale of the minister's bailiwick, come many of the chaplain's finest opportunities. Nor is it regarded as inconsistent by the men that their chaplain should be, like "Dick," my right-hand man, and a gentleman of color from Maryland, a promoter of prize fights and prayer meetings. The chaplaincy teaches the wisdom of being all things to all men.

We had a gradually diminishing number of men, from the crowded quarter-deck full of sailors and soldiers coming home from Brest, to the little handful which remained when we dropped anchor at last in Puget Sound and went into reduced commission with about two hundred men aboard. But the service was constantly more satisfying as it became more intimate. Gradually my room grew to be a haven for men in distress. Sometimes it was trouble at home, sometimes simply general discouragement and the desire to give confidence and get sympathy. And then our little meetings in the six-inch-gun room, and particularly the communion services, assumed a sort of mountain-top atmosphere and led to so many quiet talks after, that when the time came to leave I was near to making a sentimental fool of myself.

Nor must we forget the officer part of this amphibious being. Unless the chaplain finds himself happy in the ward room where he eats and plays with the rest of the officers, he is not likely to be a success. Perhaps our mess was an unusual one. We all like to feel that we are different. But I am sure that a finer, more courteous and genuinely helpful and sympathetic body of gentlemen was not assembled in the navy than that in our ward room. Every movement which the chaplain inaugurated for the welfare of the men was heartily supported by the officers in a position to do so. And the friendships, too, which came in the course of time in the close intimacy of life aboard ship lent a charm to the days which made one contented and happy to do his work, and will linger a pleasant memory for years to come.

The chief chaplain in correspondence said once that he regarded the navy chaplaincy as the greatest missionary field in the country. We are all liable to the overuse of superlatives, especially when pleading a cause, and I do not agree with this statement. But I am convinced that there is work to do and plenty of it in the navy, for the man whose tastes and family ties permit of his spending much of his time at sea. The man who regards the chaplaincy as a soft job is either misinformed or is a shirker. The churches owe it to the country to see that the proper men for this work are recommended to the army and navy, so that the high standard of efficient and devoted work attained during the war may not suffer in the equally important time of peace. The place of the chaplain in the military and naval organization, at one time dubious, is well on its way to a recognized importance in the maintenance of an efficient and reliable army and navy. The chaplain's corps should receive the commendation of all who are interested in seeing the religious and moral well-being of our soldiers and sailors safeguarded now and in the future as has been done during the war.

And in the end, let me bespeak for the men who sail the dark blue sea to guard our country's honor and maintain her ideals, the continued interest of those of us who stay at home. They do not need, nor want coddling and charity. There has been entirely too much of that already. Just remember the line of Kipling's "Tommy" that they are "most remarkable like you." They come up from the ends of our land, the best of them from the inland portions, from the farm and the smaller cities. Treat them, when you meet them, as brothers and do not regard the lot of them as blackguards because you have seen a few men in uniform painting the town red. Conformity in dress doesn't mean uniformity in character. And even with the few, deal gently and again let "Tommy" speak.

"And if sometimes our conduct isn't all your fancy paints, Why, single men in barracks don't grow into plaster saints."

They are men like the rest of us, but living in unnatural quarters, removed from the restraining and refining influences of woman, shut up for long voyages at sea and likely to pop off like a surcharged boiler when they hit the first port.

I'm glad I came to know them, and to love them—so glad that I am staying in the naval reserves with the chance of getting back among them for a month now and then to renew acquaintance.

Ten Years of Religious Progress

THE Home Missions Council gives circulation to the following: "There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or 20 per cent. There are 227,000 churches, an increase of 15,000. The value of church property is $1,676,000,000.

There are 721,815 Roman Catholics. From this number should be deducted 15 per cent for infants and children, included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was 40½ per cent in 1906; in 1919 it was 37½ per cent. In ten years the Roman Catholics gained 10 3/5 per cent, while the Protestant churches gained 23 2/5 per cent. Baptists gained 26 1/5 per cent; the Disciples 24 4/5 per cent; the Presbyterians, 23 1/5 per cent; the Methodists and Episcopalians, 23 1/5 per cent; the Congregationalists and Lutherans, 13 per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant churches is increasing. It is now 43 9/10 per cent. The average ministerial salary among the Northern Methodists is $1,223; among the Congregationalists, $1,343; Northern Presbyterians, $1,474; Episcopalians, $1,632, and Unitarians, $2,080."

Wanderland — Wonderland

The Adventures of a Baby

From the Japan Advertiser, Tokyo

THE North American Indian baby in his basket cradle and the baby kangaroo in his mother's pouch are both more securely carried than the Japanese infant whose baby carriage is his older brother or sister.

When an American boy or girl "tends the baby" he must give up doing anything else for the time being. They manage it better in Japan. There are so many babies and the grown people have to work so hard that the children who are not old enough to work have to look after their little brothers and sisters all day and every day. But Japanese fathers and mothers know that children must play, so they dress their boys and girls in strong but loose kimonos, in the backs of which they tuck the babies.

The six pictures show some of the adventures in baby's busy day. These are only samples, but surely if walking on stilts, playing ball, jumping the rope and riding a bicycle do not compel baby to dismount, he can ride through any possible sort of exercise. If we admire the hardiness of the baby that endures such jolting and jerking, what must we not think of the strength and skill of the boys and girls who carry such loads through all their games and tasks! And how we must praise the good nature of both the baby carriage and its passenger!

Prospecting China's Golden Fields

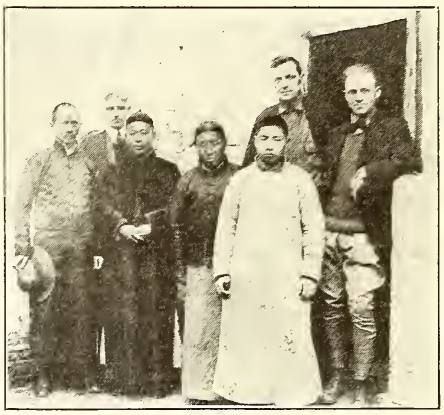
By Wallace R. Bacon

WHEN we had gotten onto the ferry to cross the Yangtze from Hsiaw Kuan to Puko we checked up on baggage and people. There were eight folks and more baggage than we could handle. Mr. and Mrs. Bro and baby and Dr. and Mrs. Wilmot and baby and Mr. Sarvis made up the party. The ladies were going to Chuchow to visit the Sarvises while the men made a short itinerating trip in the interests of evangelistic and educational work, intending later to join them at Chuchow. Just before the party left Nanking I decided to go along with the men for a couple of days. When we were leaving the ladies at Puchen a man rushed up with a note from Mrs. Sarvis asking Dr. Wilmot to come on to Chuchow because of the sickness of Dr. Song, the Chinese doctor who is now in charge of the hospital at that place, while Dr. Osgood has been in Yunnan seeking the release of Dr. Shelton from the hands of bandits. However, he was able to join the party again that evening.

On our way through Puchen we stopped to look at the land that is being considered as a site for the development of our work there; and when we arrived at the school and found thirty-five bright-eyed little chaps crowded into small and inadequate quarters we wished that we might hurry up the plans for the development of this work.

Pastor Ko, who is now superintendent of the churches in this district, joined us here. We loaded our baggage onto a couple of *tiaofus*. They carried the things on their poles and swung along ahead of us the whole twenty-five *li*. As we left Puchen I stopped to get a picture of the old Puko pagoda which stood out against the horizon on the hilltop. It is in bad condition now, but has stood there for centuries.

The road we were traveling wound about between the fields and over the hills. At home we would call it a cowpath. We passed little donkeys with baskets of rice, wine, and fertilizer, and occasionally had to make way for the lumbering water buffalo to get by. Most of the fields were already planted with



Our Four Chinese Workers at Go Tan Tzi. Guy W. Sarvis Stands Near Left and Wallace Bacon and A. C. Bro at Right

wheat or beans, and both crops were doing nicely.

The farmers were busy everywhere fertilizing their fields with the mud from the bottom of the ponds. In places where the ponds were dried up they were taking the mud about six inches deep from the bottom of the empty hole. Whole families would be engaged in this task. The old father would have his sons and their wives assisting him. The inevitable pole and baskets were being used. Whenever the sort[illegible]en would bring their baskets back to be sold they would first sprinkle a few grass ashes into them so that the mud would not stick when they emptied them out in the field. Then, too, the ashes would stick onto the mud and thus find their way all over the field. After this mud is put all over the field in basketfuls; then the women go over the field again, using a crude sort of spade and scattering the mud by the shovelful. If the pond was not dry at this time of the year, they used a boat and by means of a tool that was something like a post hole digger, made out of large scoops, they would fill the boat with the mud and then go to the bank and throw it out onto the field. One can but marvel at the patience and industry of these people.

Everywhere along the way we found the farmers getting the small irrigation ditches around their rice fields cleaned out and the terraces between the fields built up. We passed a water wheel, or as the Chinese say a "water wagon." These are of different kinds, some run by water buffaloes, some by use of the feet, but this one was operated by hand. A man and his wife were running it and they were elevating the water between four and five feet and the quantity lifted was sufficient to make a good sized stream as it rushed on through the ditches into the fields. A fish trap had been placed in one of these ditches so as to catch any small fish that might get out of the pond.

We stopped at a tea house to refresh ourselves. It was out in the open country. The house was the typical country house with mud walls and thatched roof and dirt floor. The people served the four of us all the tea we wanted for only one copper.

Go Tan Tzi knew we were coming and the whole village was in a stir upon our arrival. We went directly to the school and church which are being conducted in the same quarters, and there we met Mr. Liang, the teacher, and Mr. Ting, an evangelist from Nanking, who was then in the midst of an evangelistic meeting at Go Tan Tzi. A delightful tea was served immediately and in about ten minutes we had a splendid Chinese dinner set before us which we relished greatly. It seemed to us that a remarkably large part of the town was there to watch us eat. This was true at every meal. They increased in numbers the longer we stayed.

The last meal I had there we pulled some desks around in such a way as to block the crowd from coming closer to us than about six feet. I suppose there must have been at least fifty people back of that barrier. They were of all sizes and kinds; old men and old women, young men and young women, kiddies of all ages, some with sore heads and some with sore eyes. One mother set her baby on a desk and leaned over to let it nurse while she watched the foreigners eat; they were all there, some were fearfully dirty and others were not so dirty, but none of them clean. They stood there for about an hour, some with squinted-up eyelids, and all of them with necks stretched and with an apparently tense interest.

One member of our party had smuggled a can of peaches to the table and at the close of the meal offered us all a share in his dessert. The Chinese men did not care for the sweets and left the table to drink their tea while the rest of us finished up on something sweet. But when they left they did not replace the desks of our barricade and in a minute the whole crowd swarmed in about us. They began debating among themselves as to what we had in those cans. About the time they had decided that it was pork, we told them that we were eating peaches and that the white liquid we poured over them was condensed cow's milk. And again, for the hundredth time I suppose, they thought we were strange indeed.

Mr. Bro and I wandered about the village and its environs one afternoon. The boys were out with their kites. These kites are of unusual designs and the boys are very clever in flying them. We passed stone arches with some very clever carving upon

Christians and Enquirers at Go Tan Tzi. A Typical Country Congregation

A "Shuei Che." This is an Inclined Pump with an Endless Chain, which the Chinese Use for Irrigating Purposes

them. They were doubtless erected to the memory of some worthy widow. We passed through the paupers' field and encountered some ferocious dogs. An empty *pu bow*, or bundle, told anew the old sad story of the fate of many of China's babies.

A fine piece of land, high, with splendid drainage and in fine location, had been pointed out to us as the site they were trying to secure for the development of our work here. Then we came back through the main street of the village to the school, stopping in at various shops along the way. We went into one temple where the gods had been piled in one corner to make way for a school. The teacher was very courteous and talked with us about his work. There were about twenty-five boys in the school and they were studying the "Four Books," a part of the Chinese classics. Out in front of the temple we heard a blind woman telling another lady's fortune, for which service she received a few coppers. Most of it was told in a chant which was accompanied by a few chords struck on a stringed instrument.

Everywhere we went the people were courteous and interested. Old women making cotton thread by hand would stop and show us how they did it and seemed greatly pleased when we praised them for being clever at it. Wherever there was a baby in the shop, we, of course, could get them started to talking by telling them how pretty the baby was. All the forms of industry were being carried on in medieval ways. Rice was cleaned by hand and the use of large reed sieves swung from a rope. The coffin shop is in every village. This shop was very busy, but nevertheless the old *Lao pan* took time to give us a cordial and insistent invitation to do him the honor of coming in and sitting down. These coffins are made of logs and special care is given to dressing the ends of the logs. We asked about the price of a coffin and he told us the one he was then making would cost thirty dollars.

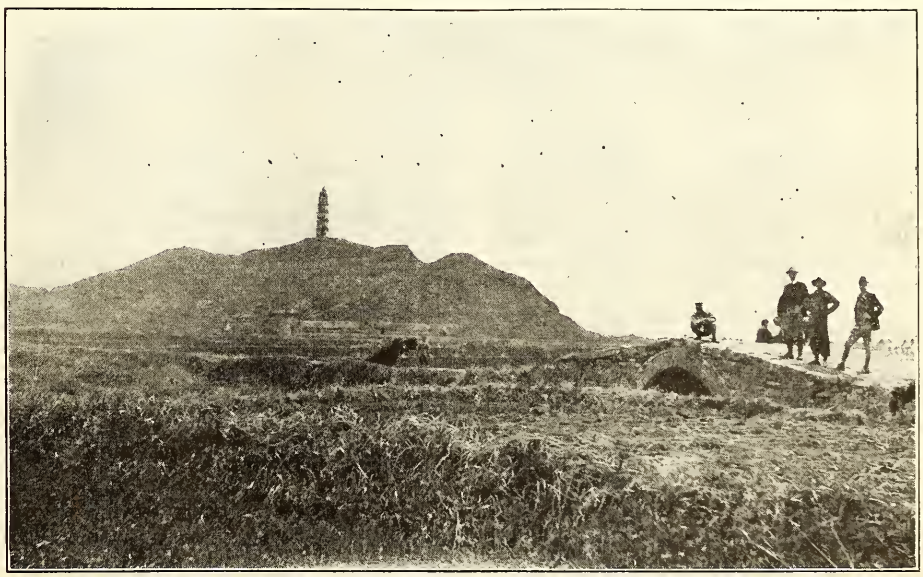
That evening Mr. Sarvis showed some views in an old Buddhist temple near the school. We had to go there because our building was much to small. The crowd was at the doors very early and the place was packed and all standing room taken long before time to begin with the pictures. The people of Go Tan Tzi seemed to thoroughly enjoy the pictures. Mr. Ko talked about them as they were thrown onto the screen. There were some views of China and then some views of America and then a number of pictures on the life of Christ which gave Mr. Ko an opportunity to instruct the people. When it was over we had an interesting time keeping the people from stampeding to investigate the machine. Sunday night the service was planned for outdoors because there were so many people turned away from the temple.

There was a record-breaking attendance at Sunday school next morning. Mr. Sarvis was asked to teach one of the classes but before he began he asked Pastor Ko to say a few words about the Bible so that these men would have some idea about the book. Before Mr. Sarvis had been talking long all the other classes in the room and stopped to listen to him.

At the morning church service Mr. Ko preached from Matthew 13:44, 45, about how much it was worth while paying in order to be a Christian. At the close of the service all the Christians stood together to take communion. I could not see just how many there were in the women's section, but altogether, I think we were about fifteen. During all of the service people were gambling in the street just outside our room. The gambler had come where the crowd was and he was doing a good business too. Men, women and kiddies seemed to be in abundance who had the necessary coppers to pay for a chance to draw the lucky stick out of his bamboo box.

After another good Chinese dinner I left the men and started on my way back to Puchen. The afternoon was hot but I thoroughly enjoyed the trip. Stopped for tea and let the folks sample some raisins I had with me. People were busy on every hand as I walked between the fields. And they were always ready to smile and pass some word of greeting, most of which I understood. On the whole trip I never heard the call "foreign devil" but three or four times and then it was always from some little youngster and given without any evident malice. Occasionally I would pass two or three little boys or girls astride water buffaloes, and being alone they sometimes looked very serious and afraid of me.

At Puchen I took a *chedza* (riksha) the last three miles to Puko and the river. I came across the river in a sampan. As they lifted the great single sail to the breeze and we started across the Yangtze for Hsia Kuan, the four rag pickers and their rags, my fellow passengers, and the old man and the boy who helped him sail the boat were not in my thoughts much. A great cloud hung over the mountains in the background and the sun setting behind it was throwing a red glow out over the edge of the cloud. Before we got across the river the cloud had lifted enough to let the glow of the sunset appear in wondrous glory beneath it and against this the sails and masts of Chinese junks stood out. The old Yangtze flowed on its way as it has done for thousands of years and was wholly oblivious to my presence, but the glory of the sunset was reflected on its yellow waters. And some day, somehow, the glory of our God will be reflected in a new and more glorious way in the lives of China's yellow millions.



The Puko Pagoda. This Stately Temple Has Been Standing for Several Centuries

Program Helps

Women's Missionary Societies and Circles

Bible Study

THE NEW EMPHASIS ON THE USE OF MONEY

II Corinthians, Chapters 8 and 9.

WHAT is called the new emphasis is not really new, but is simply a revival of the emphasis of the New Testament. Our Lord and His Apostles had much to say about money and the right use of it. In fact there is scarcely any other topic on which they had so much to say. When the rich young ruler went away sorrowful because he was told to sell what he had and give to the poor, the Lord's significant comment was, "How hardly shall a rich man enter into the Kingdom of God." The man whose fields brought forth so plentifully that he was embarrased by his superabundance and proposed to spend all the increase on himself, is known to us as "the rich fool." He laid up treasures for himself and was not rich toward God. The man who was dressed in purple and fine linen and fared sumptuously every day, is represented as lifting up his eyes in torment. This man saw Lazarus lying at his gate, full of sores, and did not minister unto him. Our Lord taught his disciples to lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. He said to them, "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over." And again, "Give to him that asketh thee, and from him that would borrow from thee turn thou not away." There is a great saying our Lord's in the Book of Acts and that is not found in the Gospels and reads thus: "It is more blessed to give than to receive."

The great Apostle said, "As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." Speaking of some churches, He told "how that in much proof of the affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality. For according to their power, yea, and beyond their power, they gave of their own accord." He reminded the Christians to whom he wrote of our Lord Jesus Christ, and said that though he was rich, yet for their sakes he became poor, that they through his poverty might become rich. Again, "Let each man do according as he has purposed in his heart, not grudgingly, or of necessity; for God loves a cheerful giver."

Money was needed then and money is needed now. Paul said that one church had sent once and gave unto his need. He spoke of the gifts of that church as "an odor of sweet smell, a sacrifice acceptable, well-pleasing to God." He taught that Christian people were to give as they were prospered. He spoke of every Christian as a steward, and said that it was required in stewards that a man be found faithful. What a Christian has in his possession he holds in trust. He is not to think that his wealth is his own to spend as he likes. The scriptures teach that one's riches and what he possesses are limited on the one hand by the sovereignty of God from whom he has received everything, and to whom he must render an account of all, and on the other hand by the claims and the needs of his fellow men.

The gospel is to be preached in all lands, both at home and abroad. Those who preach are to be sustained, for God has so ordained that those who preach the gospel shall live of the gospel. Schools of all grades must be established on the mission fields. Hospitals and orphanages and homes must be provided and maintained. The aged and the dependent at home must have their needs supplied. This cannot be done without money, and God calls upon those whom he has prospered to supply the money necessary. There are millions who cannot preach or teach but they can assist the work by the right use of the funds God has given them. A man like Dr. Goucher, or T. W. Phillips, or John S. Kennedy, or R. A. Long, or Albert Teachout can assist the work of Christ in all lands. By doing this a man does far more for the enrichment of his own life than he could possibly do by following in the footsteps of the prosperous man who said to himself, "Soul, take thine ease, eat, drink and be merry."

For centuries the church forgot her duty to give for the maintenance and the enlargement of the work of the Kingdom. The majority of Christian people gave nothing. What was given was given by a few. So long as little or nothing was attempted, little money was needed; but now when missionaries are going to the uttermost parts of the earth, when the war-cry is the evangelization of the world in this generation, when social reformers are seeking to improve the conditions of all classes, money is needed as never before. This is the special reason for the new emphasis on the use of money.

Perhaps it should be said that though the teaching of the Scriptures on this subject has been emphasized, those who claim to know, confidently affirm, that the present generation is giving less than their fathers gave, all things being considered. The world was never before so rich as it is now. The church shares in the general prosperity. It becomes those who are teachers to keep the duty of giving before the people in season and out of season. There must be line upon line, precept upon precept, here a little, and there a great deal. The church should give head to the suggestion found in the following words:

"Make channels for the stream of love
Where they may broadly run,
And love has ever-flowing streams
To fill them, every one.

"For we must share if we would keep
That good gift from above;
Ceasing to share we cease to have,
Such is the law of love."

A. McLEAN.

September

The New Emphasis on the Use of Money

MUSIC.
PRAYER.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study.
- Prayers.
  - That every Christian may set aside a portion of his income for the Lord's work.
  - That those who have great wealth may give generously for World Missions.

SONG.
TALKS OR PAPERS.
- The New Emphasis on The Use of Money.
- Stories of Giving.

ECHOES FROM EVERYWHERE.
HIDDEN ANSWERS.
SONG.
BENEDICTION.
PROGRAM HELPS.
- Leaflets: The Use of Money, 3 cts.; The Stewardship of Money, 3 cts
- Special Article, "The New Emphasis on the Use of Money," WORLD CALL for August.

Echoes from Everywhere

A SPLENDID offering has come from our Chinese Christian Institute at San Francisco, California, for missions. Seventy-five children in the day school gave as an Easter gift, $55, to be used for hospital work on the foreign field. The C. W. B. M. Day offering was $20. We are glad, not only for the offering, but for the fine missionary spirit that is being developed among the Chinese people touched by the work of the Institute.

Mr. and Mrs. Carpenter and daughters were to have sailed from Porto Rico for furlough in the States on May 29, hoping to get to the College of Missions in time for commencement and the Missionary Conference. However, the strike of the longshoremen delayed their coming, which was a great disappointment, for Mrs. Carpenter has been seriously ill and their vacation was overdue. These good missionaries have been working very hard and need a change and rest.

Mr. W. E. Gordon, Jhansi, India, writes: "We started a dispensary in connection with the school when Mrs. Gordon came down from the hills. The boys so often come to school with sore eyes, boils, itch, ringworm, or colds and coughs just starting. This way they can be treated right away. In January the young man Mrs. Gordon had under training in Mahoba, who had been in Bina ever since we left India, was transferred here. He has been quite a help. He and his wife are running the dispensary now. In three months we have had over four thousand patients, over three thousand of them being boys from the school, the others outsiders. The boys are treated free, others pay one anna a ticket. The District

Board, a semi-government body, have granted ten rupees a month for the dispensary.

"Some months ago I started a class in physiology among the boys. They have been greatly interested in what they have learned. It is something so absolutely new to them. I expect to follow up these lessons with talks on temperance, hygiene, and sanitation."

The Elsam family of Bina, India, have promise of passage to London on steamer sailing the 10th of May. They expect to spend part of their furlough in England.

Miss Orah Haight's furlough is due, but as late as April 21 she had not been able to secure her steamer passage.

Mr. Carpenter writes that the Evangelical Seminary, Porto Rico,, has just closed its first year, and it has been a successful one. Three students received full diplomas, one of whom was our Juan G. Rivera, who came to our Boys' Orphanage when a small boy. Credits were given him for the course he completed under Mr. Wood and Miss Siler. The Seminary grants diplomas only to those who have finished high school. Certificates are given to special students.

Miss Lillie F. Abbott, Nanking, China, has been teaching this spring three classes in English and a Sunday school class in Chinese. With her language study in the mornings, this has kept her pretty busy. She writes: "Yesterday afternoon the girls were out in groups talking against cigarettes, which at present are being widely advertised and given away. So many of the coolies we meet on the streets are smoking. It seems to me that even in the short time I have been here I can notice an increase in the number of cigarette users. Saturday afternoon, on the hill near the school, an immense crowd was gathered together to see a balloon ascend. When it had gone up a little way the man in it threw down quantities of cigarettes. Here in the school the teachers are doing everything they can to influence the men not to smoke. After the girls had talked to a small group of women in one of the Christian homes, they gave out papers on the street, telling of the evil effects of smoking."

Dr. Jenny E. Crozier is visiting relatives and friends in California. She is planning to spend most of the summer getting the rest she needs after her strenuous medical work in India.

After her year of study in the Language School at Nanking, China, Miss Lois A. Ely is to be located in Luchowfu for the next two years, helping in our Girls' School there while Miss Lillian Collins comes on furlough this year, and Miss Wenona Wilkinson next year. After that it is planned that she, with Miss Effie McCallum, shall go to the Girls' School in Nantungchow.

The Butler College Student Y. M. C. A. and Y. W. C. A. are establishing scholarships in India, Japan and China. The latter is for $100 and will go through the Christian Woman's Board of Missions to Ginling College, Nanking, for the use of Sun Gi Shuh, one of our own Christian girls there.

Miss Manha Bateman of the Congo mission writes with much appreciation of the natural beauties of Africa, the flowers, ferns, birds and butterflies; then she adds: "My greatest interest just now is to learn the language so I can understand and be understood. People come and try to talk and it is so hard to make yourself understood. The children are my patient teachers and are always willing to say things slowly and as many times as I ask them. They are such interesting little fellows."

Miss Laura Lynne Major now has charge of the women's work in Luchowfu, China, housed in the building that was formerly used for the girls' school before it was moved into its fine new home. In the winter the missionaries held a child welfare exhibit with charts, posters and models, splendidly adapting the proper care of children to the possibilities of the average Chinese home. More than eight hundred women saw the exhibit during the three days of its continuance, and heard the lectures given by our best trained Christian women.

Hidden Answers

1. What is the imperative need of our work in Japan?
2. What are some of the methods of the evangelistic missionary?
3. How is a Boy Scout organization constituted?
4. How many new missionaries are being sent to the various fields this year?
5. What was the basis of the morning devotional services at the annual convention of the India Mission?
6. Give the percentage of men in the Protestant Churches.
7. Where is the United Christian Missionary Society to be located in St. Louis?
8. What method is used to appease divine wrath in the Philippines?
9. Who is the dean of our foreign missionaries?
10. Why was Frederick Smith interested in the capture of Dr. Shelton?
11. What important meeting was held in Geneva, Switzerland in June?
12. Who is the new National Secretary of Christian Endeavor?
13. How has the International Sunday School Association been reorganized?

Mrs. Maria Reynolds Ford has been doing relief work under the Red Cross in Albania the past year. Recent word has come from her in Greece, where she was enjoying a vacation in visiting historic scenes.

Mrs. Bierma writes of the two little "Junior Missionaries": "Ruth and Rachel are fine playmates. They like to dress up in Indian costumes and play that they are Bible women just starting to the town to teach. Their Hindustani speech and gestures are a delight to the Indian people."

Mrs. Hobgood of Africa writes of her little Junior Missionary: "Bob is about the busiest person around even if he hasn't any definite plan of work. He runs and gets the Bible and is very quiet while I read to him and we have our prayers, and then he likes for me to tell about Jesus, or sing to him while he gets real sleepy." Mr. and Mrs. Hobgood hope to be at home on furlough in time for the October convention.

Miss Major writes of one of the women baptized at Luchowfu recently: "I wish you could have seen her, so old and stooped, but with that wonderful light of the Spirit in her dim eyes. It was the story of the Prodigal Son that first gripped and held her. She said "I drowned three of my own baby girls long ago. I did not know it was wrong. Can God forgive even that?"

Humanity Requires No Mandate

WHETHER or not the American nation ought to accept a mandate for Armenia is clearly a debatable question. And the debate is still going on, even though the Senate has expressed its disapproval of the President's recommendation. There is much to be said on both sides of the question, for the issues involved are fundamental to our foreign policy.

But while the debate goes on with reference to the matter of the mandate, there can be no room for debate relative to the duty of America to succor distressed Armenia in every proper way. There may be weighty political reasons why America should not assume the obligations involved in the proposed mandate, but there can be no good reason why America should not continue increasingly to pour out her sympathy for Armenia through the channels of practical helpfulness. For, as an editorial in the Providence Journal of June 9, states: "America does not need a mandate to furnish of her abundant wealth the little that Christianity suggests for the Armenians."

There is no question as to the need. The conditions prevalent in Armenia today are quite as severe as any that have been faced by these brave people within the last few years. Their enemies are pressing them on every side. They are in great peril of utter extermination. A Turkish official recently made this remark, which is quoted by Sir Philip Gibbs, the well-known correspondent, in a recent article: "We do not mind if the Western Powers proclaim a free Armenia. We will make it a desert without people. It will be free to us."

It is surely within the right of any nation on the face of the earth that is actuated by the broad principles of humanity to do all in its power to thwart the threat of the Turk, and to save a worthy people from extinction. America already has done much for Armenia through the Near East Relief, but there remains very much more to be done. And, as an Armenian from Aleppo, suffering under the persecutions of the Turk, has recently said: "It is to America that Armenia cries for help. Help us now, before there is a tragedy more terrible than any in the past."

Mr. Charles V. Vickrey, General Secretary of the Near East Relief, is about to make a tour of the countries in which that organization is operating, sailing from New York on July 3. The Near East Relief, because of the splendid work it has done through the generosity of the American people, is a star of hope to the thousands of distressed people of Armenia.

Development Department

Christian Woman's Board of Missions

Woman's Missionary Societies

YES, the last year of the Five-Year Campaign began July first. Very special preparation should be made for the meetings during this quarter. Through the officers and division leaders every member of the society should be urged to be present, and participate in these beginning meetings of the year's work. True, this is vacation time, but world conditions are such that a new emphasis must be placed on the responsibilities of the church of today. Old plans and a half-hearted service will not meet the needs. This is not only a day of opportunity, but a day of necessity.

Every society will receive from their State Office an apportionment in members, WORLD CALL subscriptions, and offering for the year, July, 1920, to July, 1921. Aims that will be a real challenge should be accepted by every society.

The Executive Committee has doubtless worked out a plan suitable to local conditions whereby the responsibility of the year's work will be shared by every member of the society. Divisions should be apportioned a definite per cent of all the aims. Societies that are not using the uniform Division Plan will find it very much easier to promote the work and greater results will be attained if they use some plan for dividing the responsibilities.

During the first quarter of the missionary year an every member visit should be made. Every member should be asked to assume definite obligations for the last year of the Five-Year Campaign. Cards to be used in this visitation will be provided free, from Headquarters. It is suggested that every member be asked to designate how many new members and WORLD CALL subscriptions she will try to secure and the amount she will give in addition to her regular monthly offering.

If this visitation is carefully planned and systematically carried forward, great results will be attained. The enlistment of women should be stressed above every other aim. If the womanhood of the church could but know of the spiritual uplift that comes into the lives of those who serve through the Woman's Missionary Society, we would need no aim in membership. However, since only a small per cent of the women of the church are receiving this blessing the enlistment work must go on.

WORLD CALL should be going into every home represented in the church. All subscriptions in the local church will count on the aim of the Woman's Missionary Society.

The power of money for good was never greater. Think what a million dollars will do. It is to build schools, hospitals and churches, preach His gospel, train His workers and send them out to teach and heal and save His children. God is counting upon this money for His work. Dare we fail Him?

It is necessary that we have a new Honor Roll for the closing year of this great campaign.

HONOR ROLL FOR WOMAN'S MISSIONARY SOCIETIES, 1920-1921

1. Payment of dues in full for enrolled membership.
2. Four quarterly reports sent as required.
3. A Boys' and Girls' organization for missionary instruction.
4. Observance of Easter week of prayer with thank offering.
5. An average attendance of not less than forty per cent of the membership.
6. Accepted aims reached in members, subscriptions, and offerings.

Where the United Christian Missionary Society Is Located, Missouri State Life Building, Fifteenth and Locust Streets, St. Louis. Four-fifths of the Sixth Floor and One-tenth of the Basement Will Be Occupied by the Society.

Circle and Triangle Clubs

All auxiliaries to the Christian Woman's Board of Missions have been cooperating in the Five-Year Campaign. Circles and Triangle Clubs will receive an apportionment in membership and offering from their state secretary. Plans suggested for the Woman's Missionary Society can be adapted to the Circles.

The Circles do not receive an apportionment in WORLD CALL subscriptions, but they should secure subscriptions and use every influence in getting the young people to read the magazine. Any young woman or any boy or girl who secures subscribers for this great missionary paper, will be rendering a real missionary service.

Every young person should set aside a definite part of his or her income or allowance for the Lord's work. Give regularly for missions as you do for your local church. It is far easier to give fifty cents a month than six dollars at the end of the year. Accept a worth-while aim, one that will require real work and sacrifice. It will put new life and determination in your members.

The young people will be a mighty factor in evangelizing the world. The task would be impossible without them.

The Circle Honor Roll has been revised and we hope will be used in every circle.

HONOR ROLL FOR YOUNG WOMAN'S MISSIONARY CIRCLES, 1920-1921

1. Payment of dues in full for enrolled membership.

2. Four quarterly reports sent as required.

3. At least half the membership reading WORLD CALL regularly.

4. Aims attained in membership and offerings.

We believe the Triangle Clubs can do better work if they too have an Honor Roll, so the following is submitted.

HONOR ROLL FOR TRIANGLE CLUBS, 1920-1921

1. Ten regular meetings during year.

2. Reports for December, March and June quarter, sent to State Secretary.

3. Average attendance of one-half the membership at each meeting.

4. Aims attained in membership and offering.

Programs and helps for both Triangle Clubs and Circles should be ordered at once, from Literature Department, Christian Woman's Board of Missions, Indianapolis, Indiana.

Boys' and Girls' Work

"It Is Only When He Is Older that it Is Hard to Make a Missionary of Him."

A. M. Harvuot

THE following resolution was passed by the Board of Trustees of the American Christian Missionary Society at its quarterly meeting June 11.

"In the death of our brother, A. M. Harvuot, we recognize the loss of a forceful, enthusiastic and devoted worker in the Kingdom. His zeal and initiative resulted in the organization of a number of congregations in his home city of Cincinnati; his vision and activities called into being the great Jubilee Convention which marked a turning point in the development of our people; he was an earnest and unceasing advocate of the work of the American Christian Missionary Society and of all our missionary work.

"By his going our fellowship is the poorer, but by his life and service the world has been greatly enriched.

"Be It Resolved: 1. That we hereby express our deep sense of loss in his death, our great appreciation of his life of service, and that we regard the prosecution of the task he loved as a sacred heritage which it shall be our joy to accept and to give to it some measure of the devotion we have learned of him.

"2. That we express to his widow and family, and make a part of the permanent records of the Society, our heartfelt tribute of love to him who was our comrade in long years of devotion to the sacred interests committed to our Society."

Religious Instruction for Rural Churches

RELIGIOUS education is now recognized to be something much broader than the instruction received in the Sunday school. Indeed, even the name of that time-honored institution is open to criticism. Bible school is preferred by some and church school by most leaders. The country church should develop definite means of religious education both for children and adults and bringing pulpit, home and church school into definite cooperation to the end that personal and social duty and morality may be interpreted in terms of rural life and applied in actual service with the parish and community.

This is the ideal, but we fall far short of it. Whole denominations report from one-sixth to one-fourth of their churches as lacking in Church Schools. In what other way can the young be influenced or more surely brought to the great decision for Christ than through this agency? On the other hand we find throughout America thousands of union Sunday schools unaffiliated with any church, lacking in supervision, and furnishing no opportunity for uniting with a church.

What then, is the program in religious education for the country church? First there should be graded instruction in the Bible. To the early adolescent boy David is a hero, to the young man he is a super-successful leader and so on. The time has passed when one narrative can be studied by any given school as a whole and the best results attained. All schools can secure graded lessons if they desire them and they can be adapted to the needs of the small rural school.

In the next place the teachers who will have harder but more interesting work to do must be trained for it and they and the other adult members may be instructed through midweek meetings or consecutive sermon presentation.

Third, the children in the church school should be studied by their teachers and the pastor and the parents taken into confidence so that the church and the home may agree upon the objectives of character. This study must not be only during the hour on Sunday, but whenever opportunity arises. Some of the most valuable material one pastor ever secured for dealing with his young folks he gathered watching them now and then from his study window as they enjoyed themselves on the church playground.

Fourth, there must be more use of the rich rural material in the Bible. The barnyard hen takes on a new meaning when the child connects it with the big lesson Jesus taught by it. And so through both Testaments, as indicated in a former article in this series, there lies ready to hand a wealth of illustration, suggestion, truth to him who, having eyes, sees, and seeing, shows others.

In such a brief article it is not possible to do more than enumerate, but any board can amplify these suggestions and make others. A final word may be said. In these days when there are a number of devices that in no way mar the looks of the church auditorium, no class should lack at least a curtained partition during the teaching session. The advantages of this need no proof and with the devices mentioned not more than eighty or a hundred dollars stand between this improvement and the Sunday school which meets in the church auditorium.

EDMUND DES. BRUNNER,
Associate Secretary, Home Missions Council.

Pay Up Day

THE church at Mason City, Iowa, has established Pay Up Day in its calendar of special occasions. W. T. Fisher is the pastor. The following notice appears in the *Mason City Christian*, the weekly publication of the church:

Come, friends, let us make Pay Up Day a success! We must not fail in this one thing. The need is great and we must meet our obligations. We have been favored and credit has been extended to us. These have enabled us to have our splendid temple of worship and workshop. To pay interest and principal we depend upon your pledges to our Lord's work. In fact upon your pledges the credit was extended. Only one thing is fair—we must meet the obligations as they come due. These are no greater than what is due on the pledges which we have made. By paying what each one owes up to date the church will have money to meet all obligations due at this time. Come, friends, let us pay up. You can do this Sunday morning at the church. Brethren will be designated at the morning service to receive your payments. Please pay up on both Current Expenses and Building Fund pledges.

Self-Whipping in Philippines

THE practice of self-whipping in public to appease divine wrath, which flourished in certain countries of Europe centuries ago, still exists in the Philippine Islands, although in a diminishing degree each year.

Advices from the provinces where educational advantages are not enjoyed show that the practice was indulged in during the Easter holidays this year.

Hundreds of Americans and other foreigners gathered at an open field a few miles from the center of the city to witness the weird performance, but only six appeared to do penance.

These beat themselves over the backs with heavy flexible bamboo flogging rods. Later they walked to seven places in the field, denoting the seven points of the cross, where they were beaten by the master of ceremonies. When the lashing is completed they throw themselves into a pool of mud and as they come from the stagnant water their wounds are washed with pure water and healing medicines applied.—*Kansas City Star.*

The Call for Expansion

WE of the United Society are busy—busy in mind, in calculation and restive in the delayed assurance that will make us busy in preparations for the removal of the offices of the several units to their permanent abiding places.

But notwithstanding this restlessness and unsettled feeling, each office is going steadily on, no doubt, doing its regular work of keeping intact its records and of keeping in touch with the great brotherhood.

In the office of The National Benevolent Association, we are day by day going right on with our work. There are many letters to answer from faithful friends of God's needy ones who do not forget that they need to eat in order to live and to be otherwise properly cared for in order that the Father may be honored in the care of his poor children.

Our receipts are not so numerous or so large in the summer months but our homes are all sending cheerful reports. If some of them are running a little behind in current expenses we are sure of being able to help them catch up and "carry on," in a little while, and we know all will be well.

But what of the 100,000 children of the Interchurch survey found in the United States uncared for? Will we as Disciples of Christ have done our duty if we make no effort to assist in diminishing this number? Beside the home for children in Omaha, we have none west of the Missouri River except the small one in Denver. The board in Denver has long clamored for enlargement. Their hearts too, are saddened by the many pitiful appeals they have to refuse. And the far Northwest calls to us for help in caring for its needy little ones. You have doubtless read the letter from Seattle published in June WORLD CALL. We have done well—*wonderfully well* when we compare the five-room, rented cottage of 1889 with the fourteen splendid buildings now owned by the Association, and best of all, all paid for except the Jacksonville, Florida, and the Atlanta, Georgia, homes. Five of the others *must* be enlarged or rebuilt and we cannot wait much longer.

We know you are not afraid to trust us with enough of the Lord's money which you have in your possession to do this work. Not many of our brethren are like the brother who sent us $9 saying he was sorry it was not more, but he suspected it was more than would be used for the purpose for which it was sent. Of course, womanlike, we felt like sending it right back to him, but we didn't. We contented ourselves with telling him of the many thousands of dollars our brethren had entrusted us with as shown in these fine buildings. I hope he is proud of them, that he feels a deep interest in them and will send us as many more of his $9 as he can feel sure we will use for the homes.

Kind friends in the vicinity of all our homes are taking children for a week or two into their own homes. Some of the children in the home here in St. Louis are going nearly every day.

This year will doubtless see the greatest need. The prices show no signs of coming down. More old people than ever before will likely fall by the way bruised and bleeding, overcome by high cost of living. So we must expand. Our people are demanding it, yes, commanding it. East, West, North, South, those in our brotherhood intimately acquainted with the benevolent situation are most urgently insistent that we make more room for homeless children and the dependent aged now on our waiting lists.

If we expand we must expend. The Joint Apportionment Committee has assigned the National Benevolent Association $252,081.21 in the budget as a bread and butter fund. If we obey your command to increase our capacity you must heed our demand for more money to care for the increased family.

MRS. J. K. HANSBROUGH.

Decoration Day Picnic at Havens Home, East Aurora, New York. Given by Christian Churches of Buffalo

Reorganization of the Interchurch World Movement

A MEETING of the General Committee of the Movement and representatives of cooperating bodies was held in New York, July 8 with a full attendance. The unanimous decision was to go on with the Movement, though on a greatly modified scale, particularly as to the outlay for expenses.

The committee of eight business men appointed June 18 to look closely into the financial status of the Movement reported a much more favorable situation than anyone had expected to find. The obligations to the banks, entirely covered by the underwritings of the participating boards, amount to $6,560,000. The other liabilities of the Movement, exclusive of interest and rent, amount to $500,000 less than its dependable assets.

After hearing the report of the committee and statements of the actions taken by recent meetings of general church bodies, which ranged all the way from enthusiastically favorable through conditionally favorable to unfavorable, a special committee of eleven was appointed to make recommendations as to the future. After conference with the Business Men's Committee and thorough consideration, it brought in the following report, which was unanimously adopted:

Basis of Continuance

1. The Committee is unanimous in the conviction that the main purpose and objects for which the Interchurch World Movement was created should be conserved, and therefore the Movement should be continued, though on a greatly modified scale.

2. We heartily approve the action of the Executive Committee in closing the accounts of the Movement as of June 30, in calling upon the churches to meet their obligations, and in making a clear distinction between the past and future operations of the Movement.

3. That inasmuch as material must be cared for, subscriptions collected, and an irreducible minimum of work must be carried on pending the reorganization hereafter to be recommended, we recommend a budget not exceeding $75,000, which shall become a part of the obligations already incurred by the corporation.

4. Inasmuch as the time is manifestly too short for working out a feasible plan of reorganization today, we recommend the appointment of a committee of fifteen members, which committee shall confer with representatives of denominations cooperating in the movement, and, if they deem wise, with representatives of other Interchurch bodies, and shall recommend plans for the future. The Executive Committee is requested in the meantime to utilize the surveys, literature and all such material of the Interchurch World Movement as can be operated through the boards and other agencies of the denominations without expense to the Interchurch World Movement as such.

5. This committee of fifteen shall be authorized to call together the General Committee of the Interchurch World Movement and representatives of the denominations in order to consider the report on reorganization when the report is ready. It is understood that eventually the direction of the Movement shall be in the hands of a board officially appointed by the cooperating denominations.

6. For the purposes mentioned in this report, the Business Men's Committee shall be authorized to employ such assistants as in its judgment shall be necessary.

7. We further recommend that no budget of expenditures other than that heretofore and herein provided shall be authorized, until it has been properly approved and the expenses provided by the proper authorities of the cooperating denominations.

The Committee of Fifteen was appointed as follows:

Bishop Thomas Nicholson, Methodist Episcopal.

Mrs. Mary Leonard Woodruff, Methodist Episcopal.

H. C. Swearingen, Presbyterian in United States of America.

E. C. Morris, Presbyterian in United States.

Mrs. Anna R. Atwater, Disciples of Christ.

James H. Mohorter, Disciples of Christ.

William Horsee Day, Congregational.

Mrs. Frank Gaylord Cook, Congregational.

W. G. Parks, National Baptist.

A. C. Sidall, Church of the Brethren.

W. B. Anderson, United Presbyterian.

Bishop James Cannon, Jr., Methodist Episcopal South.

L. H. Lewis, Methodist Protestant.

Joseph H. Appel, Reformed in United States.

Bishop S. C. Breyfogel, Evangelical Association.

The Committee on Reorganization

It is expected that the reorganization of the Movement will be entirely acceptable to the Presbyterians (North), whose official representatives took part in the meeting, and that the Northern Baptists will come into the cooperation after their next convention. Their representatives were also present and reported their people anxious to work with other Protestant bodies as far as possible. As an earnest of their attitude the last convention voted not only to pay their share of the expenses of the Movement already incurred, up to the full $2,500,000 of their writings, but also appropriated $60,000 for interdenominational work during the current year, at the discretion of their Board of Promotion.

The Congregational Council, at its meeting just prior to the New York meeting of the Interchurch General Committee, voted in favor of complete and continued cooperation.

Modern Acts of Apostles

BY a curious turn in the currents of history a statement in the Acts of the Apostles is having a new application and interpretation. We are told there that "the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea; which also they did, sending it to the elders by the hand of Barnabas and Saul."

This same gracious task is being performed today by "disciples" in America, who "are determined to send relief unto the brethren" dwelling in many parts of the Near East, Armenia, Syria, Persia and wherever the pressure of recent terrible events has brought suffering, hardship, distress and need.

Sir Philip Gibbs in an article in the New York Times of June 12 says that "to the Christian peoples of the West, Armenia cries desperately for help. I have just had desperate news of these people. Unless new forces are sent to support them it is certain they will be butchered by the Arabs and Turks. The French colored troops, at their present strength, are no longer able to protect them. The massacre at Marash, where the Senegalese retreated, owing to their insufficient numbers, will be repeated on a greater scale unless there is instant relief."

While he was in Constantinople a number of Turkish officers were tried by court-martial for cruelties inflicted upon deported Armenians, and condemned to death; but as they are now with Mustapha Kemal in Anatolia, organizing a new campaign of murder, the sentence was without effect.

The situation, as far as the Armenians are concerned, is now desperate. The enemy is pressing in from every side and the threat of speedy and complete extermination is spreading consternation among the people.

The Near East Relief is doing all it can to meet the present emergency; but as the task increases in urgency and difficulty it will require still larger support from the friends of Armenia in America.

Where to Send Missionary Money

Until the end of the present missionary year, September 30, all offerings for Missions should be sent as heretofore. Offerings for the American Christian Missionary Society should be sent to the Carew Building, Cincinnati, Ohio; offerings for the Christian Woman's Board of Missions should be sent to the College of Missions Building, Indianapolis, Indiana; offerings for Church Extension should be sent to the New England Building, Kansas City, Missouri; offerings for the Foreign Christian Missionary Society should be sent to P. O. Box 884, Cincinnati, Ohio; offerings for Ministerial Relief should be sent to 627 Lemcke Building, Indianapolis, Indiana; offerings for the National Benevolent Association should be sent to 2955 N. Euclid Avenue, St. Louis, Missouri. Beginning with October 1, 1920, all offerings designed for the United Christian Missionary Society should be sent to Fifteenth and Locust Streets, St. Louis, Missouri. But until then all offerings intended for the organizations named should be sent as usual. It will save confusion and loss of time if these suggestions are carefully noted.

The Necessity of Practical Unity

By H. C. Armstrong

NOT in many a day has a more important and illuminating event transpired than the completion and publication, under the title of "Religion Among American Men," of the first part of the Report of the Committee on the War and the Religious Outlook. The Committee was constituted, while the war was still in progress, by the joint action of the Federal Council of the Churches and the General War-Time Commission of the Churches. It consists of representative men and women of the various Protestant churches and was appointed "to consider the state of religion as revealed or affected by the war, with special reference to the duty and opportunity of the churches, and to prepare these findings for submission to the churches."

The data on which the present portion of the report is based have been gleaned from many sources, among which are replies from chaplains, Young Men's Christian Association secretaries and officers or privates of the army to a questionnaire sent out by the committee; extensive interviews in the army; personal conferences with chaplains, secretaries and others; letters and correspondence from soldiers and chaplains; articles in religious and other papers, and the personal experience of members of the committee.

While the report deals with all phases of the church problem, it necessarily gives great prominence to the church's chief problem, that of division and reunion. Concerning the attitude of the men toward denominations the committee found that "the soldier knew very little about doctrinal differences between churches and cared less. It seemed senseless to him that the Protestant Church should be divided into denominations." Also, "Careful analysis showed that only about 10 per cent of the Protestants in camp, with nothing else to do, care enough for their own church to attend its services on Sunday morning. Anywhere from 25 to 30 per cent of the Protestants attended the undenominational services. Even in the sacrament and prayer the men showed absolute disregard for denominational lines." One chaplain writes, "I found a general belief that theology was unimportant and had no relation to life." Another writes that, "With regard to the attitude of the men toward denominationalism one can hardly say that they are impatient with denominations simply because they do not reflect about them. It is nearer the truth to say that they ignore denominational lines."

On the other hand, the most outstanding feature of the religious work and life in the army was unity and cooperation. The report states, "The most distinct and important of the immediate effects of army life and war on the churches and churchmanship were in the line of church cooperation or unity." One chaplain writes, "There was no room for sectarianism in the army." Of the unity of the chaplains, Bishop Berry, as chief of the Chaplains' Bureau of the American Red Cross, at the head of a force of seventy-six chaplains representing sixteen different bodies, writes, "A singular fellowship unites them, prophetic of a unity that must survive the war if the capacity for real religion has been accurately gauged. Without surrendering their conviction or descending to the common ground of compromise, these representatives of every church, Roman, Anglican, and Protestant, have learned to work side by side, understanding and respecting one another's positions."

A large number of the chaplains corresponded with speak of unity as one of the things they desire most for the church, and many put it in the forefront. "We must prepare ourselves for church cooperation. No longer will the name of a church, a particular church, have any challenge in it." Again, "The fundamental trouble when you face the three great phases of church activity, religious education, social service, and missions, is lack of unity. We can do nothing on a saving scale till we have unity." Another, "There is no need so great as Christian unity."

The report closes with a section on what the churches may learn from the facts revealed by the study. The final chapter deals with the findings concerning church unity.

"One of the outstanding lessons of the war is the possibility of, and the widespread desire for, a greater degree of practical unity and cooperation among the churches. An overwhelming majority of the chaplains with whom this committee has come into touch declare that one of the impressions made most keenly upon their minds is the need for unity in the churches. The conditions under which they worked made practical cooperation on their part an imperative necessity. They are convinced that a continuation of this cooperative relationship is both practicable and needed in a larger degree than has obtained in civilian life. They have no ready-made scheme for bringing this about, but they do insist that the problem must be tackled with more earnestness and energy than has yet been given to it. They are convinced that in the war we found ourselves possessing more practical unity than we had supposed, and that we must not let this vision of our unity grow dim.

"We have learned in the army how indifferent many laymen within the churches and many earnest men just outside are to our denominational differences. The personality and approach of the minister is a vastly greater factor in his appeal or authority than the source of his ordination, as far as most men within or without the church are concerned. Most laymen are not able to see why sacraments as administered in a certain way or by a certain order of ministers are more valid than the same sacraments otherwise administered. They may have preferences as to the form, and a certain feeling of family pride in the church they belong to. But the question of validity is not intelligible to many. Similarly our creedal distinctions are not vital to the majority. That a majority should feel this way does not, of course, prove that the majority is right, but it does prove that our divisions and exclusions far outrun any living differences between our constituencies.

"An important factor in promoting fellowship among the chaplains in the army was their frequent conferences for discussion of their common task. Similar conferences among Christian workers from the various churches would be equally desirable in normal times and conducive to a spirit of unity. The secret of the fellowship among the chaplains during the war was to be found in the common task in which they were engaged. The oneness of their work was more clear when they were comrades in arms in a single army than when they were detached from one another in civilian life, each pursuing his own work with very little knowledge of what others were undertaking to do. Not only in the training schools for chaplains, but also in many of the large camps, were there frequent conferences concerning their work and the methods by which the task, too large for all of them together, could be most efficiently carried out. A parallel to these conferences was found among the churches at home in the General War-Time Commission, in which representatives of the war commissions of more than a score of bodies came together every two weeks during the war to consider their common task and to make their plans in consultation with one another.

"We believe that one of the reasons why there is not a larger degree of cooperation among the churches at home is because Christians of the various denominational bodies do not more often meet together, around the table, to share with one another their experiences, to take counsel together concerning common problems, and to receive the inspiration of united undertakings. Can we not learn from our experience in the war to lay hold of the benefits that can come from more frequent and systematic conferences together?

"Can the churches show cause before God and public opinion why the cooperation and mutual recognition which characterized the ministry in the army is not practicable and desirable out of the army? In the army we have in the main: Allowed men of all denominations to come to our communions, taking their desire to communicate as a sufficient reason for receiving them; united freely in common worship wherein the ministers and people of many denominations joined together; cooperated fully in practical service, in religious ministries to the sick, and in the generous sharing of plans and assignment of responsibilities.

"Shall we now undertake to prove to the men of our own constituencies that the ministrations which they received in faith from ministers of other denominations were not only irregular but invalid, that the Christian comrades with whom they joined in worship were not complete brothers in Christ or were not joint inheritors of the true faith, that the cooperation of the chaplains in the army is not desirable among churches at home? Shall we not rather go forward, in the unity of the Spirit of Christ, into an ever increasing cooperation and more effective achievement of our common task?"

Boys America's Future Men

IT was the late President Theodore Roosevelt who said, "What we have a right to expect of the American boy is that he shall turn out to be a good American man." It is for the purpose of cooperating with the schools in turning out boys who will be good American men that the Junior Red Cross has developed its program in training them for citizenship by providing opportunities for serving others. It is based on the theory that the best citizen is he who best serves his country and those about him.

United Christian Missionary Society

THE Executive Committee of the United Christian Missionary Society met in the Statler Hotel, St. Louis, and was called to order at 9:30 o'clock by President Burnham.

Mr. McLean read a Scripture lesson from the twelfth chapter of John's gospel and offered prayer.

The following members were present:

Mesdames Harrison, Ferris, Case, Carney, Craig, Fillmore, Scott, Latshaw, Grafton, Weaver; Messrs. Cooper, Clarkson, Morgan, Chilton, Logan, Philputt.

Mr. Burnham read a statement from Judge Frederick A. Henry concerning the incorporation of the United Christian Missionary Society, and presented the articles of incorporation under the laws of the State of Ohio.

It was voted, That the Executive Committee of the United Christian Missionary Society approve these Articles of Incorporation as presented.

I. *It was voted*, That in the form of organization of the U. C. M. S. the Executive Committee approve that an advisory Officers' Council be constituted, meeting at least monthly.

II. *It was voted*, That approval be given to creating in the Officers' Council a Cabinet advisory to the Council.

III. *It was voted*, That the plan of four General Divisions in the Organization be approved, viz.: Administration, Education, Promotion, Service, with suitable departments in each division.

The Committee on Headquarters recommended the leasing of the major part of the sixth floor of the Missouri State Life Insurance Building, at Fifteenth and Locust streets, St. Louis, and was instructed to make the lease accordingly.

The following resolution was offered and *voted:*

That the United Christian Missionary Society declare its purpose to cooperate with the Board of Education in every way consistent with the welfare of the Society; and that the Promotional Committee be instructed to confer with the Board of Education with a view to arriving at some definite plan of cooperation to be presented for further consideration.

MRS. ELLIE K. PAYNE, *Recorder.*

Who Did It?

FIVE years ago there lived at Moberly an old man. Eighty-two years were the years of his pilgrimage. He had been a member of the Christian Church sixty-two years and now old age and poverty had come upon him.

He sent for me and asked if it would be possible for him to have a refuge and a home in the Old Peoples' Home at Jacksonville, Illinois.

I wrote J. H. Mohorter and after a time we filled out the blank form of application and forwarded it. After the usual investigation and examination we were informed that he was accepted and placed on "the waiting list." The old man was pathetically happy, for he did not then know what "the waiting list" was, but he learned what it meant, for there were eleven accepted ahead of him and all on "the waiting list," and the home was full to overflowing!

He waited patiently for some time and then with hope deferred making the heart sick, he sent for me and asked, "How long will I have to wait?" I told him I would write to Mr. Mohorter again and ask for some assurance and the old man was comforted by the promise. With failing health and sinking faith and fading hope he would say: "When can I go to the home? How long do I have to wait?"

Finally, weary of unfulfilled promises, and tired of waiting, he gave up all hope of the Jacksonville home and turned his face to the wall and entered that house not made with hands—that home eternal in the heavens where there was room for God's child.

Who did it? Did the National Benevolent Association turn this old brother away—this old saint in Israel, who had been loyal to his Lord for sixty-two years? Did the Admission Committee of the Jacksonville home do it? No! The Association and the Admission Committee at Jacksonville are not made up of heartless folks. These were acting as your agents. They only said what you told them or compelled them to say. The brotherhood had not provided room enough. The brotherhood did it—a brotherhood set for the restoration of primitive Christianity, for loyalty to the King who told us that the final test of qualification for membership in the Church Triumphant would be unselfish service to the needy—feeding the hungry, giving a cup of cold water to the thirsty, shelter to the homeless, clothes to the naked, healing and consolation to the sick and imprisoned.

When will our practice measure up to our preaching? Will Christ judge us as a people by the fact that we have faithfully preached first principles, that we are told in Hebrews 6:1 we were to cease to speak of? The marginal rendering in the Revised Version puts it—"Let us leave the word of the beginning of Christ and pass on unto perfection." Christ begins in our lives when we accept him by faith and obedience, but only begins. We go on unto perfection by learning to serve. The Gospel begins in the Commission but ends in the twenty-fifth chapter of Matthew. There are found the final conditions of entrance into heaven.

We are saddening the hearts of more old people today than ever before by putting them on long "waiting lists" where many have to wait until they die or go over the hills to the poorhouse. Let us become as orthodox in practice as in preaching, for finally we will be judged by our orthodoxy of practice. BENJAMIN L. SMITH.

Henry Watterson's Tribute to Religion

ONE of the most striking tributes to the Christian religion from notable men of the present day is the following passage found in "Marse Henry," published by George H. Doran Company, the autobiography of Colonel Henry Watterson:

"I retained the spiritual essentials I learned then and there (referring to his childhood). I never had the young man's period of disbelief. There has never been a time when, if the Angel of Death had appeared upon the scene, I would not have knelt with adoration and welcome. * * * Though I have read a great deal of modern inquiry I have found nothing to shake my childlike faith in the simple rescript of Christ and Him crucified. * * * Never in the history of the world was Jesus of Nazareth so interesting and predominant. * * * Can you discover another in word and deed, in luminous far-reaching power of speech an example to walk by the side of this the Anointed One of your race and of my belief? * * *I would not inveigh against either the Church or its ministry; I would not stigmatize temporal preaching; I would have ministers of religion as free to discuss the things of this world as the statesmen and the journalists; but with this difference: That the objective point with them shall be the regeneration of man through the grace of God and not the winning of office or the exploitation of parties and newspapers. * * * The pulpit remains the moral hope of the universe and the spiritual light of mankind. It must be nonpartisan. It must be nonprofessional. It must be manly and independent. But it also must be worldwise — not artificial — sympathetic, broad-minded and many-sided, equally ready to smite wrong in high places and to kneel by the bedside of the lowly and the poor. I have so found most of the clergymen I have known, the exceptions too few to remember."

Miss Ruth Musgrave writes from Lotumbe, Africa, that she has not had fever since she has been there. She is happy in her work.

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Progress in Manila, Philippine Islands

MARCH 21 to 28, 1920, was a great week at the new Gastambide Street Church, Manila. Included in the week's program was a Bible institute, which enrolled about seventy-five. At the closing exercises in the church of the Nurses' Training School of the Philippine Christian Institute, nine graduates and seven post-graduates from the Mary Chiles Hospital received diplomas. This does not include the seven graduates and two post-graduates who were awarded diplomas at the graduating exercises held by the Christian Hospital at Vigan. Thus the Philippine Christian Institute this year graduated a total of sixteen nurses and gave diplomas to a total of nine post-graduates. The program of dedication of the new church was held the 28th. We are proud of this new church and the missionary home beside it. The cost of the land and buildings exceeds $25,000. This splendid plant was made possible by the generosity of Mrs. Miner J. Allen of Ohio, and is to be a memorial to her deceased husband, Miner J. Allen. The church is of reinforced concrete and has a seating capacity of 400. In the district of which this church is the center the total attendance at the Sunday school in the church and at the afternoon classes outside averages 400. The present membership of the church numbers 129. Eight were baptized the week of dedication. We are equipped for a great work in this district. The Mary Chiles Hospital is opening many hearts and homes here for the entrance of the gospel. In a decade we have seen our cause in Manila grow from weakness to power. Our four churches now have a total of more than 700 members, though a large per cent of these are nonresident or inactive. This new Gastambide church gives our work a sign of permanence and a place of recognition in this great city not hitherto enjoyed, and its realization after many years of laboring and waiting is most heartening both to the missionaries and the Filipino brethren. The Filipino brethren and some American friends and brethren here have shown their interest by their contributions to the building of this church.

In this notable week was also held the annual convention of the Society for the Propagation of the Gospel, a missionary organization of the Tagalog brethren. Twenty-nine churches had representation. For the twelve months past these churches reported a total of 239 baptisms, 2,239 Sunday school pupils, 13 Christian Endeavor Societies with 237 members, 16 church buildings having a total value of $24,500, of which $4,500 is owned by the Filipino brethren, and the balance by the Foreign Christian Missionary Society. The total number of members in these 29 churches is 2,042, but we failed to get reports from several of the churches and groups of brethren which have a sufficient number of members to bring the total up to 2,650. During the year past $1,552.08 was contributed by the Tagalog brethren for missions and self-support. At the present time the Tagalog churches are paying $71.68 a month toward the support of nine preachers located with the churches, which amount is 30 per cent of their salaries, and the direction of the work of these preachers is largely in the hands of the Filipino brethren. As the churches assume responsibility for the support of their preachers the Mission will be able to turn its attention more to the entering of new fields of which there are many calling for help. The growing sense of strength and of the spirit of self-reliance among our Filipino brethren encourages us to hope that self-supporting, self-governing and self-propagating churches in the Philippines, not partly, but fully so, shall be realized in the not far distant future. LESLIE WOLFE.

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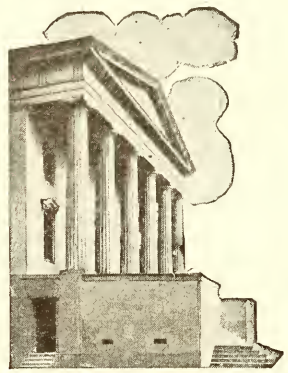

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American Mayflower Council Meets to Plan National Celebrations

MORE than sixty members of the American Mayflower Council and representatives of the affiliated organizations met in New York City, Friday, June 11, to consider plans for the various celebrations that are to be held in connection with the Mayflower Tercentenary in November and December of the present year.

An international aspect was given to the meeting by the presence of two delegates from the Mayflower Council of England, Principal Alfred E. Garvie of New College, London, and Dr. W. Nelson Bitton, home secretary of the London Mayflower Society. Principal Garvie, who is one of the most eminent of British churchmen, is outspoken in his satisfaction at finding the American people back of the League of Nations, in spite of the failure of the Senate to ratify the covenant. His statement that he is sending word back to his friends in England that "they must not judge the conscience of the United States by the acts of its politicians" was roundly cheered by the members of the Mayflower Council.

The executive secretary, Charles W. Gulick, reported that already some sixty national and international organizations have affiliated with the Mayflower Council and all indications point to a thorough cooperation for a nation-wide program that will be one of the most effective means of education and Americanization that has been carried out in years. The plans for teaching foreign language groups within the country, and to interpret to them their part in the Mayflower heritage have received special attention from the committee of experts. The historical pageants which are to be a feature of the program in hundreds of cities and towns will be under the cooperative supervision of the Young Woman's Christian Association and the Daughters of the American Revolution.

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If you contemplate grading your school this Fall you can do 100% better work by preparing now. For this preparation you will need free samples of "Prospectuses of the Graded Lessons," "How to Grade a Sunday School," a "Worker's Manual," "Departmental Use of Graded Lessons" (three-year cycle plan), and samples of graded literature from the Christian Board of Publication. Also, you will need to know the fundamental principles underlying the Graded Course. Our specialists are holding themselves in readiness to give you every possible assistance.

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Notes and News

W. B. Higgins of Alameda, California, reports: "Our Bible school is about three times larger than the church membership. We have forty members in this little church who give one-tenth of their income to the Lord's work."

A. P. Hodges, missionary under the American Christian Missionary Society at Halifax, Nova Scotia, writes: "Our Sunday congregations are still small but this is partly due to our unsuitable quarters. There is a hopeful spirit among the membership. Our building is making progress and we hope to be able to return to it next week."

A good meeting is reported in Viroqua, Wisconsin. J. Harry Bullock, the minister, writes: "C. B. Osgood held us a fine meeting in May which helped the church greatly. There were twenty-five additions in all. Bible school attendance increased during the meeting, averaging 192 for the four Sundays he was here."

John H. Wells, pastor at Montrose, Colorado, which point is receiving aid from the American Christian Missionary Society, reports: "On the eleventh of April, F. W. Burnham was with us to dedicate our new church. His three great sermons will be remembered as long as most of us will live. At the morning and afternoon services over $5,500 was pledged, $2,000 of which has already been paid in. Since entering our new building it has been in use from three to five nights every week. It being the only comfortable auditorium in town all of the school exercises were or will be held there. We feel it is a privilege to serve the community in this way and we have reason to believe the community appreciates our being here. In the last twelve months we have seen our Bible school grow from thirty-five to 167. Our morning service from forty to nearly 200 and the evening service from fifty to 300."

H. T. Brown, writing of the building project in Janesville, Wisconsin, writes: "Things are looking fine at Janesville. We are making a great effort to get a church built. The Presbyterians will want their building in a few months and that will leave us without a place to meet. We have asked the Church Extension Board for a loan. Our plans are already drawn and work will begin soon, so we hope to have our new building ready by fall."

Kingsport, Tennessee, is launching a building enterprise and with help from the American Christian Missionary Society expects to accomplish great things under the leadership of H. L. Patterson, the minister. He writes: "The past month marks one of progress. We bought a corner lot in the center of the town paying $850 down, balance in six, twelve and eighteen months. Continued soliciting subscriptions so that we are now able to report that with pledges and the property on Dale Street we can figure up enough to finish paying for the new lot and building a $10,000 Sunday school room, borrowing $4,000 from the Board of Church Extension. Architect's plans for a Sunday school room with auditorium seating 225, with class room seating fifty, divided from it by sliding curtain, with pulpit, choir and baptistery and three class rooms at the rear, has been accepted and plans perfected for constructing at once. Attendance in Sunday school averaged highest to date, also the average attendance at night service has gone over the one hundred mark."

J. G. Parsons, recently located as District Evangelist in the Northwest Oklahoma, reporting to the American Christian Missionary Society writes: "Meeting at Eula Valley resulted in a total of twelve additions to the church, church debt raised, and church dedicated. We hope to report before long that this church has succeeded in arranging for at least half-time preaching. Meeting at Tyrone resulted in church revived, money raised for half-time preaching and to repair and repaint parsonage and church. This church will be reorganized soon. Two new congregations, unorganized, located; one at Locust Grove school house in Beaver County, and one at Richland Center school house in Texas County. These will be attended to as quickly as we can get to them. The Tyrone church accepted the proposition of the District Board and State Superintendent of Missions for the District Superintendent to locate with them for half-time until this church can be reorganized and put in shape to locate a permanent pastor, the Tyrone church to assume the responsibility of one-half of superintendent's salary while thus employed."

Dr. Jenny E. Crozier, who is home from India for her furlough, is resting at Huntington Lake, California. She expects to spend some time in a good post-graduate medical school.

F. D. Butchart of the Bohemian Mission in Cleveland, Ohio, reports thirty-four accessions to the church following a two weeks' series of Dedication Services preceding Easter Sunday. He also reports the opening of the seventh session of the Daily Vacation Bible School, Monday, June 28, to continue for five weeks.

Leon R. Norton, minister at Minot and Rolling Green, North Dakota, reports three baptisms and three other additions in June. The state convention was held at Minot. An excellent feeling and good fellowship prevailed throughout the convention. Mr. Norton and his sister, Miss Lillian Norton, began a meeting at Rolling Green the last Sunday in June.

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HIRAM

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Miner Lee Bates, Pres. **Hiram, Ohio**

Mrs. Maria Reynolds Ford left Albania in May. She made several stops in Italy. The last letter from her was written in Paris. She was delayed in her journey on account of illness.

Mr. and Mrs. E. C. Davis are visiting relatives and friends in New England before returning to their work in India. They made the trip from Indianapolis in their new Ford, which will go with them to India.

A unique service flag was recently unfurled in Central Church, Indianapolis. It shows a star for each Life Member enrolled in the Christian Woman's Board of Missions within the last five years. The number is 136.

From H. R. Allegood, we have the following concerning work in Vicksburg, Mississippi: "May was our second best month in Sunday school attendance and in general interest. The average attendance was 105. Two additions at regular services."

Recent letters from Mr. and Mrs. H. P. Leach, in Asuncion, Paraguay, assure us of their happiness on the new field. They are both helping in the work of teaching in Colegio Internacional, in that city. Their two little ones are making fine progress. Our readers will remember that the school was opened in March, 1920. All the workers report that it is prosperous in its work, and is winning appreciation from the people. Mr. Manly Morton is at the head of the school.

In the Disciples World Movement in Kentucky a prominent church was apportioned $10,000. This was considered too much by the pastor. He felt that the church would do well to duplicate its regular missionary budget of $4,000. The canvass actually brought in pledges totaling $14,000. Then it was proposed in the Official Board that all in excess of the apportionment be diverted to the local work, but when the moral necessity of applying every offering to the cause for which it is given was pointed out there was prompt and unanimous action for the honorable course.

Mr. N. Madsen of Pendra Road, India, writes: "Mr. and Mrs. Menzies will come to Pendra Road and take over all the local work—church, Christian community, schools, building work, etc. I will then be absolutely free for evangelistic work in the district until the time for our furlough, after nearly thirty-three years in India. It is clear to me that if Christian communities are to be created, something besides merely preaching must be done for the people. We must interest ourselves in every phase of the life of the people —spiritual, moral, intellectual, physical and material if we make headway among them.

C. H. Thomson writes hopefully of the evangelistic work at Mahoba, India. He reports that the war and the famine season following it was hard on the work, but he believes that blessings will come out of it all. There have been eight of the Cooperative Credit Societies established in different areas of our mission field. About five thousand rupees were taken on deposit and loaned to 130 needy families for seed grain, etc., at a very opportune time. These societies are all registered by the government and under the supervision of the government.

Norman Brighton, minister at St. James Street church, Boston, writes: "Our budget apportionment of $50 to American Christian Missionary Society will be forwarded to you in the course of a few days. I wish with all my heart we could make it more, and perhaps we can with a good strong effort. We are prospering in a wonderful way. Fifteen young men and women have been added to the church in the past two months, and a number of others have expressed their intention of doing likewise. We are in the midst of a spiritual awakening in this little mission church the like of which it has never before experienced."

Mr. and Mrs. Norment, in a letter written April 15, say:

"At this writing we are able to salute you from Asuncion, the goal of our hearts, for it is the place we have been dreaming of as the seat of our labors in mission work. We have not been the least disappointed in our hope that here lay one of the most needy and neglected of all the mission fields. As one now stands on the upper end of the school lot, looking down over Asuncion, and out across the Gran Chaco, one thrills with the idea of what this venture of Protestant forces into the heart of the Latin continent may mean to this poor republic and the other countries lying about. Our property in Asuncion lies in one of the very choicest spots in the city. It only awaits the needed buildings. The one building is already crowded beyond capacity, with an enrollment of about fifty-five. There is no room to put students who may come next year, and we are assured that we could easily have four or five hundred. These boys, too, are coming from some of the best homes in the country. We could have easily had one hundred and fifty or two hundred this year."

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Catalogue sent on application

The Entrance Beneath the Elms

Address

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or

Wallace C. Payne, Registrar

College of Missions
Indianapolis, Ind.

Ladies and Gentlemen —The Church

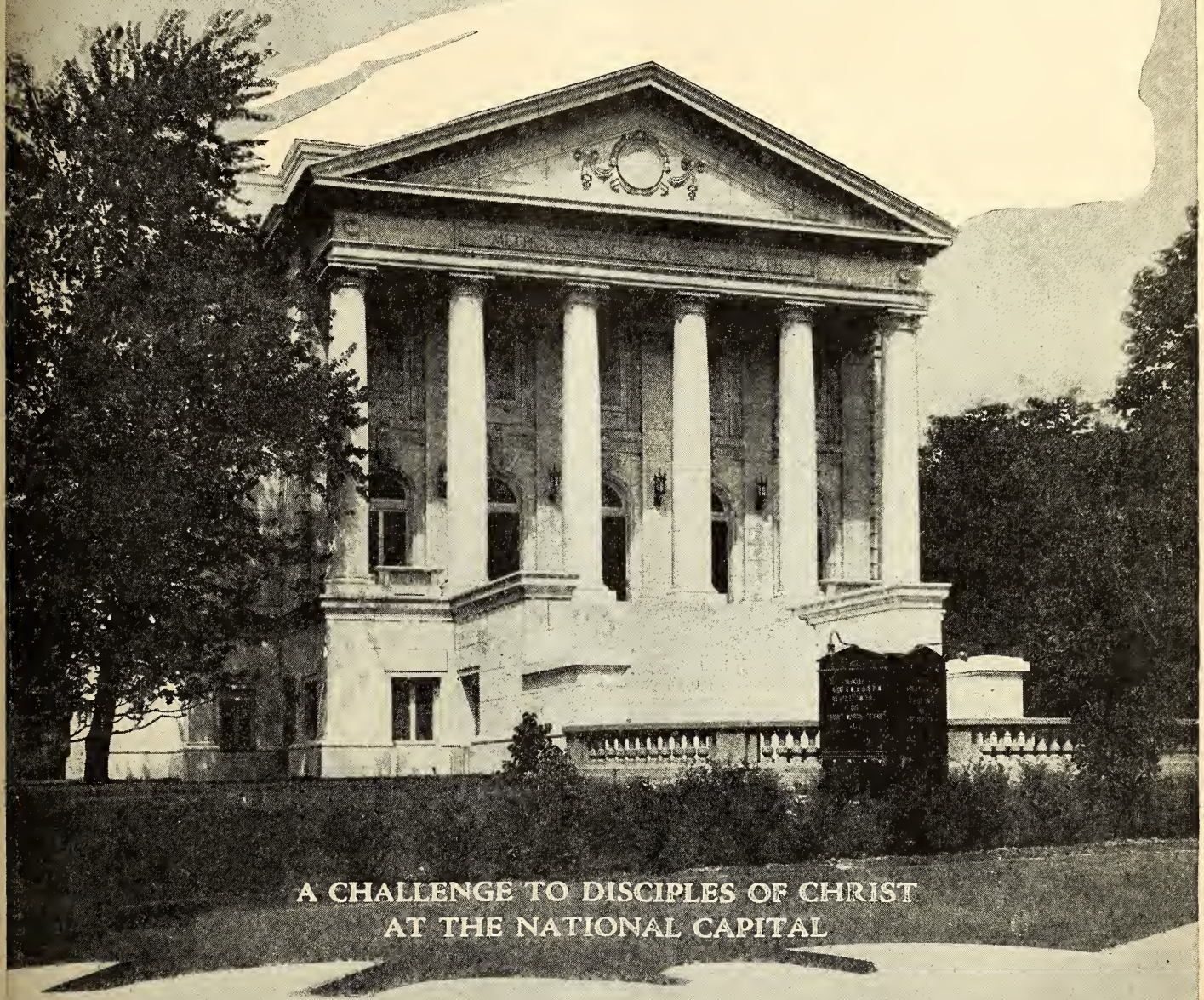
MUTILATED by its friends, gassed by its enemies, the Church of Christ is still the hope of the world. The perfection of its Head and the essential soundness of its body assure the final fulfilment of this hope.

It is only through misunderstanding or viciousness that the Church has enemies; it is chiefly through divided loyalty —magnifying a part above the whole, counting some doctrine or ordinance more vital than the whole of Christianity —that the triumph of righteousness is deferred.

In every congregation there are modest but glorious saints whose type will finally prevail; in every race there are wonderful converts after the order of Cornelius and Lydia who are but the file-leaders of the millions that will follow, until the Church shall stand forth, "Clear as the sun, fair as the moon and terrible as an army with banners."

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

WORLD CALL



A CHALLENGE TO DISCIPLES OF CHRIST
AT THE NATIONAL CAPITAL

SEPTEMBER 1920 15 CENTS

Here Are the Facts That Will Inspire You to Give

First:

The Church Extension fund is a permanent fund, and is created by gifts from Disciples of Christ all over the world. The fund is used to help erect church buildings. The fund, August 1, 1920, amounted to $1,704,143.69.

Second:

This fund is a financial friend to the mission church that has no financial friend from whom it can borrow money with which to build. A loan granted out of this great fund to a mission church secures for the church local credit and gives it better financial stability in the community.

Third:

Present obligations: The Board has promised 133 loans aggregating $786,-250, and has also promised $64,700 in gifts to help build community houses, making a total of $850,950. We need a great annual offering to help pay the above amount.

Fourth:

This fund is kept in perpetual motion, because it goes to one church to help complete its building, and is returned in five annual payments, to go out again. Church Extension "runs the mill" with the water that has passed.

Fifth:

To prove that it has been in perpetual motion during thirty-one years please note the following facts: That $2,821,-056 has been returned to be reloaned. There is $1,704,143.69 in the fund at the present time. Therefore, the above returns on loans show that more work has been done by returned money than by the original fund.

Sixth:

This fund is a creator of wealth, because the churches helped actually raise two dollars for every dollar loaned. For example, thus far the Board has loaned the original fund of $1,704,143.69 plus $2,821,056 that has been returned, or $4,525,198.69. This amount has caused about $9,000,000 to be raised by the churches aided, and has thus produced $13,500,000 of church property.

Seventh:

Churches aided by this fund not only help themselves, but help others. These 2,058 churches have now a church membership of 309,582, a Sunday school membership of 259,227, and church property aggregating $13,500,000, according to the Year Book.

The above churches gave last year $2,747,034 for their local work, and $562,214 for Missions and Benevolences. Already 1,514 churches have paid back all they borrowed.

Does it pay to establish such churches? If so, give liberally to the offering in September

Please Note!

WHILE the printing and mailing of WORLD CALL will remain in Indianapolis for several months, pending completion of mechanical arrangements in St. Louis, all correspondence should be addressed to the new office, Missouri State Life Building, Fifteenth and Locust Streets, St. Louis, Missouri.

An Omission

BECAUSE of unavoidable delays in preparing some of the financial statements, the Comparative Statement of Receipts were omitted from August WORLD CALL. This statement will appear regularly in all subsequent issues of the magazine.

Our September Cover

LUTHERANS, BAPTISTS and others, as well as Disciples of Christ, have built or are proposing to build in Washington City, churches that will both house local congregations and represent their national fellowships. Up to date it is generally agreed that the handsomest of these buildings completed is the Mt. Vernon Place Methodist Church, South. Its very presence in the city testifies to the supreme value placed by its builders upon the things of the spirit, and challenge others to give like substantial and appropriate expression to the faith that is in them. Our dream, approved by the Cincinnati convention, is of a great National Church of Christ, whose home will cost half a million dollars, provided in equal parts by the people of the District of Columbia and by the brotherhood at large through the agency of Church Extension.

Change, Change, Change!

COINCIDENT with the removal of the office of WORLD CALL to St. Louis two important changes are taking place in the staff of the magazine.

Almost a year ago the Christian Woman's Board of Missions asked the Magazine Committee to allow Mrs. Effie L. Cunningham to return to its exclusive service, but was persuaded to withdraw its request. With the organization of the United Christian Missionary Society and its heavy and increasing draft upon the time and strength of Mrs. Atwater, it became imperative that Mrs. Cunningham be released from the magazine to share the burdens of the other office.

Mrs. Cunningham

It is not possible, nor is it necessary, to set forth adequately the high value of Mrs. Cunningham's service to WORLD CALL. The magazine itself is evidence of her faithfulness, self-effacement and rare good judgment as to what should be printed and how it should be presented. But for her vision of what the magazine should be and her insistence that the *Missionary Tidings* should be merged into the united magazine, it is probable that WORLD CALL as we know it never would have come into being. But for her modest readiness to serve without ruling, her own dreams for the magazine could not have been so fully realized.

It is the same spirit of consecrated service that causes her to turn now to another task that seems as imperative as this did two years ago, and she is the more readily reconciled to this change since her friend and co-laborer, Mrs. Esther Treudley Johnson, has

(Continued on Page 64)

WORLD CALL

Continuing

MISSIONARY TIDINGS
The MISSIONARY INTELLIGENCER
AMERICAN HOME MISSIONARY
The CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

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Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
Missouri State Life Building, St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
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Board of Temperance and Social Welfare
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Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

National Organizations of Disciples of Christ

By Men and Millions Movement, Cincinnati and St. Louis

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MRS. ESTHER TREUDLEY JOHNSON, *Associate Editor*
EARL V. EASTWOOD, *Office Editor*
J. W. ALLEN, *Business Manager*

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George W. Muckley, Thirty Years Secretary of Church Extension

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TO INFORM THOSE WHO ARE INTERESTED; TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

SEPTEMBER 1920

Home of the Church—Home of the Soul

PROTESTANTS are better than their talk with reference to their meeting house. In the heart of our hearts we know that it is far more than a mere meeting house. It is the home of the church, and that means the home of the soul.

By a common figure of speech we speak of the building as the church. And however plain, uncomfortable and inadequate it may be, and whatever may be the puritanism of our notions, we love our church house as the very house of God and the home of our souls.

As every family in heaven and on earth is named after the heavenly Father, and has its prototype in God's household of faith, so the church home is the prototype of our private homes. Where the church has never gone there is no home worthy of the name; where the church has failed the home is decadent.

Our modern life is in a state of transition. We have left the country, but have not yet learned to live in the city. In the country the normal thing was for each family to own its home. Most of us are not yet reconciled to the opposite order in the city. We want a home that we can call our own. We want a little plot of grass, a rose bush, a honeysuckle, a lilac, a bed of lilies of the valley. Rent-paying may be financially better than tax-paying, but we loathe it as a sort of serfdom, while we think we should take pride in paying taxes. The landlord's power to give us notice to vacate the place where we live hangs over us like a very sword of Damocles.

It is a great satisfaction to maintain the normal order in the church. If like David we dwell in a house of cedar, we rejoice to have the Lord's house even better. If like Jacob, we are strangers and pilgrims, we take all the more delight in having a permanent, beautiful and ample church home.

HOW vital and deep these feelings are is demonstrated in the erection of every church building that springs from the earth. There is nothing else to which so many people will give both money and labor, nor is there anything else to which they will give their time and substance in such sacrificial measure.

It is a rare church that has more than half of its members contributing regularly to its current support, but it is a common thing to see a congregation practically unanimous in helping to pay for its home. Scarcely any outside of actual members give to any other church fund, but nearly everybody in the community will help to build the church, if given a fair chance.

Building the church's home is such a fine spiritual exercise that it may be said truly that the best thing about the church is not the auditorium or the baptistery, not the organ or the parlor, not the prayer meeting room or the pulpit, but the building of the whole. To build a church home is such a fine thing indeed that, even if it should be burned the day after dedication, the congregation is better off than if it had never been built.

Would it not be well to devise some way of keeping the building, like the church itself, forever growing? There are distinct advantages in the way the Cathedral of St. John the Divine is being built in New York City, like the cathedrals of the old world that took decades and even generations for their growth. It is not altogether a calamity when we must build first only the basement, then the Sunday school rooms and then, several years later, the great assembly room. It takes cooperation, sacrifice, patience, hopefulness, to so build, and all of these are Christian virtues.

They have solved the problem in Kansas City by restoring the New Testament order of our church in the city, meeting in many houses. So scarcely a year passes without the whole church having the fellowship and inspiration and sacrifice of building a new church home. This is better than adding another chapel to a cathedral or another wing to a central church.

LET no one fear that we are going to put too much money into our church homes. We may spend it unwisely by employing poor architects or none, by building in the wrong place and too small, but never too much. Why shouldn't our churches surpass in beauty our banks, our stores, our hotels, our office buildings, our courthouses, our railroad stations, our theatres and our state capitols, as well as our private homes. It is we who supply the money for them all. And each in turn measures what we think of our money, our clothing, our food, our travel, our comfort, our souls. The world doesn't know what we are giving to missions or whether we attend prayer meeting, but it is compelled to look at our church home every hour that the sun or the street lights shine. Invariably it estimates us and our religion accordingly—and we do ourselves, as certainly as we never gain in self-respect by dressing in rags or misfits.

But fine and gracious and fruitful as is the building of the house in which we ourselves are to worship God, and in which our children and our neighbors and their children are to learn and to walk the way of Life, it is still better to help in the building of churches for others. That eliminates even spiritual selfishness and puts us into more definite fellowship with our Lord, who "loved the Church and gave Himself up for it." Best of all is it to help in the creation of the magic Church Extension fund that goes on forever, not building churches for indifferent people, but helping earnest souls to help themselves into church homes worthy of the Son of God.

A New Home for the Russian Church

By KARL BORDERS

THE American Christian Missionary Society began work among the Russians of Chicago more than ten years ago in a rented store room on South Halsted street, where first Daniel Protoff, and a little while later Basil Keusseff, taught classes in English, preached and conducted Sunday school. From this location a move was made to another store room on Fourteenth street, just off Halsted, in the heart of the Russian and Jewish district of that time. Here Keusseff continued his work with great success until 1918 when he went into War Camp Community service and was followed by Constantine Jaroshevitch, who himself resigned after two years, hoping to return to Russia. By this time a congregation of about fifty had been gathered, and through a series of trials and vicissitudes had been welded into one of the strongest evangelical groups among the Russians in this country.

For several years a general community service was carried on at the Fourteenth Street Center, where Miss Bertha Merrill heroically labored with inadequate equipment and insufficient help until she was transferred to a larger field in New York.

The resignation of Jaroshevitch made it necessary to bring John Johnson from New York to the pastorate here, so that, with the coming of myself as director and general advisor at the beginning of this year, the work was under entirely new leadership and was facing the problem of wisely planning for an enlarged program.

JOHN JOHNSON, Minister
Russian Church

My first task was, plainly, to make a thorough study of the entire Russian field in the city. The Interchurch Survey was on at the time, and for two months I devoted a large portion of my time to a field study of Russian life and activities in connection with this survey. I sought to know where and how they live; what they are thinking, planning and dreaming. I met their priests and physicians and newspaper men; their shopkeepers and laborers. I came to know radicals and conservatives, Bolshevists and Menshevists—and found that whatever their social or political bent, they need Christ and his gospel. I discovered, too, that to take this message will be no easy matter. There are ardent prejudices, creeds and counter creeds, hatreds and loves seething in the group in these troubled times that are not apparent to the casual observer. There must be practiced a measure of diplomacy and a degree of wisdom and patience as never before.

It has long been apparent to those observing our work that adequate buildings with modern equipment are essential if we are to perform a task commensurate with the needs of the field and with the dignity of the brotherhood. Two primary considerations guide us in our plans: First of all the fact that by agreement with the Cooperative Council of City Missions, we have assumed the responsibility for the Protestant ministry to the Russian group, about 20,000 in number; and second, the fact that in whatever community we find ourselves, if we are truly Christian and truly American, we shall be confronted with the needs of ministering to the whole community. This means that we shall seek to locate in a community where there are large numbers of Russians and, at the same time where there is not already an adequate community service being rendered.

This problem is difficult enough in itself. But, upon further investigation it seemed to be most wise to separate the Russian church work, as such, entirely from the broader institutional features of the community service. The Russian, upon conversion, comes out of a state of superstition and sin and worldiness into a new life. His reaction is complete. He casts from him all that smacks of the world and its vanities as of the evil one, and finds his joy in singing psalms and spiritual songs, and talking about the Bible and his faith into the witching hours of the night. This is said in no spirit of levity. One who knows them cannot but respect profoundly their intense earnestness and their loyalty to their convictions.

The congregation, then, was established and needed a home. This was the first problem. And here enters the Board of Church Extension, the friend of homeless congregations. A year ago the funds had been appropriated and the deal practically closed for the purchase of property on Crystal street in the Northwest part of the city, which it was proposed to use for housing the congregation and undertaking a broad community program. Several members of the church with their families were already living in this community, where there are better houses, cleaner streets and altogether finer living conditions than those found near the old mission. As the stream of Russian immigration passes out of the receiving community in the Ghetto, much of it flows into this Polish and Jewish Northwest. Here are the Russian Orthodox churches, their press and their schools. The original deal for property could not be consummated, but this spring we discovered across the street from the buildings first considered a small Lutheran church used by a congregation of deaf mutes, and upon inquiry it proved that they were anxious to sell and seek a more favorable location for their work. Mr. Muckley came to Chicago and examined the property and after the due process of church business procedure it was purchased at a cost of sixteen thousand dollars. The new church is in excellent architectural taste and is entirely

Russian Church and Mission Workers in Chicago

adequate for the growing needs of the congregation. The auditorium will comfortably seat two hundred and will accommodate fifty more. There is an excellent basement with a well appointed kitchen. All necessary equipment has now been provided by the congregation and they plan to meet frequently for dinners together, and for the promotion of the social life of the group.

The dedicatory service was held on Sunday, June 6. Early in the morning the basement was filled with the brethren and their friends who met for a service of prayer and breakfasted together. Then followed the regular morning service, dinner, together again, and the dedicatory service in the afternoon. This meeting was especially arranged as a Russian-American service. George W. Muckley of the Extension Board, Grant K. Lewis of the American Society and a delegation of ministers and members from our churches in the city were present. Mr. Muckley delivered the dedicatory sermon in his usual felicitous style, and after a brief message of congratulation from Mr. Lewis all of the visiting Americans were introduced and given the privilege of a word. The chairman of the official board of the church responded on behalf of the congregation with words of thanks and the assurance that this act of brotherliness and interest on the part of the American brethren will ever remain in their memories and that the story will go back even to Russia. There is no greater need in these troubled times than that men should come to know each other face to face. Before the spirit of frankness and friendliness and open diplomacy, the barriers of suspicion and misunderstanding crumble. It is our hope that this experience may be repeated and that an increasingly large number of Americans may interest themselves in this congregation and come to know them personally.

During the week that followed the meetings were continued. The pastor gave several interesting lectures and outside speakers representing a broad field of thought and activity were invited and spoke. These speakers included an Independent Russian Orthodox priest, a member of the editorial staff of the Russian paper, a reporter of the *Chicago Daily News* who represented that paper in Russia, and Dr. Willett, who presented the history and ideals of our movement in this country.

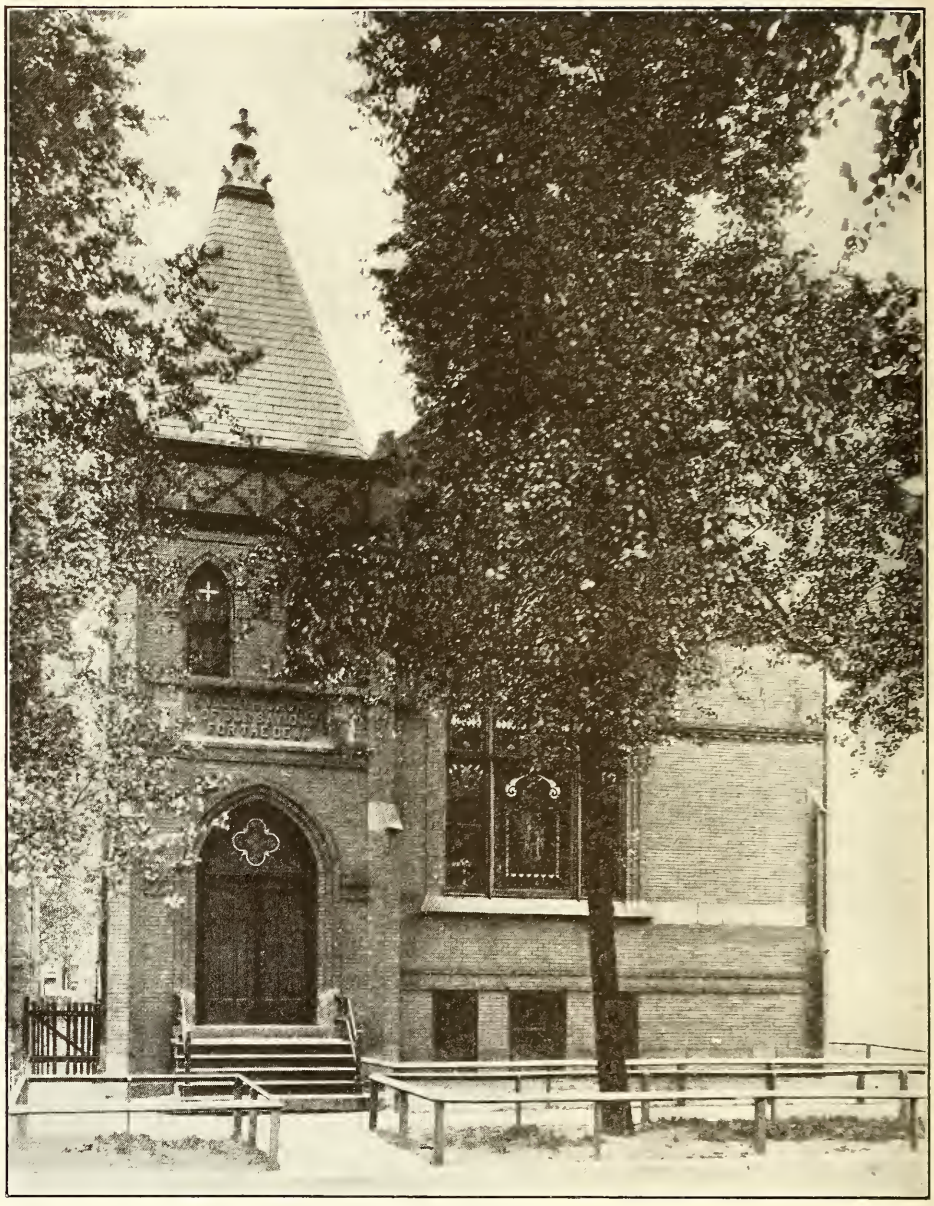
Since this auspicious opening the congregation has consistently increased in size and interest. A Sunday school has been opened which meets in the basement simultaneously with the church service. Here the children are instructed and entertained while their parents engage unhampered in the worship in the room above. Fifteen Russian children were present on the first Sunday. Every one of them will one day be an American citizen if they remain in this country, and the bent of their religious life is largely in our hands.

Interior View of the Russian Church

One other plan remains to be perfected before we are prepared to minister wholly to the Russian community. This is the establishment of a club house for the benefit of the great body of non-family Russian men. Funds have been appropriated by the Board of Church Extension for the purchase and equipment of such an institution and the American society has agreed to man it. It is planned that lodging may be provided for 30 or 40 men, and that an educational program and religious and inspirational meetings may be promoted for the benefit of the entire community. All the Russians who have been consulted feel that such an undertaking will be eminently successful and helpful. The educational features particularly, will appeal to the men at this time. It is rare to find a Russian who is not eager to study. Thirty-three per cent of them are illiterate in their own tongue and a very small percentage of them speak or read English.

The same building will also house our community work which, while beginning with the Russians, will minister without question of race to all who come. It is planned that a trained woman shall be put in direct charge of this department and a competent staff added as conditions demand.

Two primary elements are now provided for a significant contribution to the solution of the great religious problem of Chicago's foreign population by the Disciples—buildings and men. This is a new field for our people and trained workers are difficult to find. We must move slowly and cautionsly. We shall make mistakes. But our faces are set in the right direction. Our fundamental thesis is correct — that the foreigner above all things, whether he remains with us or returns to his homeland, needs Christ. The Russian newspaper man said he was sure that any social or economic system was destined to failure unless dominated by the spirit of the gospel.



The New Home of our Russian Work in Chicago

Reference has been made to the earnestness and religious zeal of the new Christians. A single example will suffice to illustrate their spiritual mettle, and to reveal potentialities of the Russian for religious life:

A few days ago the congregation, now happily worshipping in their new home, concluded that they were in need of a revival of spiritual power in order that they might be made more effective instruments for carrying the gospel to their brethren in the city. Quietly, and without ostentation, they agreed to meet at the church for a day of fasting and prayer. Strangers were not invited; it was not an advertising scheme. The men left their work and with their families came at six-thirty in the morning and remained until night without food, telling their experiences in the Christian life, confessing their sins one to another and communing with God in prayers of thanksgiving and supplication that they might be more greatly used in the service of the Kingdom.

One man related how before he had known the Master he had been a slave of drink and in one night had spent $250 in riotous living. Then had come conversion, complete, triumphant. He made a bonfire of his "idols," as he called them, his pipe, his cards, his evil books, and burned them to ashes: then to be certain, again burned the ashes, so that all the symbols of his life that was might be removed from him. And with these outward signs were burned his old passions. It was in reality a new man who told the story.

One observing these men and women would have seen no signs of great emotion. There was here and there a tear-stained face, and that was all, above the earnest tones of the speaker. But there was depth in the quiet earnestness and reality of it all that searched the heart and gave assurance that something of that greater purity and power for which they prayed had come upon them. Their prayers of thanksgiving included us who made it possible for them to worship in their beautiful "House of the Gospel." May it not be that we need the prayers of such as these in our behalf for other things?

Hang this picture in the mental gallery of Russians over opposite that one of the shaggy demon caressing a bomb.

The Emily E. Flinn Home for the Aged

By J. H. MOHORTER

ANOTHER member has been added to the National Benevolent Association's already large family. This new member is not exactly an infant, since it was born in August, 1905, and has lived a vigorous, useful life ever since. The Emily E. Flinn Home for Aged Women located at Marion, Indiana, was the outgrowth of the vision and work of the Twentieth Century Club of that city. The members of the club, not content with the somewhat stereotyped social and cultural activities of the average club for women, undertook to establish a home for the care of "needy, deserving and aged women," and declared it to be their purpose "to so surround the lives of their less fortunate sisters with the comforts and atmosphere of home life as to bring brightness and cheer into their sunset hours," and that this service should be rendered not as charity "but as a simple duty."

Fired by the enthusiasm born of such a lofty purpose, the women of the Twentieth Century Club soon enlisted others. First came the gift by Peter G. Flinn, a citizen of Marion, of a five-acre tract on one of the highest points in the city. Later Mr. Flinn made a second gift in memory of his deceased wife, Emily E. Flinn, whose name the home bears, of an amount almost sufficient to erect the present building. Challenged by the generosity of Mr. Flinn, other citizens of Marion and vicinity responded until sufficient funds were in hand for the completion of the building free of debt and for its furnishing.

The house is of brick construction, stone trimmed, with a slate roof. It sits in the midst of a beautiful lawn surrounded by fruit trees and a flourishing garden. It is modern in all its appointments. Each resident has her own room. The rooms are spacious. There is a large reception hall and a generous assembly room. The furnishings are abundant and well adapted to the service they are intended to render. Nothing has been overlooked that would contribute to the comfort and happiness of the dear old ladies who find a home within its protecting walls.

It was not long after it was opened on October 13, 1905, until every room was taken. As long as the members of the Twentieth Century Club who were actively interested in opening the home remained young and strong the home flourished. Its old people were comfortable and happy and its benefactors gratified and repaid in the consciousness that they were helping bear a portion of the world's burden of suffering.

The day came, however, when the ranks of those who had made possible the home in its beginning and its continuance for fifteen years were thinned. Some had gone to their heavenly home and others had gone to seek homes elsewhere. And the remaining members were no longer young. New members had failed to come into the club or if they had they failed to take the same interest in the home that the old members had taken. Gradually the support dropped off and rooms were empty while homeless aged women begged for admission. There was but one answer; there were no funds and there was no one of sufficient strength and interest to secure the funds.

About this time E. L. Day, the alert and active pastor of the First Christian Church of Marion, came to the rescue of the home and helped it out of a financial crisis. As a result the ladies who were in charge suggested to Mr. Day that he and his great church should assume full responsibility for

The Emily E. Flinn Home for Aged Women, Marion, Indiana

The Dining Room at the Emily E. Flinn Home

the home management. Realizing that the home had in a measure failed because its life depended upon a purely local organization, the church at Marion passed a resolution urging the National Benevolent Association to accept the proposed gift of the home. The Association hesitated because it had made no provision in the budget for such an increase in its annual expense account. Finally the Indiana brethren in the State Convention at Vincennes took action urging the Association in behalf of the people of Indiana to accept the Emily E. Flinn Home and to operate it as an interest of our great brotherhood.

On July 10, 1920 this beautiful property, valued from $35,000 to $50,000, was deeded outright to the National Benevolent Association without cost. The only condition imposed was that it should be operated as a Christian home for aged women. With this home comes the responsibility of caring for a dozen old ladies. The home has a capacity for twenty at least. As soon as the funds are in hand the home will be put in condition for capacity operation. This will increase its present family eight or ten. A number of aged disciples of Indiana are already on the waiting list. The anouncement of the opening of this home will send a thrill of joy through the hearts of a score or more of the finest souls in our Indiana brotherhood, souls that have long waited for a home under the sheltering care of their own brethren.

A new board of managers has been chosen from the two churches in Marion. E. L. Day is the chairman, Mrs. J. W. Stewart secretary of the board and J. H. LeFavour, the treasurer. Mr. Day has been made chairman of the Admission Committee.

This home is now the property of our brethren in Indiana. It will be operated for their service and in their name and answers a long felt need in the Hoosier state. We never dreamed that such a beautiful home as this would come to us as an outright gift. While this property has become ours for a "thank you" it has come without funds for maintenance. The Association operates on the budget plan. The support of this home was not included in this year's askings. We urge our brethren, therefore, to come to our rescue. We should have at least $5,000 between now and the first of October to make some minor improvements and put the home in first class condition, and for the immediate support of the family.

This home will need a generous supply of canned goods for the winter. It will need bedding. We sincerely hope that our brethren everywhere, especially those of Indiana, will send cash offerings to the Association at once for the benefit of the Emily E. Flinn Home at Marion, and that they will send liberal donations of food supplies directly to the home.

The brethren in every state will clasp hands with the brethren of Indiana in their common effort to make of this new home entrusted to us by the original donors a real haven of rest for weary saints.

Let it be burned into the minds of our church leaders that a church which cannot save its own children can never save the world.—*Spirit of Missions.*

The Appeal of the Child

AND the dear children, what shall we say on their behalf? They are their strongest apeal, their upturned faces and pleading eyes burn their cause into our minds and we open wide our arms to take them to our hearts. See them in our great cities, hear their cry on the streets at night. Shivering with cold and gaunt from hunger they are struggling with competition in the marts of trade while beneath the grind is a baby face. In our factories, mills, department stores and coal mines there is a child problem with which Christian benevolence must grapple; some may feel this is beyond our domain but I am persuaded that the distressed cry of a child from any portion of this land of ours entitles the church to enter there; yea, lays upon it the obligation. Within the child lies the hope of the world's future and the saving of the child means the saving of the world. Oh, shall we not consecrate ourselves and our wealth to the redemption of childhood? Putting a twinkle into the eye of a child and merry ring into his laugh is better than building libraries or endowing great institutions. Greater joy hath no man than this, that he lay down his life for a little child. If there is any loss comparable to the loss of faith in God, it is the child's loss of its mother; if there is any cry more pitiable than that of a lost soul, it is the bitter night cry of an orphan child. If there is any loneliness greater than that which Christ experienced in Gethsemane, it is the loneliness of the boy or girl who has no father and no mother.

L. J. MARSHALL.

It should be our habit of life on awaking each morning to yield ourselves completely to the service of Christ, and then to be continually guided and controlled and strengthened by His Spirit during all the hours of the day, whether in the home or in the church, in the office of in the mill.—*C. R. Erdman.*

Where the Credit Belongs

IT STRIKES us as being strangely inconsistent for a Christian man or woman to extend aid through a secular organization, for instance, a lodge. You say, "What difference does it make, so long as the suffering get the benefit? Is that not the main thing?" Yes, so far as they are temporarily concerned; the chief thing is to receive aid. When we are hungry the main thing, of course, is to obtain food, but some of us have a preference as to the manner in which it is to be obtained and the source from which it is to come. And this work of philanthropy has its effect on the giver as well as the receiver. Since the spirit of philanthropy is in the world because of Christ and his Church, it is only proper that credit for our philanthropic activities should be given to them. The first fraternity, the highest fraternity, the divinest fraternity, is the fraternity of love, the church of Jesus Christ. And for the members of that to aid each other in the name of some secular organization is a little like the children of the baker obtaining their bread from someone else. And with all of our efforts to serve each other in the highest needs of our natures as Christians, we should recognize the church as the almoner of all true charity. With fourteen homes under our National Benevolent Association through which to minister in mercy, members of our churches are without excuse. Our ministry should be in the name of Christ.

Our Father, we would live as Thy dear children, and show such characteristics and dispositions as shall cause men to glorify Thee. We fail in effort because we fail in vision. Grant that we may ever see Him who is the Fairest among ten thousand. Disperse all earthborn clouds, we pray Thee, and help us to follow on to know our Savior. For His sake. Amen.—*John Gardner.*

Residents of the Emily E. Flinn Home

Chinaswamy, Christian Cook

By EMMA RICHARDSON WHARTON

WHEN Chinaswamy came into our home as cook and house servant in the autumn of 1887 all my little worries and troubles incident to laboring with raw heathen cooks and their impenetrable ways, took wings and flew away. The problem of satisfactory and efficient domestic service was solved for me for more than twelve of the remaining years of my life in India, for Chinaswamy was not only our faithful cook and house servant, but also a devoted friend of the family and fellow Christian helper in the Lord.

When he came to us he was a young man of about twenty-two, with a sweet young wife and three little children, and both he and his wife were worshippers of the gods of the Telugu religion.

Within a year, however, they threw away their idols, and were both baptized into the Christian faith. When the first church of the India Christian mission was organized in Hurda, Chinaswamy and Tai were among the charter members, and from that day to this, like Zacharias and Elizabeth of old, they have been "righteous before God, walking in all the commandments and ordinances of the Lord blameless."

They have had a large family. In this picture of them, their daughters and sons, daughters-in-law and sons-in-law and their grandchildren, Chinaswamy stands farthest to the right in the row of men standing and Tai is the farthest to the right in the row of women sitting. These, with the exception of four whom he does not designate, comprise their family members. I understand that all of his children are members of the Hurda church. Some of them are teachers in the mission schools and workers in different departments of mission work, some are training for service.

Chinaswamy himself had only a rudimentary education, enough to read the Bible in the native language and speak a little English; but he has seen to it that every one of his children has received as good an education as the mission schools in Hurda afford, and how proud he is to tell me that his youngest, his Benjamin, is receiving a college education to fit himself for the Master's work. To have supported, clothed and educated a family of such proportions on a cook's wages of rupees 12, or $4, per month seems a remarkable achievement, in the face of which the difficulties most of us encounter with the H. C. L. fade away into thin air! But I have no doubt but that with the principles of thrift and stewardship taught in those early days by the mission sahib to every new convert, Chinaswamy has not only done this but has also given regularly his tithe to the Lord's work, and laid away a little in the postal savings bank for his old age.

Those were wonderful days, when the India mission was young, and we were young, and every day was full of matters of absorbing interest and joyful service, and the young mission was growing strong, being fed on the "sincere milk of the Word." And the blessing of God was upon us in the home and in the work. They were the days of Miss Judson and Miss Robinson, and their wholehearted service, and of other big souled Indian workers, now gone to their reward. Those days also had their sorrows and trials, but they are very bright to look back upon.

Through all the ensuing years Chinaswamy has been serving the Hurda mission in the same humble capacity. By his steadfastness and perfect trustworthiness he has given them freedom and ease from domestic cares, to plan and work for the greater things of the kingdom. And when I think of him, and look upon this picture of his splendid family, I feel that this tribute is due him, that he should have a share in the credit of whatever success has been achieved. God bless him!

"I am with you always, even unto the end of the world.—Matthew 28:20.

Christian Mission, Hurda, India.
May 6, 1920.

My Dear Maim Sahib, and all dear ones:

We received your welcome letter, and noted all its contents. Received all the pictures, and we are very glad to see them. We are all giving many thanks for your kindness that you are always remembering us, and sending us letters and pictures, and best of all, that you are always praying for us. Really, it has been so many years since we have seen you, but since that time we are all daily praying for you.

Dear Maim Sahib, it was the will of our Almighty God that our dear Sahib may pass away from the world and rest there forever. But this I know very well that the name of our dear Sahib will never go away from Hurda though he is not here, but his good deeds are still before our faces. And I think his name will live here forever. We also hoped that our dear Sahib and all of you will live in India for many years but we are all very sorry that it was not fulfilled. And it would be a great happiness if you were here now in Hurda, and would have seen all my children and grandchildren and all of us.

Shahbai and his wife and family are not here in Hurda now. Since two or three years ago they were transferred to Mungeli in Bilaspur. And am very sorry to tell you about Bhaklibai. She is no more in the world. She died last year. I am sorry to tell you that only three or four old people are living in Hurda, and the rest of the men are working in different Christian stations. Gunpub and Sarubai are here, but nowadays Yakub Masib and his family are in Nowdha. He was in Damoh since many years, but this year he is transferred to Nowdha, Hamispur district.

Now I am again telling you about Mr. Jackson. He also died last year in Kirkyan, five stations from Hurda, but lived in Hurda. Mrs. H. L. Jackson was living in Kirkyan and preaching the gospel and giving medicine to the people. But on account of her health she went to England in this year in the month of January. Now, after recovering her health she will again come to India to serve the Lord in Kirkyan. She has got her own bungalow in Kirkyan. It is hoped that she will return in the month of November or December. She is giving a scholarship to my youngest son, Benjamin. He is reading in St. John's Christian Hostel, Agra. Mrs. Jackson giving all the expenses for him. You can see my youngest son in this picture (not reproduced) which I am sending you. He is standing with Mrs. Jackson, on the left of Mrs. Jackson. And my youngest daughter is sitting with Mrs. Jackson. Her name is Karunabai. She is teaching in the Mission Girls' school in Hurda. Another son is standing behind my daughter. He is younger than Karunabai.

Herewith I am sending you two pictures. One is of my whole family. Here you can see my children and grand-

children, but except four persons. There are all my family members, and I think you will not be able to recognize them all. These pictures are not as good as it may be, but still I am sending you. This whole group is taken in the time of Christmas and it is not so clear as your pictures. We are all very anxious to see the pictures of Lawrence and Paul. Thank God that he spared both of them to come back from the war.

Nowadays I am not living in mission compound, because Mr. Drummond exchanged bungalow and is living in Bara Bungalow, and he told me live with me in Bara Bungalows but I cannot get any suitable house there for my family. That is why I did not went there. Nowadays here was plague in Hurda, but now it is decreasing. All Christian brothers are well, keeping sound health.

And I already know that Mr. C. C. Drummond will come to America next year, and perhaps you, too, know about this. So this is my last year of working and I hope that I shall give up my work next year, and I hope that I won't work any longer. And you already know that Mrs. Drummond is in America now.

Dear Maim Sahib, I am very glad to let you know something about my house. In my house there is daily one small meeting of my children and grandchildren. They all meet to pray and sing a song in the evening time, and my son will read the Bible before them and explain the mystery about our Lord Jesus Christ's history. And whenever I coming from my work in the time of meeting, I always sit among them and pray for all of you. I am very glad now that in my house even a small child or grandchild is taught to write and to read Bible. All my family membership are living in Hurda, and you can see them in this picture. And I hope by the help of God all our family members remain faithful. And I am always believing our Lord Jesus Christ that He is our Master, and He is our Refuge in the time of trouble and of need. And this time I am also remembering the verse of Bible, "Believe on the Lord Jesus Christ and thou shalt be saved." And I also know that though we are poor, He is rich; though we are weak, He is strong; though we have nothing, He possesses all things. He suffered for us. He calls us to be conformed to Him in suffering. He conquered in His own person, and He will make each of His members more than conquerors in due season. In Him we have righteousness, peace and power. He can control all that we fear, so that our faith should be through the fire or through the water, neither the flood shall drown us, nor the flame kindle upon us, and ere long He will cut short our conflicts, and say come up hither.

Dear Maim Sahib, when I go to our church, and when my eyes go to that marble memory stone I remember with reverence our dear Sahib, and shall never forget his good works which is done in Hurda.

Mr. Samson Powar and his family and Sarubai are well and giving their salams and *pyar* (love) to all of you.

Now I am sending you these two pictures. In this picture you can see my ten grandchildren. Each daughter has got five children and they are all well.

Now may God give you comforts and protect you from every kind of danger and troubles. May God bless you and give you long life and prosperity. Now I thank you from the bottom of my heart for your favorable letter and pictures. Now lots of salams and *pyar* from my children and grandchildren and from all of us. Give our salams and *pyar* to dear Grace and her husband and to her children. Now the God of peace give you peace Himself always by all means. The Lord be with you all.

Salam and good wishes to you.

I am yours faithfully,

CHINASWAMY.

Everyone in this Group with the Exception of Four Persons is a Member of Chinaswamy's Family

Wildly Happy

By E. S. MUCKLEY

IN JULY, 1919, I went to the depot in Lebanon, Oregon, a little early for the train. I had been there but a few minutes when a large auto-truck pulled up to the station, loaded with some fifteen boys and their belongings done up in all sorts of packages. I mean their belongings were done up in all sorts of packages. And for that matter, the boys were done up in all sorts of packages too, for the Lord hasn't made any two boys quite alike.

Some of the packages were done up in wrapping paper—others in newspapers. Some were neatly done, others—well, you know how the others looked. There were possibly a half dozen rather indifferent-looking suitcases in the crowd. There were also ballbats, gloves and other baseball paraphernalia, together with some boxing gloves.

Mingling with the boys in an intimate and easy way, was a genial looking man whom I took to be about forty years of age. While he was exercising a fatherly interest in the group, he was not intrusive or fussy. He didn't burden the boys with directions and commands or make them nervous with hyper-vigilance. As the boys averaged about ten, he assumed they would not stand on the track when the train pulled in.

I watched and studied the group for several minutes. When my masculine curiosity could stand it no longer, I said to a farmer who was also watching the boys with some interest:

"Who is that man?"

"His name's Reed."

I saw it would take several questions to elicit all the information I wanted, so I asked:

"Where does he live?"

"In Portland."

"Where did he pick up that bunch of boys?"

"They're from the Boys' and Girls' Aid Society in Portland," he answered.

"Is he employed by the Boys' and Girls' Aid Society?" I asked.

"No, he's in some sort of business there, I understand. He brought that bunch of boys here for an outing."

"How did he happen to bring them out here?" I pursued. If I had been an experienced interviewer, I would likely have been more economical with my questions, but questions hadn't gone up in price like other things, so I was lavish with them. Besides, the farmer didn't volunteer much information beyond the content of the questions. He answered:

"He owns a farm about three miles south of here. He brings 'em out here to his farm for a couple weeks. This is the second bunch he's had this summer. He'll bring another bunch back with him tomorrow. He does this every summer; gives an outing to sixty or seventy boys that way; sort of a hobby of his."

My farmer informant likely thought his lengthy answer had anticipated all other possible questions, but he didn't know the depth of my curiosity, so:

"Who pays the fare of the boys out here?"

"He does."

"He must be rich," I hinted, making a hasty calculation of the cost of taking a company of fifteen boys from Portland to Lebanon and back.

"No, he's not rich. He has a fair business he can leave for a couple of months and has some income from his farm. He takes his vacation this way—giving a lot of boys a good time."

"Hello Dave," Mr. Reed said to my farmer informant as he was hurrying by to the ticket office.

"Hello, John! Are you going to bring another herd out tomorrow?"

"Yes, about eighteen—enough for two baseball nines, so we won't have to call on the busy farmer boys to fill in," he replied, jocularly.

"So you seem to know our philanthropist pretty well," I ventured.

"Yes, our farms join. When Reed's out here, he's an old farmer with the rest of us. And he sure gives them boys a great time."

"Must take something to feed them," I said.

"Yes, it takes some grub. They eat all they want and seem to want all they eat, too. You'd think them boys was all stomach to see 'em eat," he said with a chuckle. "Us farmers around there chip in with a bit of butter and eggs and chickens because we like Reed and his boys."

Here the train pulled in and in a few minutes we were on the way. As I had only seven miles to ride, I immediately engaged a couple of bright boys in conversation. A boy who has just had an outing is easier to interview than a farmer. All he needs is starting.

"Hello, boys!"

"Hello" in unison from the two. We were acquainted now and on easy speaking terms.

"They tell me you've had an outing in the country."

"Yep" from one and "You bet we did" from the other.

"Tell me about it. What did you do? Did you have a fine time? Don't suppose you had nearly enough to eat!" The boys were equal to this onslaught of demands, questions and insinuations.

"Aw-w-w! Not enough to eat!" with a bit of indignation and some rebuke from the red-headed boy with an Irish face. "Say, mister, were you ever in the country?"

"Was raised on a farm," I informed him.

"Say, then, you know. Say, didn't we have a plenty? Potatoes an' beans, an' peas, an' meat and preserves an'—

"Strawberry preserves," interjected the other.

"An' peaches, an' pears an'—"

"An' cream on 'em," the other interrupted again.

"Yep, an' pie, an' cake, an' chicken—"

"Two times a week," assisted the other boy.

"Aw, say, Skinny, I'm tellin' this. Let me alone," accompanied with a few friendly thumps with his fist. Then: "That's so, mister. Skinny ain't a-lyin! We had chicken two times a week."

"That must have been awfully tough on you boys to have to eat chicken twice a week," I said.

The laugh that followed this drew half a dozen other boys our way. And in the three or four minutes left before my station would be called, I had that two weeks' outing pretty completely visualized into a moving picture of baseball games, fishing excursions, swimming country fashion in the brook north of the farm, tramps over the country, riding the horses, feeding the chickens, hunting the eggs and—but why try to tell you everything that babel of voices from that group of

happy boys told me. The fact that they had the time of their lives is enough to reveal.

But there was one more thing I wanted to know, so I said: "Mr. Reed's a pretty nice fellow, isn't he?"

"Say, mister, he's some guy," from Reddy, the boy with the Irish face.

"You bet he is," from the rest.

They could have given no finer compliment, nor expressed their approval in heartier fashion. To those boys, Reed was a little the biggest man in the United States.

I did some thinking during the mile-and-a-half walk I had to take before reaching my destination that morning. I speculated on the effect of that outing on the boys. That two-weeks' touch with nature had a wholesome influence upon them, building more character in them than could have been done in a year's moralizing. It will be difficult to erase from their memories and lives the influence of the unselfish service of their benefactor. One man had given himself to making them supremely happy.

And I recalled an account Mrs. J. C. Gentry gave of an outing given to the children of the Southern Christian Home by Mr. and Mrs. John E. Mitchell of St. Louis, Missouri, at their summer home at Helen in the mountains of Northern Georgia.

Everyone who had an opportunity, contributed to the happiness of these children. One railroad gave half-fare, another charged nothing. People in Atlanta contributed the expense money. Friends and neighbors of Mr. and Mrs. Mitchell joined in their entertainment. There were fishing and swimming parties and auto rides. A barbecue was given on the side of the mountain with all sorts of good things to eat. All this to make the little folks "wildly happy," as Mrs. Gentry expressed it. So even the orphan child is coming into its own.

There are many farmer folks and people in small towns who invite one or two children to their homes for a few weeks in the summer. And such people are always blessed by the presence of these wards of the church. One woman who had some of our children from the Christian Orphans' Home, St. Louis, said to me a few weeks ago:

"They were so well-behaved that they made my children seem like wild Indians."

All such benefactors testify that they are rewarded ten times over for the little time they give to the children's enjoyment.

Our Over-Delayed Ministry

THE National Benevolent Association is laying upon our hearts an urgent and too long delayed ministry. We were conceived in evangelism and dedicated to a gospel proclamation. We have interpreted that gospel in terms of proclamation, rather than in terms of a proclamation plus a social service. The shibboleth of "our plea" has caught our ears so completely that we have faintly heard the orphan's cry and the aged's sigh. The vision of expansion *per se* has so dazzled our eyes that we have preached by the roadside and overlooked blind Bartimaeus. We have preached in courthouses and walked past the juvenile courts. We have debated doctrine with the jailer and forgotten that our judgment bar is our relation to the wards of his care. We have preached this gospel intoxicated with the Napoleonic dream of universal empire. We have applauded reports from the far-flung battle-line with the spirit of a Roman rejoicing that his eagles were flying in foreign skies. Our glory has been extensive, not intensive; territorial, not service; numbers, not men. When our numbers become our embarrassment, then will our embarrassment glorify our numbers.

Building the kingdom in terms of social service is the long-delayed ministry of the Disciples.

A. D. HARMON.

The Kentucky School of Methods Group Visits Historic Old Cane Ridge Church

Saju Konno of Shinjo, Japan

ON the tenth of October, 1868, in the small village of Miyauchi hid away in the mountains of northern Japan, a little boy Saju was born. This little lad has grown to be a man of course and though he is not an old man his more than fifty years have seen marvelous changes in his beloved country. There was no grammar school in his village when he was ready to enter school at six years of age, so he was put in the Buddhist Temple to be taught by the priest.

There was something even in his boyish soul that kept him from being satisfied with the atmosphere of this life so as soon as the regular government school was established in the village he left the temple and became a student there, at nine. At the astonishingly early age of fourteen he became a teacher and for five years devoted himself to this work. After that experience he went up to the capitol at Tokyo where he studied the Chinese Classics for two years. Later he returned to his own village and to his own people where he opened a private school, teaching, after the old style, any who would come to him with a thirst for learning. He taught without compensation.

Thus for twenty years he served his people in whatever manner he was able. He established a newspaper called "The Common People" and published much that proved of great value to his countrymen along political and industrial lines. He took a special course in Sericulture that he might be able in a practical way to promote the interests of the silk industry among his people.

During these years he was no doubt led of that "Light that lighteth every man," yet when he heard the ringing call—"But I am among you as he that serveth"—he realized that he had known only the shadow—that the real substance was Christ Himself. Consequently on April 24, 1908 he was baptized into Christ in the Shonai Jordon at Tsuroka. After a long sickness his wife died the following year. Immediately following her funeral he entered Drake Bible College in Tokyo, where he gave himself for four years in faithful preparation for the ministry of the Word.

After graduating he entered at once upon his work at Shinjo which has been especially blessed. Though not a young man he has gathered large numbers of young men and children about him and led them to Christ. It is indeed beautiful to see this teacher seated in the midst of a large company of young people. Before the services begin he talks familiarly with them and several times I have heard him refer to his shining bald head, as he said under the electric light, as "a fifty candle-power".

Very often parents and employers are unsympathetic when the young people wish to know of Christ. For a while he held three meetings on Sunday evening. The regular service from eight, another from ten, for those that could not come to the eight o'clock meeting and then a final service for a young man whose master did not consider him free to leave the shop until twelve, midnight.

Not only has he had great influence with the student body of the Middle School, which is situated just across the street from his preaching place, but he has been bold to meet the principal of the school who for many years has been opposed to the cause of Christ. Through argument and service and kindness this man's heart has been changed until he has asked for the missionary to come and teach English in the school. He also encourages the boys to attend the church and Bible classes. One of the most highly educated men on the faculty one day remarked—"I had always thought favorably of the teachings of Christianity but I had never known the power and beauty of the Christ life until I came to know Konno San."

Konno San is a lonely man in several respects. His only companion in the home is a young daughter of his younger brother. This child has become an earnest and faithful Christian and stands at the head of her class in school, a fact that they attribute unmistakably to the blessing of God in her life. All of the six or eight having the highest standing in her class attend Bible school regularly. He fully expects this child to dedicate her life to teaching the Bible as a Bible woman when she has served some time in preparation as a school teacher.

Those of his own household have not been able to understand, which has served to set him apart in a more solitary way though he has worked for their conversion with a zeal that has not been altogether unrewarded.

As Moses' earthly life was divided into three periods of almost equal length so will it be with this apostle of service of this great Northland—twenty years in preparation, twenty years of service without Christ and twenty years of rich service in the shadow of the Cross.

Minnesota Young People's Training School, Tipi-Wakan Lodge, Spring Park, Minnesota

Some Interesting Salvage

I'VE been down to the strand again, for the love of the "stranded," down on the shore with the beach-combers where the sea of humanity beats on the rocks of inhumanity. Here is where the "wreck" and the "derelict" is made, and pounded to pieces, too—where serf is surf. We were down to save what we could, and the wreckage was enough to interest a miser or make an angel pause.

I showed a man a pile of this salvage some short while ago, a whole house full of homeless little children, and he said, "Yes, but you don't know where these came from." I said to him almost fiercely, "Man, where did *you* come from? Can you produce a clean bill of health three generations back in all branches of the line?" Not many of us can.

It is unfair for us to take the unfortunate child and fasten upon him our labels of "unfit" and "bad parentage" and "undesirable," to hobble him with our prejudice and handicap him with our puny judgments, unless and perchance he breaks our bonds and spite of them all puts us to shame by making good. Such records, and they are many, give us to see how small and ignorant is the business of trying to lash a child to his past with the merciless cords of our opinion. We would pinion him with a bad name instead of helping him out of it with all eagerness. Who commissioned us to this labeling business anyway? Not science. It says man has in his power by gradual processes to modify life as he will. Nor experience. It says, ounce for ounce, a man is one-fourth inheritance and three-fourths environment. Not Christ. He says, They that are sick need physicians, not labels.

It is easy to label a little bunch of ragged humanity, but it's ten to one that inside of thirty years that little bunch will make a fool of the prophet who labeled him. And if the Church of Jesus Christ has any clearly defined business here below, it is precisely to give the bunch a chance to do it. Christ didn't label, he just lifted. We will say he is ragged and dirty, untaught and unmoral (little children are not immoral). For honesty's sake we will also say he is in God's image, meant for the Kingdom and may become a greater, better man than you or I. Now what shall we do with this child? You can consult his past and clog him, or you can consult his future and help him. Catalogue him you may not—time alone can do that.

In the year '59 two little Irish boys, Brennan and Burke, were digging their toes into the sands of Brooklyn beach. Few knew or cared for the tattered waifs. But a good man, the father of Theodore Roosevelt, found the boys and consulted their future by putting them into a Brooklyn orphanage. Could he tell who they were? No. He knew their names probably and where they came from maybe, but that was not knowing who they were. Time has told. One of them, Brennan, was the Governor of Alaska under McKinley; the other, Andrew H. Burke, was the second elected Governor of North Dakota. Taken to an Indiana farm at eight, he was a drummer boy in the Federal army at twelve, serving throughout the war. While Governor, the grasshoppers devastated the country and in fighting the pest he poured out his private fortune like water, thus saving thousands of acres to the farmers of his state.

Now if anybody has a penchant for labeling little boys, these two Brooklyn ragamuffins are ready for their badges.

You know the original "message to Garcia" was carried forty years ago. The first missionary had gone for the second time into the dark continent, piercing it this time to the very core, and a rumor of his death had come back. Livingstone was lost in Africa! An enterprising newspaper of New York City determined to find Livingstone or his grave. It was a long and unknown way, where every mile was girt with danger. Who could take it? They found a man with full chin, determined mouth and calm, clear eye. In a little while the great forests swallowed him, and for months that was all. But away up at the headwaters of the Nile, the messenger, scarred with the battle and worn with the journey, was confidently approaching the only white man's tent within five hundred miles. It was then that Dr. David Livingstone, sick and destitute, hearing messengers announced, came feebly from his tent and fell into the outstretched arms of Henry M. Stanley. Now that English explorer, defeated and far from home, must have thanked God for the intrepid soul who, as a lad, in his Missouri home, had been without parents or education.

Forty years ago in Tennessee a nameless child was placed in an Episcopal orphanage at Knoxville. As time passed the escutcheon of that fair state was clouded with the infamy of a Patterson and the Coopers. And when she searched among her citizenship for a man strong enough and pure enough and tall enough to wipe that deep damnation from her brow, she elected to her Governorship a captain of volunteers, Benjamin W. Hooper, the unknown boy of the Knoxville orphanage.

So runs the tale, and if we chose to come closer home, we should find some household names on the same brave list. Had not wise heads and kindly hearts, some forty years ago, made room for homeless little fellows, the Disciples of Christ today would lack at least one of their sweetest singers in Israel, and the American Christian Missionary Society would lack one of its most effective servants.

If there is anything the angels of heaven lean over the parapets to watch, I believe it is human beach-combing.

Summer Sympathies

THE old approach to the orphan or dependent child was solely sympathetic. About the only thought anyone had was, "Poor child, he's hungry, I must feed him; he's cold, I must keep him warm; he's without shelter and I must house him." The main effort was to minister to his physical needs. As a result, he was kept in an institution, often void of beauty and convenience. He was clothed in a cheap uniform and fed from a tin plate, as a matter of economy. While he was made physically comfortable, there was comparatively little sympathy for the needs of his mental, social, and spiritual nature. His daily life was often a treadmill grind of institutional duties with seldom a break in the monotony.

All of this is changed. While there never was such an intelligent care for his physical welfare as there now is, the keenest interest is taken in the other needs of his nature. Nothing is overlooked to add to his health and happiness and his future usefulness. The interest, for instance, taken in his entertainment and recreation is characteristic and most commendable. In reading the reports from the homes of the National Benevolent Association we have been impressed with the effort the public has made this summer to add to the joys of living for the children in our institutions. It has been an automobile ride or a street car excursion. It has been picnics and picture show parties. It has been treats of fruit and cake and ice cream and candy, and invitations for vacation visits have been a multitude. This tendency to share the pleasures as well as the necessities of life with unfortunate children indicates a new valuation upon the child, no matter whose child, and a broadening of our sympathies. This refinement of sympathy is one of the richer fruits of the Christianity of our age.

Wanderland—Wonderland

A Trip to the Russian Sunday School

By BEULAH DEMING

DO YOU want to take a trip with me to see the Russian girls and boys? Good! We will take the Division-California street car here in Chicago to the Russian church. I am so glad we chose Sunday morning to visit for we can see them in their Sunday school. Let us get off here at North Hoyne and walk one block north and one-half block west. It is a nice church, but there are no Sunday school rooms upstairs like most of you have. Nevertheless they have good times in their basement room studying their lessons and singing songs in English and in Russian.

Last Sunday they sang "Jesus Loves Me, This I Know" and "Jewels" in Russian, for you see some, like little Mary and Frank, cannot understand English.

See how eagerly they listen to the story of little Joseph and his cruel brothers who sold him, and how quietly and reverently they stand with heads bowed as Mr. Borders talks to Jesus.

"Where do these little girls and boys come from?" They come from homes on the second and third floors of buildings which have no yards. Of all the children's homes I have visited not one is on the ground floor nor has a yard in which the children can play. But their homes and playthings are clean and tidy. The mothers keep the floors almost white, they are so clean.

Material for the Russian Sunday School

Last Sunday I said "Hello" to a little boy about seven years old. He did not answer and there was just a blank expression on his face. He does not hear nor talk. His mother looked at me very earnestly and said:

"Do you know a good doctor we can take him to?"

"Yes, I know Dr. Maude Hall Winnett." Arrangements were made to go to see them in their own home. When I arrived, the next day, the little boy was downstairs and led me up the flight of stairs to his mother, even though he could not talk. I took a soft ball with me and showed him how to hold his hands to catch the ball, then threw it into them. Whenever he was able to catch the ball he was happy and laughed. Don't you wish he could hear so he might again learn to talk? I do. And you can help by praying for him and his mother, and also that the right treatment may be found to bring back his hearing so that he may enjoy Sunday school more than he does now.

And then there is little Helen. Helen's mother has been a Christian only a short time. She wants to make little Helen's dresses but does not know how to sew. I told her I would be glad to help her. So on Wednesday she learned how to run the sewing machine. First, she sewed a couple of seams and a hem on paper, then a little doll dress of paper and last a little cloth doll dress for Helen's doll. How happy little Helen was for the dress, and how happy was her mother to think she could sew.

When you go home will you learn all you can about Jesus so that you can teach little children about His love for all children?

Well, good-bye, I can't go home with you now. There are too many people to teach. I wish I could keep some of you to help with the little kindergarten folk. Vera and Elizabeth Johnson are taking music lessons and I hope Vera will soon be able to play for us in Sunday school.

Good-bye. Come again whenever you can. Good-bye.

The New Emphasis on Spiritual Power

By MRS. ELIZABETH W. ROSS

"Without me ye can do nothing," said Jesus. "Except the Lord build the house, they labor in vain who build it."

THE greatest need of which Christians everywhere are conscious is the need of power, and prayer is the secret of power. Prayer links us with the inexhaustible dynamic. Prayer underlies all fruitful service and it releases the omnipotent power. "Real prayer means the breaking down in the secret places of the heart in full and free submission to the will of God. So and only so does the inner life become a great highway for the transmission of God's message."

Jesus prayed. Prayer was His fixed habit. He needed to pray so as to keep His understanding of His Father's will clear, His purpose steady, His spirit gentle, His daily life fresh as the new day. As we study His prayer life, we shall be increasingly impressed by its range, its depth, its reality, and we shall be constrained to cry out, "Lord, teach us how to pray." If our Lord found prayer an absolute necessity in His life, by so much more do we, who have no such intimacy with God as He had, and no such secret sources of spiritual strength as He possessed, need also to pray. We find that all the great events of His life were preceded and followed by prayer. Just before He chose His twelve apostles, He continued all night in prayer with God. When the church chooses its officers, elders, deacons, and when our societies seek leaders, prayer should be offered, and earnest prayer, for that wisdom that cometh down from above. Most of His great miracles, His outgoings of power, were preceded by prayer. Before He gave the Sermon on the Mount He prayed; and rising very early in the morning, He went into a solitary place to pray, alone with God. Lowell says, "If chosen souls were never left alone in deep midsilence, opened doors toward God, no greatness had ever been dreamed or done."

The Mother of Emory Ross of Africa

In that matchless seventeenth chapter of John, Jesus prayed for three things for His disciples—their unity, their purity, their consecration. "I pray, Father, that they may all be one as Thou, Father, art in me and I in Thee, that the world may believe that Thou didst send me"—Unity; "I pray, not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil of the world"—Purity; "as Thou, Father, hast sent me even so send I them into the world"—Consecration. We read that Jesus is at the right hand of God making intercession for us—are we not confident that He intercedes for us, His followers, in these turbulent days?

Paul prayed for his brethren. Paul lived on his knees that the Ephesian brethren might know the height and depth and breadth of the love of Christ. For the Church at Philippi, "And this I pray, that your love may abound more and more, in knowledge, and in all judgment that ye may approve things that are excellent, that ye may be sincere and without offense till the day of Christ." To the Church at Colosse, "We do not cease to pray for you and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." To the brethren at Thessalonica, "Wherefore we pray always for you, that our God would count you worthy of His calling, and fulfill all the good pleasure of His goodness, and the work of faith and power." Paul begged his brethren to pray for him, "Finally, brethren, pray for us that the word of the Lord may run and have free course, and be glorified even as it is with you, and that we may be delivered from unreasonable men, for all men have not faith."

Our missionaries cry out to us as Paul did, "Brethren, pray for us."

"The weary ones had rest one day,
The sad had joy. They wondered how.
A ploughman at his work had prayed,
'Lord, bless them now.'

"Away in foreign fields
Their single word had power;
Some Christians, two or three,
At home, had met to pray an hour.

"Yes, we are always wondering, wondering how,
Because we do not see;
Someone unknown, perhaps, and far away,
On bended knee."

What an inspiring example of prayer for each other we have in this life of Paul. Christ in prayer grounded His motives in His Father's will. His very act of prayer was a consecration of heart and mind to the eternal Father.

So shall this close fellowship with God bring to His people spiritual power. Jesus paid the price of power by way of the bitter cup, the bloody sweat, by the way of Calvary. Jesus came to His cross leaving two miles of stone road reddened by His own blood. At the very last moment He cried, "Not my will, Father, but Thine be done." This utter abandonment was the secret of His spiritual power. Who follows in His train?

"I heard Him call,
'Come, follow,' that was all.
My gold grew dim,
My soul went out to Him;
I rose and followed, that was all.
Who would not follow if he heard Him call?"

Why and How to Dedicate Churches

By G. W. MUCKLEY

Why Dedicate Churches

GOD called Abram to get out of Ur of the Chaldees and go into a land that He would show him and in which a nation was to be founded that would make his name great and whose people would be as numerous as the sands of the sea. When Abram had reached Canaan the Lord appeared unto him and said, "Unto thy seed will I give this land." To commemorate this event Abram "builded an altar unto the Lord." When Abram went from this place unto a mountain on the east of Bethel and pitched his tent we are told that "there he builded an altar unto the Lord and called upon the name of the Lord." And as Abram journeyed, going still toward the south, every place to which God had helped him he builded an altar and called on the name of the Lord. Every altar was dedicated to the Lord and meant "hitherto hath the Lord helped me."

We all remember that in ancient times a sinful man named Jacob fled in awful haste from Beersheba toward Haran and "lighted upon a certain place and tarried there all night." During the lonely hours of that long night while in fitful and feverish slumber, a ladder was stretched from earth to heaven, and the angels ascended and descended thereon while God talked to him from the top thereof as only God can talk. The next morning on awaking Jacob set up a stone and anointed it with oil, a form of dedication, and worshiped God, making a covenant with Him, and he called the stone which he set up the "House of God." Once, by divine command, Jacob went back to Bethel, but even before starting toward that "House of God," he made his whole household put away strange gods and change their very garments. This was a form of dedication.

When the ancient Hebrews were migrating from Egypt to Palestine they had not proceeded far until by divine appointment they built the Tabernacle, a portable church building, and dedicated it for worship. When that divine tent was pitched it became a center around which all other tents were pitched. Even in their nomadic life God thought it necessary for the Hebrews to have a tent especially suited to, and set apart for, divine worship.

When God had finally led his people into the promised land he provided for the Temple, which was built in Solomon's time and on the day of dedication the cloud containing the presence of the Lord rested over it. God gave His approval. As the people increased, and needed priestly care, synagogues were dedicated all over Palestine. For centuries the whole life of that great nation revolved around Mount Zion, which was beautiful for situation—the joy of the whole earth. Just as in the wilderness journey all life centered in the tabernacle, so now, when the Jewish nation had been made permanent their life centered in the Temple which had been dedicated to the welfare of society. Here was where God met with His people. God dedicates the church to the people so that the people may dedicate their lives to Him.

God made society essentially a religious matter. It was the dedication of life. Principal Fairbairn in his Philosophy of the Christian Religion says, "The thing that anthropology has made most certain is this: That primitive religion is not the apotheosis of accident, the child of nightmare and imaginative terror, but the organizing idea of society, the force which holds the whole social system together, builds it up, and gives to it its character and unity." Religion, therefore, in order to do its full work must come out into the public. It deals with the individual, but more with the public. Washington Gladden says, "The same impulse which moves men to worship, draws them together in their worship. Anarchism is no more workable in religion than in politics." Christ went regularly into the synagogue and the eloquent author of the Epistle to the Hebrews exhorts us not to forget the assembling of ourselves together. God's blessing has signally rested upon his *assembled* worshipers.

We have seen that in all great events in the development of that nation which was to give Christ to the world the people called upon God, and an altar, or place of worship, was set apart to Him. And as Jacob's heart turned back to Bethel in crucial moments of his life, so we turn to the house of God. Houses grow sacred. The incense of worship seems to exhale its perfume throughout these buildings and to sweeten them forever. "Like a violin in the hands of a great player, 'the music got into the wood'." We dedicate our churches because God approved it and because our social life needs the idea of dedication. God had the tabernacle and temple dedicated to the people and the people were set apart to Him.

There was so much significance in the transfiguration scene, which summed up all the elements of the gospel of Jesus, that Peter, in the rapture of his love, cried out, "let us build three tabernacles" and keep alive these great truths represented in the life of our Lord. France dedicates monuments to Napoleon, England to Wellington and Nelson, Germany to Frederick the Great, Russia to Peter the Great, Italy to Garibaldi, and the United States to Washington, Jefferson, Lincoln, Lee, Grant, Garfield and McKinley. Why? Because these monuments are fitting. These men fought and lived for great ideas and principles which were for our uplift, and to erect these monuments dignifies our common humanity and keeps alive great principles for which these men stood. If we build and dedicate monuments to great men, how much more should we erect and dedicate churches to our Lord. Christ was divine and was also humanity at its best. We should honor Him in our buildings who was the consummate flower of humanity and the Messiah—the lamb of God who takes away the sin of the world.

How to Dedicate Churches

No building should be dedicated to God except it be finished. We should give God the best equipment. We can do this if we have first dedicated ourselves to Him. In the fifth chapter of Second Chronicles the records show that "all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated." Then Solomon assembled the elders of Israel, the heads of the tribes, the chief of the fathers, to bring up the ark of the Lord which contained the presence and power of God just as a body of church members today should contain the presence of God. Then Solomon and the priests performed the sacrifices customary in that day and the trumpeters and singers and congregation were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice, with the trumpets and cymbals and instruments of music, saying, "for the Lord is good, for His

mercy endureth forever, then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." Thus history shows that ministers, elders, deacons, singers and congregation assist in the program of dedication. There should, therefore, be a sermon, the Lord's Supper, an offering and singing. There should be, as recorded in chapter sixth of Second Chronicles, a dedication of the people to the principles of the holy religion for which the church stands and then the prayer of dedication by Solomon might well be read before the prayer of dedication is made by the minister. Any intelligent preacher can take the fifth and sixth chapters of Second Chronicles and make a beautiful dedication service. The declaration services printed below could be used with good effect just before the prayer of dedication.

Declaration Services

Dearly beloved, we learn from the Holy Scripture that houses erected for the public worship of God should be religiously set apart and dedicated. For this purpose we are now assembled.

God, our Heavenly Father, having by His grace brought us to the consummation of this part of His house, we now gather in His presence for the purpose of devoting this house by a solemn act of worship, to its proper and sacred use.

Minister—For the preaching of the gospel and the education of Christians in the knowledge of spiritual things.

Congregation—We dedicate this building.

Minister—For worship in prayer and song: for the celebration of the holy ordinances.

Congregation—We dedicate this building.

Minister—To comfort those who mourn, relieve the sin-burdened: and help the weak.

Congregation—We dedicate this building.

Minister—For the opposing of wrong: the encouraging of right: and sanctification of the home.

Congregation—We dedicate this building.

Minister—For aggression against evil: to foster patriotism and education.

Congregation—We dedicate this building.

Minister—For the promotion of brotherhood and cooperation in every good work.

Congregation—We dedicate this building.

Minister—For the worship and praise of Jehovah, our Father, and to the service of His Son, our Savior, in the power of the Holy Spirit.

Congregation—We dedicate this house.

In Unison—As a tribute of gratitude and love to all these high and holy uses, for ourselves, our children, and all those who come after us, we, the members of Thy church and the friends who have assisted us, do, in the love and fear of Jehovah, solemnly and reverently set apart and consecrate this house: and we beseech Thee to dwell within these walls, and ever be revealed to us as the covenant-keeping God.

Surely it will not be disputed that a house built for purposes of worship should be dedicated or set apart as holy and made the best place in which to worship God. A certain ineffable sacredness attaches to such a place and is filled with an atmosphere which makes worship richer and fuller. It is because God really fills the house in a way that He is not present anywhere else.

"Speak to Him, thou, for He heareth—
Spirit with spirit can meet.
Closer is He than breathing,
Nearer than hands and feet."

Observe Go-Away-to-College Sunday

ONE of the special days which has been increasingly attracting attention and receiving increasing observance is the Go-Away-to-College Sunday. There are many reasons why this day is commending itself to pastors, Sunday school superintendents and other church leaders.

First of all, perhaps, is the advantage which the pastor has of making it a purely "spiritual" service. There is no appeal to be made for money. There is every opportunity to make it a day for the appeal for dedication of life, young life, to the great unselfish tasks of the world's upbuilding. There is that fine idealism running through the whole project of higher education which can be emphasized to the advantage of the church and the glory of God.

There is the unusual opportunity of bringing the great cause of education, particularly Christian education, to the attention of the church membership, which among the Disciples is so sorely needed. There is opportunity for urging upon the youth of the church the necessity of continuing their education through the high school and then in many cases through college. True education is the hope of individual success, of national perpetuity and of world redemption.

Again the minister, the Sunday school superintendent and others have the high privilege of using, in the Sunday school and church services of the day, the young men and women of promise, who are going to college, or who hope to do so, in setting forth to others the reasons and ambitions which impel them in their efforts for further training. Those who have given it a thorough trial unanimously testify that no service of the year has proved more beautiful, more inspiring and more beneficial in permanent results than the adequate observance of this day.

As for the date for such an observance, the second Lord's Day in September is suggested. It is rather difficult to have uniformity in this matter as the date for the opening of high school and college varies so much in different states and in different sections of the country. It ought to be observed just prior to the opening of the higher institutions of learning. It is also the desire of the educational forces of our brotherhood, that the day be not allowed to interfere with the adequate presentation of the cause of Church Extension which has annually taken place the first Lord's Day in September.

However, the great cause of Christian education underlies all our benevolent and missionary enterprises and to neglect it means ultimately to defeat them. There is no incongruity in having the two services on the same day—the one in the morning and the other in the evening, if circumstances and the minister's calendar compel it. We need make no request of those church leaders who have once observed the day to repeat the experiment this year—they are fully committed. We do beseech those who have not done so previously, to put time and energy into the Go-Away-to-College service this year and confidently predict that the results will be so satisfactory as to make the day a permanent establishment in the yearly calendar of the local church.

He whose speech shows a decent disposition, who takes no advantage of intimacies, who is the last person to approach with slanderous gossip, whose hatred for evil and reverence for religion are written in his face, with whom honor is never measured by cost and whose profits never issue from another's wounds. This kind of a man need not worry.

Robert Freeman.

Three Inexorable Laws

By H. O. PRITCHARD

THERE are certain physical and spiritual laws governing the universe which cannot be abrogated by human power. These laws are ordained of the great I AM, and from them there is no escape. All that man can do is to discover them and work in harmony with them. He who does so is "working together with God." And what is equally significant, these laws have a wider application, in most instances, than we are accustomed to ascribe to them. That is to say, certain laws, which we are in the habit of delimiting to the purely physical universe, have spiritual import and application. Vice versa, laws commonly thought purely spiritual apply in the realm of the physical as well.

Nowhere is this monistic reign of law more clearly illustrated than in the field of education and especially higher education in America today. In this connection we desire to call attention to three laws—each taken from widely divergent realms of the universe, and each perhaps, not usually thought of as having any operation in the field of education—and show how they are operating in higher education with an inexorable dominion. It is impossible to escape them.

The first of these is a law of physics. It is stated as follows:

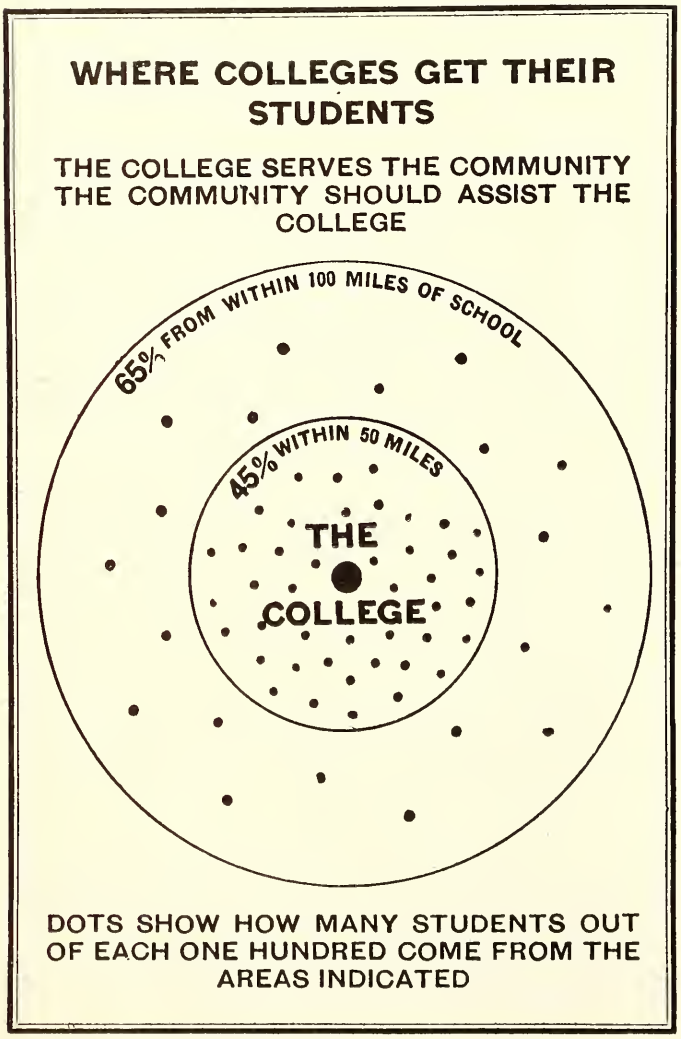


Chart One

"Every body in the universe attracts every other body directly as the product of the masses and inversely as the square of the distance between them." Sir Isaac Newton discovered, formulated and enunciated this law. It is known as the law of Gravitation. It has been said by scientists to be the most important law ever discovered and proclaimed. It unlocked the mystery of the movement of the heavenly bodies and brought within man's comprehension the orbits of a thousand worlds and the sweep of a myriad blazing suns. Thanks to the immortal Newton, for astronomers can now calculate the exact position of any heavenly body a thousand—or even a million years—hence.

But the pull of the law of gravitation is not confined to physical matter. It operates in the field of education. It relates particularly to student attendance. A college will draw students "directly as the product of the masses and inversely as the square of the distance between them." We call your attention to Chart 1. It is a chart of the student attendance of one of the larger universities of America. You will notice that two-thirds of the students come from a radius of one hundred miles and 45 per cent from a radius of fifty miles. The larger an institution, the farther it "draws," the smaller an institution the less it "draws." This law has almost unfailing application. It applies to the oldest and best-known institutions, such as Yale, Harvard, and Princeton, as well as to newer and less known ones. The three universities just named get approximately two-thirds of their undergraduates from a radius of one hundred miles. There are exceptions to this rule, such as a specialized school or highly technical institution where competition is eliminated. But in the main the law holds good.

Now what is the significance of this fact? It has many significances. Chiefly, it sheds light on the matter of location of colleges and helps to answer that question sometimes asked. "Do we (Disciples) have too many colleges?" The answer is NO. If we had less we would have fewer students under our care, for our children would not travel long distances to attend even one of our own schools. They do not attend them now, in many instances, when they are near at hand. Then, too, in locating a college this law should be kept in mind. The size of the city in which a college is located and the proximity of other schools have much to do with the drawing power of a college. Most students go to some college located within one hundred miles of their homes. The law of gravitation operates in the field of education.

The second of these is a law of Economics. It is stated thus: "Any piece of land or an industry will yield increasing profits with the addition of capital and labor, up to a given point, but when added beyond that point profits decrease in proportion to the expenditure of capital and labor." This is known as the law of Diminishing Returns. It was first formulated by David Ricardo with respect to agriculture. It has since been applied to manufacturing establishments and various other industries. It has not been thought of as having application to education. But nowhere can its operation be illustrated to better advantage than in that field. An institution is not getting—indeed it cannot get—largest returns on the money invested unless enough money and enough men are applied to bring it up to maximum capacity. But when

once that is reached, then returns diminish in proportion as money and men are added.

Witness Chart 2. The longest block to the left represents the income of one of the larger state universities. Beside it you have the combined income of fifty church colleges. The university spends more money for operation and maintenance each year than the fifty colleges combined. But what of the output for the money spent? On the right you will see that the fifty colleges are taking care of more than two and one-half times the number of students on less total money. Furthermore, keep it in mind that a third or a fourth of the income of the colleges came from tuition while the university's income represents taxes, paid direct. That is to say, measured by the output, the large—very large—colleges and universities of America are operating under the law of diminishing returns. It could be shown also that the very small institution is operating under said law in that it does not live up to its possibilities. In other words, the land is not producing what it is capable of producing because not enough labor and capital is applied to it. In our judgment this constitutes one of the very strongest arguments for the well-equipped, well-endowed church college with a fairly limited attendance. It is not only sound pedagogy, but it is also sound economics. Money given to the good church college brings the largest returns.

The third of these laws is a law of the Gospel. It is stated thus: "To him that hath shall be given, but from him that hath not, even that which he hath shall be taken away from him." This is known as the law of Possession. Jesus was its author. It is one of those remarkable paradoxes for which he is noted. Nearly every great spiritual truth or law which Jesus enunciated he put in the form of a paradox—a seeming contradiction. So much is this true, that one is led to believe that all spiritual truth is in its very nature paradoxical. Think of the great paradoxes of Christ. "He that would be greatest must become the least"; "He that would be first shall be last"; "He that would live should die"; "He that would keep must give away." One might go on almost indefinitely.

No paradox which Jesus gave has wider application or works in a more inexorable manner than the one first quoted above. It not only has profound spiritual implications, but can be applied—and indeed is—to the temporal and material affairs of everyday life. How frequently have you seen the mortgage foreclosed on the widow's home and because she hath not, even that which she hath is taken away. How often is a business corporation forced into bankruptcy because it cannot get further extension of credit. There are a thousand ways in which we see this law operating every day if only we have the eyes to observe.

And it applies with an almost ruthless power in the field of education. Particularly is this true just now when costs are so abnormal. Witness Chart 3. Do you see those horizontal lines? The shaded portions represents permanent funds and the light portion buildings, grounds and equipments, while the whole line represents total educational assets. Does that chart mean anything to you? Do you see the line representing total educational assets of the Disciples? It is so short you can hardly observe it. How deadly significant are those comparisons. The Congregationalists number only nine hundred thousand and yet they have colleges representing total assets ten times our own. The Northern Baptists number one million three hundred seventy thousand (only slightly more than we) and yet their educational assets are more than ten times ours, and if you look at the shaded portions—which mean endowments—they have assets more than twelve times ours. And so

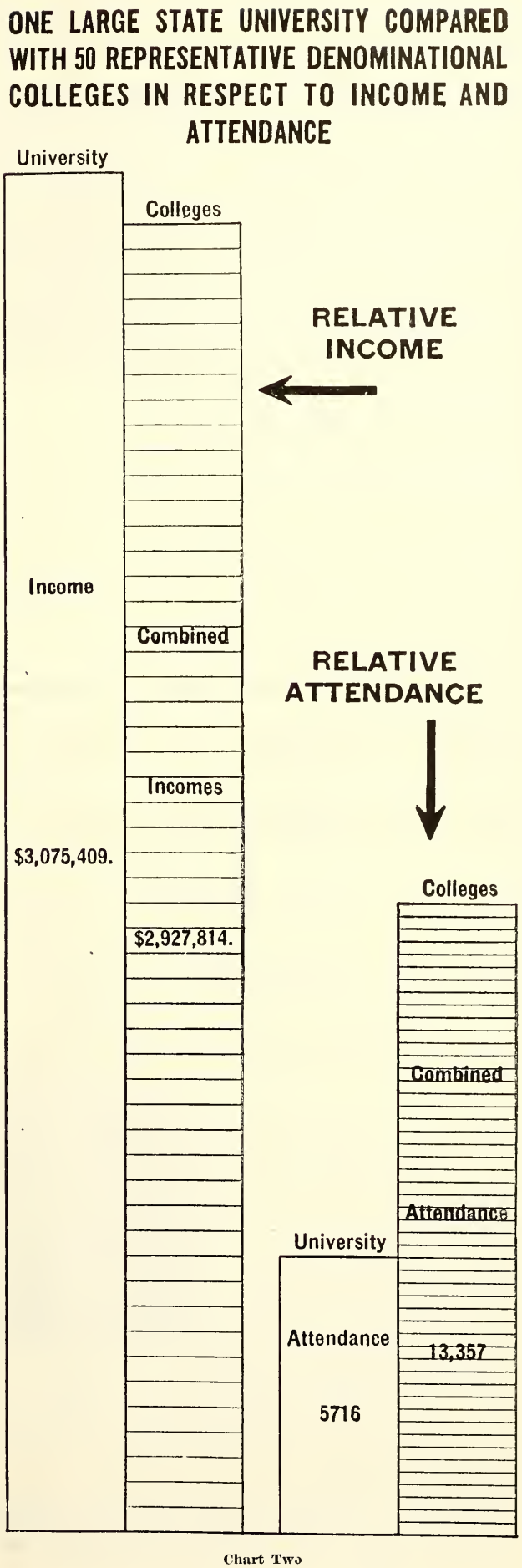


Chart Two

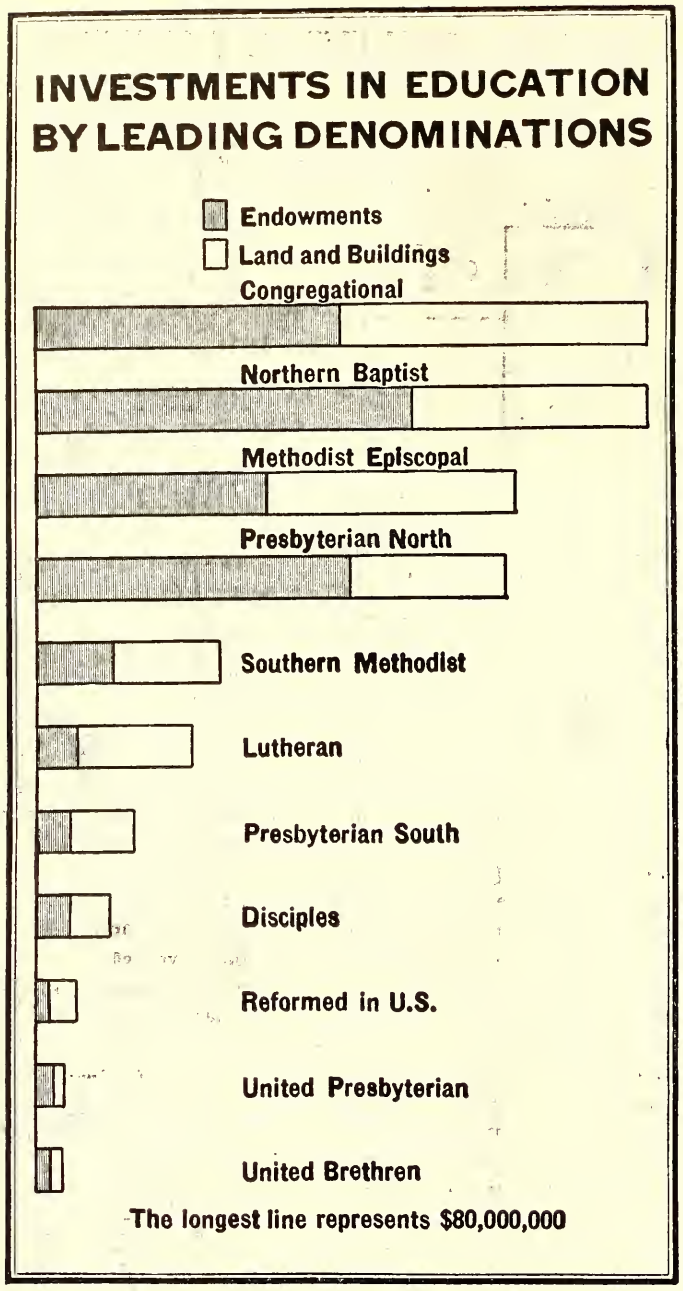


Chart Three

we might go on. What does it mean? Many things. For one it means that Congregational and Baptist colleges *have* and will *get*. It means they will live. It means, also, that they are and will continue—unless we change our attitude and repent of our neglect—to dominate the thought life and intellectual product of America and to a very large extent of the world. That is precisely the case now. Who have produced the thought-provoking, epoch-making books of the past generation? For the most part, Congregationalists, Baptists, Presbyterians. Who have produced the great educators of America? Congregationalists, Baptists, Presbyterians. Who will continue to do so? Look at the chart and find your answer. It is one of the laws of Christ which you can no more beat back than an old woman can sweep back the tides of the sea with her dilapidated broom.

And there is another side to the equation. "Even that which he hath shall be taken away." Unless that line, representing Disciple educational assets, is speedily and appreciably lengthened, it will be speedily shortened. *That which we have will be taken away.* The high economic pressure which is forced upon colleges today, makes them absolutely helpless unless resources are augmented. We may say, "Oh, that is an old song, we have heard it before." Yes, but you must know that conditions have almost wholly changed in the past five years and the whole educational situation is entirely different to what it was twenty, ten, or even five years ago. The most urgent problem before the great brotherhood of the Disciples is to take care of their colleges. Unless they do it even that which they have will be taken away by a just and righteous God. He will let no people lead or live who have no love of enlightenment and who care not for the great cause of Christian education.

The Supreme Suitableness of the Gospel

BISHOP BUTLER, the author of five epoch-making sermons on Human Nature, tells us that it was the supreme suitableness of the Gospel to a thoughtful man's mind and heart that decided him to choose the Gospel for his life-work. And, with all due humility, I subscribe to that great theologian's judgment. It is the supreme and unapproached suitableness of the Gospel to myself that makes me to be so glad and so proud and so assured to be a preacher of the Gospel to other men.

Other callings in human life have their attractions and their rewards. But there is no attraction to me like the attraction of the Cross. I thank God continually that it is with me according to our Lord's prophetical words: "I, if I be lifted up, will draw all men unto me." And all His words were immediately and gloriously fulfilled in the conversion and the apostleship of one of the greatest of the sons of men. Amid all the attractions of the Greek and Latin philosophy and literature of his day, Paul proclaimed himself, determined to know nothing compared with Jesus Christ and Him crucified. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." And our own William Cowper has the same determination in his famous hymn:

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme
And shall be till I die."

Redeeming love has been my own theme for over fifty years, and I wish I could have another fifty years wherein to magnify far more than ever the same supreme and unapproachable theme—a theme supreme and unapproachable because it is God's own one theme to sinful and miserable men. Pursue that one theme in all you say and do: and be sure and confident that God will bless both you and your divine work.

DR. ALEXANDER WHYTE.

Edinburgh, Scotland.

A still, small voice in childhood,
A beckoning hand in youth,
An impulse prompting justice,
A heart inclined to truth,
A firm resolve to follow
The paths where saints have trod—
Some of us call it Conscience,
And others call it God.

—CHARLES C. ALBERTSON.

The Best Thing I Know About Church Extension

It Prompts the Impossible

Church Extension gets the local church to attempt and to do the thing it considers impossible by letting it know that help is at hand if needed.

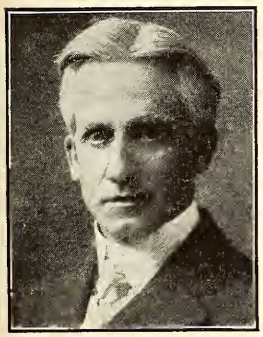
In my own ministry I have been connected with three building projects. In two of these I think it certain the building would not have been attempted had it not been for a promise of a loan from the Church Extension Board, while in the other case we knew the loan could be secured if an emergency arose. In no one of the three cases did we have to call upon the Board. The last instance in my experience was that of Central Church, Enid, Oklahoma, where a loan of $15,000 was promised before we began the building. This is the third building this congregation has built with the help of Church Extension.

Another feature that appeals to me strongly is that it compels the church to get itself properly organized in both a legal and business way—a thing that is vital to the well-being of any church.

The Board has the everlasting appreciation of the Enid Church and of myself. Nothing we have, or can do is too good for Church Extension. A. G. SMITH.

Enid, Oklahoma.

Build the Builders



The hour of indecision is a delicate and dangerous hour in a congregation of disciples. Indecision imperils the future and often rolls in the day of doom on a people who cannot abide alone in their own hired house.

We advance with a courage partly borrowed from the supply house of a friend. Joshua and Caleb believed the promised land could be taken, but even those courageous men would not try to take it without the evidence of support.

> "The keen spirit beholding a friend,
> Seizes the prompt occasion—makes the thought
> Start into instant action, and at once
> Plans and performs, resolves and executes!"

The best helpers help others help themselves. They support the strength of those who would advance with double speed. A bequest will bless much, but a loan has power to lift to the highest heights of confidence. To build a church house wherein dwells righteousness is good, but to use a plan that builds the builders is better and that is righteousness.

The Church Extension Board has employed the wisest possible plans of service. They have imparted courage when men hesitated and have given strength when congregations were weak. They have taught people to lean upon the organization only long enough to get their own footing. It is the hour of rich blessing when a congregation can return the last dollar of a loan that has lifted them, that it may go and render a similar service in helping others to the joyous, victorious possession of an adequate church building.

Kansas State Secretary. GEO. E. LYON.

A Necessity, Not a Luxury

Church Extension is not a luxury but a necessity; without the church building the local church will have little influence in the community. We can do without luxuries, but we can't do without the things that are essential. We can do without cut glass on the table when we eat, but we can't do without bread. Church Extension work is as necessary to the growth of the local congregation as bread is to the physical body.

Church Extension is essential to all missionary activity; the largest gifts given to missions today come from the church that was once helped by another. What the bank is to the commercial life of the community, Church Extension is to the spiritual life of the community.

Our Church Extension Board is as sound as the best banking institutions in our country. It has behind it consecrated business men and two secretaries that can't be surpassed in all our missionary work. The church that fails to contribute to the building of churches fails to have a vision, and where there is no vision the church will perish; then, too, it fails to contribute to the largest missionary work; because Church Extension will never die and the money given is never lost, but like Banquo's ghost, is always bobbing up and asking to go again and help another congregation that is building along the side of the highway of life where it can be of help to man.

You can't down Church Extension money; you can't destroy it; it works night and day; it brings more happiness and joy to the Christian than any other missionary money, because it helps a congregation get in position so it can give to all missionary work. Church Extension money never has a sad face for it is always on a mission of mercy, it is always about its Master's business.

Get some money in this circulating missionary organization and watch it work, and then stand off and enjoy life.

Pittsburgh, Pennsylvania. W. S. BUCHANAN.

Walls Out-talk Pages

A brotherhood cannot escape architectural balances in the weighing of its worth to its generation. The Disciples of Christ are judged by the shrines they have builded at the rim of the rural highway and by the street curb. We may write volumes concerning our plea, but the proof of its potency to the average resident is a well-built house, rather than a well-written book. Walls out-talk pages. When the Ark of the Covenant had a decent habitation, the ranks of the prophets were recruited. A church must have a fine physique if it impresses youth and inspires the recruiting of the ministry. Sometimes strangers care not to inquire about our brotherhood when they behold a local shrine builded no farther than the foundation, or left unroofed. The Board of Church Extension enables us to have standing and influence as His witnesses.

Birmingham, Alabama. ROBT. N. SIMPSON.

Enduring Monument of Service

Church Extension makes it possible for the poorest disciple to render monumental service. Thirty years ago, when I was a young clerk, I heard G. W. Muckley present the cause of Church Extension. I invested a dollar a year for five years. It was not much, but it was the best that I could do. Every year since then I have contributed in a modest way and there has been a sense of satisfaction in knowing that my modest gifts, because they were added to other modest gifts, and kept at work by the very genius of Church Extension, have been rendering service to needy churches through the years. I have since preached for three churches which had been helped by the Church Extension Board and I have taken great pleasure in feeling that I was in some measure responsible for their existence. GEORGE L. PETERS.

Canton, Missouri.

Just Like Dear Old Dad

In purchasing a farm a potent factor is the "terms of the sale." In building a church the problem of negotiating a loan is among the first to be solved. A long-time loan at a low rate of interest is desired. Our resources are banks, corporations, individuals, and "The Board of Church Extension." A careful comparative study will at once reveal the virtue and advisability of negotiating with the Board of Church Extension. It is to the church, new born, or spreading its wings for a greater financial flight, what a parent is to a son "going into business for himself." For the sake of the child, it is as solid as a bank, as thorough as a big corporation, yet like a father, it is sympathetic and forbearing and will stand by the church to the last ditch. Just like a dear old dad. That's a good point.

Hopkinsville, Kentucky. EVERETT S. SMITH.

Builds Monument to Our Faith

The next quarter of a century is destined to mark a forward step in church erection among the Disciples of Christ. It is as impossible to grow a strong congregation without an adequate workshop and temple of worship as it is to grow a family under nomadic conditions. An adequate house of activity inspires, attracts, dignifies, and makes an appeal to a community which is indispensable. It is to be hoped that in this new day, after a century of splendid history, the Disciples will realize the wisdom of the best architecture necessary to both effective worship and community service. The influence and permanency of the second century of our history will be reflected in our missionary program and in our church edifices alike. Every worthy building erected will be a monument to our faith.

Springfield, Illinois. W. F. ROTHENBURGER.

It Upbuilds and Sustains Morale

During the recent world war we learned as never before the importance of sustaining the morale of an organization. The equipment of Germany was superior, but her morale was finally exhausted. Hence defeat. The morale of France and her allies was sustained at the right moment by the promise of help from the United States. Church Extension has done just that for many a congregation. A splendid example was the building of the splendid house of worship at Hastings, Nebraska. A loan was promised when the people felt unable to go forward unaided. The mere promise sustained the morale of that congregation and they went forward to victory without the use of one dollar of Church Extension money. If a promise meant so much to a church like that, the actual loan, though it may be small, means much more to weaker congregations. May the purse of our Big Sister increase continually that she may constantly sustain the morale of the growing church!

Topeka, Kansas. R. A. SCHELL.

Meets Emergencies

Church Extension helps to meet emergencies. For many years the high cost of a site prevented the starting of a mission in the Mount Pleasant section of Washington, D. C. When at last the Columbia Heights Church decided to make the venture a loan from the Church Extension Board made possible the purchase of a choice lot. When the Government demanded the hall in which this congregation was meeting, a telegram from the Church Extension enabled us to construct within thirty days a chapel to meet our temporary needs. An adequate response in the September offering would enable us to meet the greater emergency now confronting us—the housing of our 500 members and of the hundreds more who could be won if we had ample facilities. EDWARD B. BAGBY.

Washington, D. C.

Big Business

Church Extension is a big business. It thinks and plans and operates in Kingdom terms. It dignifies the cause of the Christian religion and challenges the respect and confidence of men of affairs. It inspires the strong to cheerfully lend a helping hand to the weak, being confident that the Church Extension Board will give nurturing care through the years of greatest need and in the end will develop another unit of Christian forces to take their place in the battle line for world conquest.

The best thing that I know about Church Extension is that it does things and inspires others to do likewise.

Memphis, Tennessee. WALTER M. WHITE.

New Interest in Metropolitan Centers

The best thing I know about the work of Church Extension is the new interest the Board is manifesting in the larger metropolitan centers. Our cause in these centers has always suffered for the want of adequate buildings. It may safely be affirmed that in Chicago we have from time to time lost men of means who, if we had been able to enlist them, would doubtless through the years have have given many times the amount needed to provide buildings adequate in size and attractive in design to meet the needs of our churches. Churches need buildings which will correspond with their surroundings and in the cities therefore they must have architectural significance and be sufficiently large to command the attention of the passing multitudes. Recently the Church Extension Board has made loans and grants to city churches strategically located, in amounts sufficient to enable them to plan adequate buildings and thus a new day is dawning for our work in the larger cities. PERRY J. RICE.

Secretary Chicago Christian Missionary Society.

Spiritual Collateral

Church Extension has demonstrated that the quixotic practice of sympathetic credit is both possible and successful. It has reversed the rule of conservative business. The banks take pride in loaning money only to those who can offer the best security where the personal hazard is reduced to a minimum. But our Board of Church Extension says to the well-to-do who can give a surplus of collateral, "Get your money elsewhere," and to the poor and needy who have but a minimum of material security and a maximum of moral and Christian honor, "Come to us." The record of more than thirty years has proved that it is safer to loan money to Disciples of Christ on a basis of sympathetic credit than to go out into the marts of commerce with the choicest collateral. This is the finest thing I know about Church Extension. C. E. LEMMON.

Hastings, Nebraska.

Pioneering in Great Cities

The best thing I know about the work of Church Extension is that it gives sorely needed aid in the task of Christianizing the great cities of the country. Conditions in many metropolitan areas are such that locally it is quite out of the question to finance an adequate work. Church Extension helps to provide a building that is adapted to the needs of a city community and makes possible pioneer work in ministering to such a group. Without the assistance of Church Extension it would be impossible to make the work of certain city missions permanent and comprehensive. KIRBY PAGE.

Brooklyn, New York.

High Ideals Find Practical Expression

In the work of Church Extension the highest ideals of the Disciples of Christ find practical expression.

First, *unity*. It binds the strong church and the weak together in a great common interest and fellowship, making all alike feel that they are "workers together with God."

Second, *democracy*. It tends to deepen the sense of mutual respect and appreciation. The weak church feels that, being an integral part of a great brotherhood, it can receive help from the strong without shame or embarrassment, while the strong church in responding to the call of the weak thereby fulfills its own high mission and self-realization.

Third, *service*. What is the church for, anyway, but to serve? And what greater service can a church render than to lend a helping hand to a struggling sister congregation?

Thus in conserving and applying these noble ideals Church Extension is fundamental and challenges the loyalty and support of all who are interested in the conquest of the Kingdom.

Mayfield, Kentucky. J. J. CASTLEBERRY.

A Personal Appreciation

About the finest thing about Church Extension is the personnel of the men who are engaged in the work, and have been from its inception. Always they have been men of vision and faith, combined with a rare instinct for sound business principles, which, given entirely over to some secular occupation, would have made them millionaires years ago.

They have stood for the very best in church architecture and have had no little influence in bringing up-to-date plans for church buildings that will adequately represent the Disciples of Christ and efficiently present the Apostolic Gospel of Christ.

There has never been a corner of our great nation too remote for the Society, through its efficient secretaries, to visit. And never one too poor for them to encourage and foster. They are not only men of business acumen and indomitable energy with respect to the financial work of the Society, but with true evangelistic fervor, our Church Extension Board, through its secretaries, has helped in many lonely communities to "establish the things that remain" in our local congregations, and by presenting the glorious gospel, in its beauty, brought the power of God to men who were needy.

New Orleans, Louisiana. WILLIAM H. ALLEN.

Sets Up Altars of Faith and Hope

It sets up altars of faith and hope, around which multitudes may gather for worship. This is the most valuable asset to a community in that it both awakens in us and holds us to the reality of God. Church Extension also furnishes an opportunity for a permanent investment of money for Christian service, furnishing friendly cooperation in accomplishing a purpose, which probably could not be done at all or if done, done under difficulties too severe for the best results.

Baltimore, Maryland. PETER AINSLIE.

A Strong Right Arm to State Societies

Church Extension is a strong right arm of the Ohio Christian Missionary Society in ministering to the more than a score of mission churches we have with us always. We help to build the congregation. Church Extension helps to build the house.

But there are other fine things about this enterprise that do not come from the state secretary's point of view simply. Churches enter on the building enterprise with assurance because of the backing of this friend. In the midst of building they are safeguarded from serious mistakes by the rules of the board and the counsel of its secretaries. After the building is erected the church is debtor to an institution that will never be compelled to foreclose a mortgage to save itself from destruction in a panic or a period of money tightness.

Church Extension is a great stabilizing power to all churches.

Ohio State Secretary. I. J. CAHILL.

The Best Investment and Finest Security

Church Extension has given to our brotherhood one of the finest pieces of business administration that I know anything about. No financial institution in America has made a better record. To gather a fund of one and three-quarter million dollars in a period of thirty-two years, and make it do the work of over four and a half millions, without the net loss of a penny, is a magnificent achievement. As a safe place for investment of money to be devoted to the extension of Christ's Kingdom, Church Extension is not surpassed. An investor may know where every dollar of his investment goes. He may know also that not a single dollar of the investment is dissipated, but that the whole of it is constantly and permanently at work building the Kingdom. M. M. Moss.

Minnesota State Secretary.

Primes the Pump

The Board of Church Extension has helped us in establishing the cause in some of the most strategic fields in Illinois. It has come to the rescue in several places where, without this assistance, the church would have been unable to complete the building. I might mention twenty-five such places, but one is before me in a very special manner just now. Irving is a village of 1,000 inhabitants. They needed a new church and wanted to build a good one. A loan from Church Extension is the thing that finally enabled the brethren to put across the proposition. Sunday, June 13, we dedicated the building with all the money to pay for it. The Board of Church Extension will be taken care of as the money comes in, but its loan was what primed the pump. H. H. PETERS.

Illinois State Secretary.

The Zero Hour

What is the best thing I know about Church Extension? As well ask a Frenchman what is the best thing he knows about America, while upon him are visible marks of privation and the scars of battle.

Out on the Western Front at Paonia, Colorado, it seemed that the day had come and the hour had struck. The contingent climbed out of the old morgue in which the worship was being held, concentrated all forces on a strategic position, and were bending every possible energy to reach the objective when it became apparent that we were compassed on every side. The battle was going against us. Every resource was exhausted. We were on the defensive. Debts were crushing. Mortgages and liens were threatening our beautiful building. It was advertised to sell under the sheriff's hammer. The most beautiful building in the Rocky Mountain district was about to be changed into a monument to mark the place of burial of a lost cause. It was the zero hour when from across the plains and over the mountains from the Board of Church Extension came enough of sinews of war to turn the tide of battle and now after eleven years we are in the "Army of Occupation."

Paonia, Colorado. CHARLES G. STOUT.

Statesmanly Administration

The best thing I know about Church Extension is the businesslike and statesmanly administration its funds have had and are having. It is the best operating commentary on the question of our Lord, "Which of you, intending to build . . . sitteth not down first and counteth the cost . . . whether to finish?" More than any other agency among us it exalts the wisdom of "seeing through" a program before its launching. And better than that, it practices its preaching.

E. F. DAUGHERTY.

Los Angeles, California.

Inspirational Value

The best thing I know personally about Church Extension is the great number of churches it *builds* which it does not build. Now, that sounds like a paradox, but I know the truth of the affirmation.

When pastor of the First Church, St. Paul, I tried to lead a building program. The congregation despaired till Church Extension granted a loan. By this encouragement the church took heart. It replenished its own cruse of oil and never called for the loan. It was heart, morale, that the church needed—this Church Extension furnished. If this were an isolated case it would not be worth mentioning, but the name of the First Church, St. Paul, is legion.

Church Extension has erected scores of buildings and raised hundreds of thousands of money by the silent fact of its existence. This kind of help is better than money.

A. D. HARMON.

President Cotner University.

The Reserve Bank of the Brotherhood

The best thing that I know about Church Extension is that there are many good reasons for its existence. Let me confine myself to one.

It is a guarantee proposition. It fills a place in our church's life that the reserve bank fills in the financial world. Many churches, big and little, are led to build because they know there is a reserve fund that will take care of them if the unexpected happens.

Many of these churches have never asked the Board of Church Extension for a penny, but this confidence that the permanent fund creates in our brotherhood, gives a stability to the church building enterprise that nothing else can ever do. Keep on building up the fund, for the greater your assets, the more confidence the brotherhood will have, and the more buildings will be erected. C. W. CAUBLE.

Indiana State Secretary.

Teaches Value of Good Building

The Church Extension Board and the principle on which it works, have helped to create a conscience on the value of equipment for church work. The intelligent Disciple no longer believes that a "Board Tabernacle" is as effective as "a Cathedral" in attracting the attention of men. We no longer believe that a "bunk barrack" is as good as a "community house" for promoting Christianity.

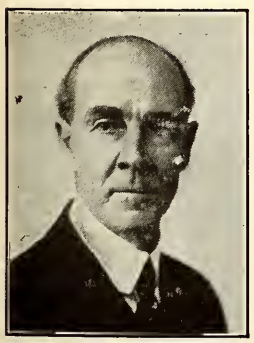
Church Extension saves us from being bombarded by overzealous and under-intelligent men and women, who suddenly conclude that there ought to be a church house built in their town, to house a half dozen families, who "love the cause" and despise the "denominations." Churches are located with a view to serving the community, and honoring the Lord, for those who expect to ask for a loan have come to understand that these matters will be carefully weighed by the Board before the loan is granted.

We no longer feel that we are "hard-hearted" when we throw a "tearful" letter into the waste basket, even though it was pleading for "just one dollar" to assist in building a meeting house.

Church Extension is gradually taking church building out of the realm of sentiment, selfishness and senselessness, and putting it in the world of sanity, solvency and service.

Carthage, Missouri. L. J. MARSHALL.

It Cannot Be Hid

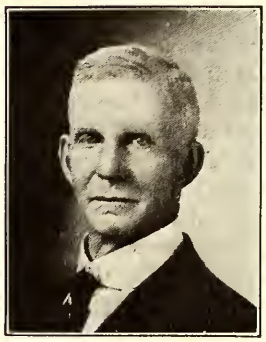


The housing of a congregation by Church Extension makes it a miniature city set on a hill; it cannot be hid. The night-overtaken turn to its fixed light as guide to rest and safety. It is accessible by day as well as by night, for its gates are ever open. Blind beggars and sin-leprous ask of it living bread.

Without Church Extension local Christians lead a nomadic life, without yak cloth for tents. They are Hagars in deserts, with a cruse of water, praying their thirsty children shall not cry in vain. I. N. MCCASH.

President Phillips University.

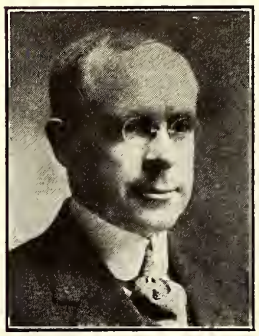
Gives Prestige



No sufficient emphasis has been laid on Church Extension as a missionary agency. It is vastly more than housing a weak church and making a comfortable home for a family of Disciples of Christ. On a missionary field it becomes a holy temple where the name and fame of our Lord is seen and heard in power. Arizona has several young cities, now churchless, so far as we are concerned. which, with from $5,000 to $20,000 invested by the Board of Church Extension, would do more than many times that sum dribbled out in small salaries to unequipped missionaries on the outskirts of our civilization. Thirty thousand dollars loaned to Phoenix, put us on the map in the whole Salt River Valley. Twelve thousand five hundred dollars invested in Douglas has directed more attention to the character and mission of our people and our plea for unity than all the fifteen years of service of faithful men with no adequate building. Tucson and other important centers wait for the aid of Church Extension. R. E. DUNLAP.

Arizona State Secretary.

Perpetual Motion



There are four things about Church Extension that have always made an appeal to my imagination and to my judgment:

1. Church Extension inevitably means the extension of the church.

2. The Extension Board is the Mark Tapley of our brotherhood. It encourages our people to attempt big things and to expect big results.

3. A loan to weaker churches means that that church will have the oversight and friendly advice of men who have a large knowledge of the church and who have shown a progressive spirit, coupled with a sound judgment.

4. Church Extension imparts to the dollar perpetual motion.

Spokane, Washington. GEORGE W. KNEPPER.

Three Good Points

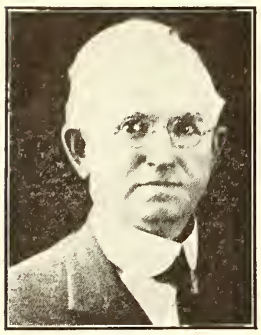
Church Extension teaches the lesson of self-reliance to congregations. Its methods are such that it does not do for congregations what congregations can do for themselves. Oftentimes the promise of help so urges the spirit of self-reliance that they can do more for themselves than they had thought.

Church Extension corrects shoddy business methods on the part of church officers who ordinarily exercise business sagacity in secular affairs. It insists upon church boards coming up to the scratch in the preparation of their property for a loan, and the insistence is always wholesome.

Church Extension creates a confidence throughout the community in a congregation. It is a great thing to be backed by a "million-dollar" corporation, and not all secular business firms can command such prestige. Surely outside people will have more respect for people who can command such respect from their own brethren. C. F. SWANDER.

Oregon State Secretary.

A Successful Business Enterprise



Contradicting the usual charge that church affairs are not conducted along business lines, the Board of Church Extension has been one of the most successful institutions known to the business world. When their losses in handling $4,500,000 are considered, I do not believe that there is another corporation or a banking institution on earth that can make a favorable comparison. If any institution has a right to the patronage of the brotherhood, certainly the Church Extension Board has this right.

I desire also to call attention to this outstanding fact in addition, that while there is a current idea that preachers have little executive and business ability, yet this fund has been handled from its beginning largely by preachers. It should also be observed that the handling of this fund both in the closing and in the putting on loans among the churches is usually under the direction of preachers, which leads me to make the observation that when preachers are placed in charge of business matters they will lose nothing in comparison with other men, for even in the business world men who pose as business men are not all successful.

I regard the Board of Church Extension as one of the most adequate agencies in our missionary enterprise.

Texas State Secretary. J. B. Holmes.

Its Reach Into the Future

Church Extension is the last and powerful word in inspiring generations of human spirits. The fund is permanent and will go on forever inspiring and helping the disciples of our Lord to build temples of worship and to establish the kingdom of God throughout the earth. J. Fred Jones.

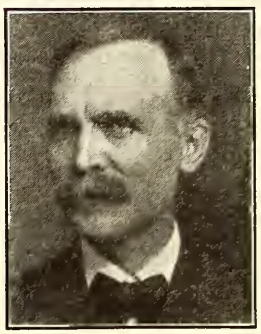
Oklahoma State Secretary.

Church Extension and the Bible School

The Master said, "I am come that they might have life and that they might have it more abundantly." To this end we work together with Him. Life is dependent upon sustenance, upon food. The Heavenly Father has made a life investment in each individual, in each church. The test lies in the return we show on this investment. In order to produce an intelligent Christian citizenship the church must provide the means for the developing of the fourfold life, mental, social, physical, and religious. The church building is no small factor in this process. The best thing I know about Church Extension is that it enables the church, through adequate housing, to turn out the greatest product on the raw material with which it works. Character building requires painstaking nurture. Church Extension backs up the program of character building by aiding churches to acquire buildings properly equipped for modern Bible school work and a real program of religious education. S. W. Hutton.

Southwestern Bible School Superintendent.

Wealth of Sentiment and Conviction Perpetual and Multiplied



The church house in which I made the good confession as a boy has long since disappeared and its foundations cannot be identified. I began the study of the Bible in a rented home over a store in a Wisconsin lumber town. Our church work in St. Paul, Minnesota, began without a church house. I am one of the charter members who met alternately in three homes for a long while. I have preached in schoolhouses, in private homes, and in the open. I have dedicated scores of church houses. I know the longings of saintly men and women, the weariness of hope deferred, the long and almost hopeless struggle to secure a church home. I know the joy and gladness, often overwhelming and unutterable when realization comes. I know our sacrifices, which the angels must have written in tears and thankfulness and wonder. I know that infidelity measures the success or failure of Christianity by the increasing or decreasing number of church houses. I know that on the mission field aroused paganism strikes first by burning church property. I have seen hundreds and hundreds come to the turning point of life and destiny in revival meetings and church services. Some came from crime and despair. Some have climbed to national distinction. I have seen others going to the ends of the earth, and have seen them planted in every nation under the sun. I do not wonder that the Holy Spirit preserved the memory of the synagogue builder. The best men and women of all time are of kin to the builders of the tabernacle in the wilderness. They know the heart of David, who made the temple possible. Our song, "The Church in the Wildwood," was written only yesterday, but its sentiment is as old as the race of mankind.

That all this wealth of sentiment and power of loving conviction is backed by a great financial foundation, that it is perpetuated and multiplied, is the best thing I know about Church Extension. The next best thing I know is that many of the choicest souls ever known, though their bodies are dead and buried, are yet living and working through gifts left in its keeping. I know also that I can serve through it as long as the sun shall rise and set. Alfred M. Haggard.

Des Moines, Iowa.

Equips the Church to Serve

Every business firm has come to realize the need of modern equipment to do its best work. Our great lack at this present moment is just this, in village and city. The Book tells us to "Bear one another's burdens and so fulfill the law of Christ." Just here Church Extension does its best work, in knowing the need, in supplying that need for proper facilities, so our churches can better "do the work of God in the world." To help the church to equip itself so as to be of greatest service in its community is the great work and mission of Church Extension.

Denver, Colorado. Charles Lemuel Dean.

Board of Reinforcement

The best thing I know about Church Extension is its reinforcing function. It gives practical and effective support to the evangelist who organizes a new church. It gives courage and aid to the little bands of disciples who bear loyal testimony in their several communities. It gives assurance to the community that the new venture is not an experiment. It warrants the use of missionary funds in supporting missionary pastors. It makes more convincing the appeals of all our other boards, because of the aid that was rendered the infant church at its birth and during its early childhood. It could well be called our "Board of Reinforcement."

Los Angeles, California. W. F. Richardson.

A Trinity of Good Things

There are three "best" things about Church Extension: first, a Capital Fund that recruits itself every year—that stirs the imagination; second, a Non-Commercial Relationship of lender and borrower—that accords with the fitness of things; and third, a Recognized Obligation on the part of all the churches to help build a house of worship for even the smallest mission-field—that appeals to the conscience. As to the first, one trembles and rejoices to think to what proportions the snowball will eventually grow; as to the second, when a church pays interest on a debt, it is fine to know that it is "the cause" and not an individual or an insurance company that is being benefited; as to the third, "we that are strong ought to bear the infirmities of the weak." Go to it!

Richmond, Virginia. H. D.. C. Maclachlan.

A Democratic Organization

The democracy of the Church Extension idea appeals to me. Back of the whole project of the church work in all lines stands the assurance of this organization which recommends itself through its management to all the churches. It means as much to the large church as it does to the small church. The struggling mission knows it as a big Brother and the great city church knows it as a faithful ally. To both it holds out a welcome hand as a channel through which a most practical work can be economically done. It has become an increasing necessity to all the churches because of its democratic appeal and service to all the churches. The real Democracy of Church Extension has wonderful gripping power.

Harvey Baker Smith.

Hope to the Hopeless

The best thing I know about Church Extension is its ingenious way of restoring confidence in those who are without hope and uncovering the hidden treasures which belong to God and putting them to work in an unselfish way for Him. Thus enlarging the vision and developing the spiritual life of the church. Solomon says, "Where there is no vision the people perish."

Winder, Ga. Jno. H. Wood.

Strictly Business

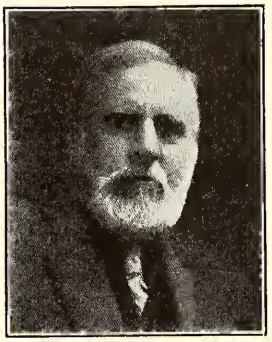
The Church Extension Board maintains a strictly business relation to the beneficiary churches. It does not presume to attend to the church's business, but it attends to its own business, on strictly business principles. Because of this strictly business relation a great fund has been handled with scarcely the loss of a cent. Its business methods are both honest and generous, and since these methods are business methods, and have nothing whatever to do with the domestic affairs or management of the churches to be helped, the Church Extension Board has thus far escaped any criticism which might be launched against a managing or "bossy" board.

Our United Missionary Society, representing its various interests, and our college boards would do well to take cognizance of the methods of operation on the part of the Church Extension Board. In point of fact, no one of these boards has any other relation to the churches than that of administering, through cooperation, the business of the churches, and offering suggestions as to the best way of securing cooperation among the churches for the conduct of the big business.

All of the advantages of the Church Extension Board cannot be pointed out in this article—I am simply stating what appeals to me as an outstanding explanation of its great popularity and the splendid service it has been enabled to render to the brotherhood. E. L. Powell.

Louisville, Kentucky.

A Call to Cooperation



The best thing that I know about Church Extension is that it is a call to the churches to cooperate in carrying out Christ's will. He wants his Churches to extend his gospel of saving power to the ends of the world. Church Extension, as experience has taught, if not an essential, is found to be a most helpful method of extending Christ's gospel. It says to Christ, in effect, "We are working with Thee and for Thee in the sublime task of Christianizing the world; and we have reason to expect Thy blessing upon us, and the hearty cooperation of all who love Thee." Nothing better can be said of any institution than that it can truly say this of its relations to Christ and to the work He has left for His church to accomplish.

Los Angeles, California. J. H. Garrison.

The Parable of the Two Georges

The Building Committee came unto the preacher and said: "Send the carpenters away, for our funds are not." And the Preacher cried mightily unto George who is also called Muckley. And he said: "Calm thyself and wait." And it came to pass in process of time that from the Wide Place in the Road, and from the Corners where the Bean Blossoms, and from the church by the Boulevard, came many offerings both large and small into the Board of Church Extension. And the Board took them and gave thanks unto God, and distributed them to the church. Then it was that the sound of the hammer and saw ceased not until the evening before George the son of Snively stood in their midst. When the "fragments" were gathered and returned there was more than at the beginning.

The best thing about Church Extension is its cooperation.

Tulsa, Oklahoma. Meade Dutt.

Builds Christian Character

The best thing I know about Church Extension is not the great work it is doing to help weak churches build houses. It is helping God build Christian character by a challenge to the Church to do larger things in the way of better equipment for the training of the young people, by the call to a consecration of life and money to an Ideal, and by calling for team work thus fostering and growing a spirit of cooperation.

If there are sermons and poems in brooks and stones, God's presence is felt in a house dedicated to His name as nowhere else. R. W. LILLEY.

Charleston, West Virginia.

Provides Backbone

The greatest thing that Church Extension ever did for me was to give me back-bone enough to undertake what otherwise I would have been afraid to. I led two congregations in building, both were weak and it was quite an undertaking, but I felt that if need be we could get help from the Church Extension Board. In one case we never even had to ask for help. In the other you came to the rescue. CHARLES E. COBBEY.

Omaha, Nebraska.

An Asset to a Church

It gives credit and power and standing to the congregation in the community, town, city, where it assists in building a house of worship. It is a good thing to let the citizens know that a great and loyal brotherhood is standing back of the church that has enough vision and consecration and energy to erect such a house of worship as will be a credit to the community—a house modern, beautiful, well equipped and adapted to the various forms of Christian service in the twentieth century.

People of all faiths, and some of no faith, will help generously in an enterprise that means much for the moral and spiritual advancement of men, to say nothing about the material gain—which always follows—to the community.

Church Extension not only builds houses of worship; but, through them, builds character, and that's the best building, after all. And because it builds character, it builds up the community; and whatever builds up a community builds up the state and the nation—and that's quite well worth while.

Wichita, Kansas. WALTER SCOTT PRIEST.

Religion Rebuilding Civilization

THE only figure on the horizon big enough for world leadership is Jesus Christ. His humanity is spacious enough for all nations and races to find themselves in Him. I am glad I am a minister because the Savior I proclaim is certain to be increasingly the world's hero.

If civilization is rebuilt, it must be by religion. The Gospel is the only thing that will meet the situation today. Old restraints have broken down. The world must be held by new attachments, and these must be of a kind that will make men friends. Force has played out. War has fired its last shot and missed the mark. What the world needs today is good will. It takes the Gospel to make men brothers. Because my message is the only hope of the new world, I am glad I am a preacher.

But society, at last, is what the individual makes it. Society can never be bigger than the social units of which it is composed. If we are to have a better world, better legislation, better trade, better industry, better labor conditions, better race relations, we must have better people. The human heart must be changed.

I am glad I am a minister because the message I proclaim is an emancipator. It is the truth that makes men free. Character is a better dividend than money.

I am glad I am a minister because it keeps me optimistic. My business is to make men hope, and I get a reaction in my own soul that at midnight seems to shout: "The morning cometh!" I am in the cheering-up business, and my work secures to me a place in the sun. I can tell men that God is on the throne, and that because He is, evil is doomed, and right and justice decreed to win.

Because I believe that Jesus is the Son of man, humanity's Hero, because I believe the Gospel can meet and solve all our problems and save the world, because I know it can regenerate the individual and make men free, because it is my own hope for time and eternity, I would not quit preaching to change places with any man who lives.

Nashville, Tennessee. DR. JAMES I. VANCE.

Christ and the Crowd

IT is always interesting to know what is a person's opinion of the crowd and what is his attitude toward it. If we know these things we can estimate pretty closely the person's character and worth.

There are individuals with hermit-like tendencies who prefer to be alone a large portion of the time and who do not relish being mixed up with the multitude. We sometimes hear the saying, "I hate a crowd."

Others look upon great companies of people with curiosity as their dominant feeling. They like to study what is known as the psychology of the mob. They delight to give free wings to their imaginations and to speculate on the varied natures, dispositions, characters, passions, ambitions represented.

Still others are oppressed with a feeling of melancholy as they contemplate large multitudes of their fellow creatures. The spectacle suggests the sadness, tragedy, barrenness, emptiness that constitute much of human life. Consequently, some persons grow pessimistic as they contemplate the masses.

What about Christ and the crowd? What was His attitude and reaction? What did He think about when He looked upon great throngs of people? How did He act with them?

He was certainly no ascetic. He liked folks. He mingled freely with the multitude. He was thoroughly interested in His fellowmen, in the circumstances, motives, longings and actions that made up their lives. He was very informal and unconventional, finding free contact with all classes.

He was thoroughly sympathetic with the crowd. He was profoundly moved by the temptations, the trials and the sorrows of others. He was busy through the day and from day to day, instructing the ignorant, healing the sick and bringing comfort to the sad-hearted.

Finally, He died for the crowd. In the fulness of His wonderful love He gave His life on the cross for the sons of men. When we are blessed with a generous measure of His spirit we are free from the narrow prejudices and miserable antipathies that are all too common in this world. To be Christlike is to love our fellowmen of every race and color.—*The United Presbyterian.*

Shall We Despair of Unity?

By H. C. ARMSTRONG

"THE cause of church unity still lives. Some of our denominational journals may seem to have been burying it with military honors—but burying it only in effigy. It rises again before us, not as a specter from the grave, but as the queen of the heavenly graces, with a train of reverend and learned advocates. It has long had its enthusiastic friends who were discreetly praised as amiable visionaries; now, apparently, it has some alarmed foes, who have betrayed no languid interest in the 'iridescent dreamers.' And so it takes its place among the living issues of the day."

There words read as if they were spoken yesterday. As a matter of fact they are words of prophecy spoken a quarter of a century ago concerning conditions existing then, but in reality describing even more accurately conditions today. Christian unity is indeed, as it has been called, the characteristic movement of modern times. "Other questions, matters of doctrine or policy, may agitate certain portions of the Church here and there, but this is the one question which moves the whole Church everywhere in both hemispheres. There is no corner of the world, no outpost of Christian missions, to which it has not penetrated. Meanwhile, too, the great Christian heart of the age has been praying and hoping, as never before, that Christ's own prayer for oneness might be fulfilled."

Faith Faltering

Division and redivision, having run their unhallowed course for four centuries, have reduced denominationalism at last to the uttermost extremity of absurdity, until reproach has been brought upon the very Church itself, and the supreme claims of Christianity have become so obscured that the majority of men feel that they can get along without the Church. Not only so, but for a century or more those sovereign bonds of the Holy Spirit and Holy Scripture have become so relaxed among Christians that it has been possible for groups and coteries of men for one doctrinal reason or another, instance after instance, to withdraw and start "new churches" and commit the supreme heresy without fear or compunction of conscience.

Yet in full face of these scandalous facts there seems to be a faltering of faith in the grand ideal of Christian unity. It is being said that we have now the only kind of unity possible or desirable. "Cooperative denominationalism is the best possible order for the Church in the present age." Possibly so, but it is a "second best" order, and God gives His "second best" only to those or to that age which will not have His best. In 1861 a prominent farmer said, "I am concerned with the affairs of Harford county, after that I am interested in the affairs of the State of Maryland, and after that I have some interest in the Union." What one believes possible and desirable depends much on one's horizon and perspective. Jesus and Paul placed the perfect unity of the Church first. "When the Son of Man comes will He find faith on the earth?"

The Church at Different Levels

Moreover, it is said that "the Church must always exist at different intellectual, social, and spiritual levels because humanity will always exist at these different levels." This strikes at the very heart of the question. Humanity indeed will always exist at different levels. Must humanity therefore forever be divided into classes and castes, social and religious? Here is where the law of conciliation applies. Here is the one point of possibility and hope. The more enlightened can always be the more magnanimous, the more cultured can always be the more courteous and generous, the more deeply and genuinely spiritual can always be the more forgiving and gracious. The nobler can always yield with the better grace. The stronger can always act earlier and concede more without loss of nignity than can the weaker. Indeed, if Christians were all of one level there could be no reconciliation. All would be equally incapable of the higher reason and higher grace which make conciliation possible.

This is the task of the present hour. Edmund Burke well said that no long-standing difference can be settled except by conciliation. This means nothing more nor less than settlement by peaceful methods. The supreme duty of the present moment in Christian unity is friendly conference and cooperation. It is time for each Christian body to be thinking not only of its own things, but also of the things of others. The complete unity of Christians is both possible and desirable through reconciliation.

"A House Divided"

Meanwhile the irrevocable judgment of the Judge of all men still stands, "A house divided against itself cannot stand." We can take our choice, but we cannot change the fact. To perpetuate division is to fix the doom of "the house." The word of Lord Parmoor in his Manchester address concerning peace among the nations applies equally to unity among Christians. He said there are three alternatives, and only three. First, go on in the old order of rivalry and suspicion and balance of power, which is unthinkable. Second, some one nation rise up and conquer and absorb all the rest in a *pax Romana*, which is impossible. Third, all nations agreeing together in a free and voluntary covenant of peace and brotherliness. So it is with this other greatest of world questions. There are three alternatives, only one of which is even thinkable, namely, a free and voluntary union in reconciliation and brotherly love.

Dealing with the Mightiest Forces

THE conviction deepens with me year by year that there is no more effective position from which to do good to one's fellow men than the ministry of the Christian Church. I have believed this ever since I went into the ministry myself, but the events of the past few years have more and more made me feel that after all, the most direct approach to a solution of the problems of humanity in their world-wide phases is through setting up a lofty spiritual ideal. In these large relationships we have seen everything else but the emphasis on spiritual ideals fail. I rejoice that the minister has not only an opportunity to preach, but also to practice. The innumerable fields for the Church's activity today make it possible as never before for one who sees a real truth to put it into some measure of working effectiveness. There are very many personal satisfactions in the ministry, but the greatest, after all, is just the consciousness of dealing with those spiritual factors which, in the long run, prove to be the mightiest forces.

BISHOP FRANCIS J. MCCONNELL.

Photograph of R. A. Doan and 896 of his neighbors in Nelsonville, Ohio, who attended the Bible Class which he taught before he became Secretary of the Foreign Christian Missionary Society. It was a Community Class, attended by members of all churches and no church. Naturally, no one could succeed Mr. Doan in the leadership of such a class, but the results have been conserved in the development of large men's classes in all local churches, with a strong fellow feeling among them. An actual attendance of 896 in a town whose population was only 5,421 is undoubtedly the record, and will be for many years to come. And yet it shows what can be done when a strong and earnest man undertakes to bring the Word of God to the people.

Take a pencil and a sheet of paper and figure out the possibilities in adult classes if every community in the United States and Canada had men and women who would follow Mr. Doan's example with something like the same ability, energy and enthusiasm that he gave to the Nelsonville class. Allow for twice the population of the town, as undoubtedly many came from the country and nearby villages. Allow also for visitors on the day the photograph was taken, for most people do like to stand before a camera. Even so, there was at least one man from every twenty people, men, women and children, enrolled as a regular member of that class. On the same scale there could be 5,500,000 men enrolled in Men's Bible Classes. Then, of course, it would be more easy to enlist that many women in classes for women and corresponding numbers in classes for young men and young women. Is your community developed up to the standard?

Back to the Drumtower

By E. I. Osgood, M. D.

IT was in the old Drumtower Church, "in the shadow of the Drumtower." The speaker who had the floor was just concluding.

"Mr. Chairman, there is one thing in the plans for the Nantungchow school which I especially can heartily endorse: that is the expectation of teaching the younger generation of Chinese how to make soap."

Secretary Doan used to make brick in America, but he commends us to the making of soap in China. Anyway, that was what he said to us at our China Mission Annual Convention in April, 1920. Then he added, "You will get still more of my approval if you will teach Young China the *value of using soap.*"

This 1920 convention showed that new China wants to know how to make not only soap, but gardens, forests, better wheat and cotton, cleaner streets and healthier bodies. Dr. Macklin reported lecturing regularly to the police force of Nanking. His subject was public health. They are buying a lantern to show health slides to the people of the city. They are publishing the books on health the Doctor is translating. Mr. Sarvis has carried his new lantern and slides on social, hygienic and industrial progress, to more than half of the towns in the Chuchow district, where we have little churches and schools.

"Cleanliness is next to godliness" has been preached by many in the Mission this year—and the Chinese people have shown a disposition to want to learn how to be clean—socially, morally, physically, politically and spiritually. Not only throughout the districts in which our missionaries work, but among the students and literary classes throughout China there is growing an intense longing to clean up. They want to be clean of the Japanese influence. They would like to clean out the military party, which is dominating politics. Students in government and mission schools throughout this past year have organized and agitated to imbue the people with the spirit of patriotism.

Indeed this student movement indirectly ministered to this 1920 convention, which was the largest yet held in the history of the Mission. The University of Nanking students, in cooperating with students in all parts, have been on a more than two weeks' strike as a protest against the political situation. This gave all of our Nanking missionaries freedom to attend all sessions. With the exception of four ladies in the difficult-of-access station of Luchowfu, every member in the Mission was present. This feeling of restlessness and the desire for something lacking in themselves have given the greatest opportunity for aggressive direct evangelistic work. In all our stations we have stressed evangelism as never before. The recent war has rid the Chinese of the idea that all Western nations are Christian, that the church is the controlling power in these lands, and we are driven now as perhaps we have not been in the past to hold up Christ as the only Savior and Hope of mankind. The fact that our churches and Sunday school attendants have greatly increased in numbers, and that on week days preaching services have been better attended than ever before, indicates that the simple gospel message is getting hold of the people.

Secretary Doan, who has been spending some months studying the situation in Japan, came over to cheer us by a two weeks' visit. He brought along Mrs. Doan and the entire McCoy family. The Japan Mission thought it about time to educate us into the problems of mission work in the Island Kingdom. We decided that their whole Mission needed to know more of what Japan is trying to do with her unwieldy neighbor, so we voted to have Mr. and Mrs. Marx represent us at the convention of the Japan Mission this summer.

Since Mr. Doan has been Laymen's Secretary and handling the Executive Committee's correspondence with the China Missions, we have not only learned to love him, but have a high respect for his business ability and his capabilities shown in the letters he has been sending us. His short visit at this convention (and it was our thirty-second) was not a benediction, but rather a prod to far more efficient mission activities.

This last autumn there came to us the biggest body of new recruits the Society has

Freshman Class, Ginling College, Nanking, China.

Where the New Missionaries Achieve the Impossible by Learning the Chinese Language. At the Right, Meigs Hall, Dormitory for Young Women Missionaries, Built with Presbyterian Money and Named for a Pioneer Disciple of Christ.

ever sent out in one year. At the convention we older missionaries proceeded to disillusion these newcomers on some points and educate them on others. We have ten jobs for each of them, wives and all. It slowly seeped into their heads and hearts that China needs to have each year for the next twenty years sent into her borders the largest number of missionaries ever sent in any previous year.

On the evening following the close of the convention these new recruits invited us to congregate in the home of our oldest members, Dr. and Mrs. Macklin. Among the older members of the Mission present was Mrs. Meigs, one of the first women our Society sent to China. She could tell the newcomers many fascinating facts concerning other days when the conditions of the mission field were far different from those of the present. Her presence reminded us of the valiant labors of Mr. Meigs in behalf of education in Nanking, and his great part in bringing about the establishment of the University of Nanking, a report of whose tenfold increase in almost every respect during the last ten years was read before the convention.

It was the report on the medical work which introduced the most immediate problem. Owing to the shortage of foreign workers the past year compelled us to experiment with placing into the hands of Western-trained Chinese doctors the bulk of our medical work. In the Chuchow and Nantungchow hospitals Drs. Sung and Yang have been given the entire responsibility. Dr. Yang received his entire training in the Luchowfu hospital under Drs. Butchart and Wakefield. He has had a few years of independent practice. During the absence of Dr. and Mrs. Hagman on furlough this year he has had charge of the Nantungchow hospital. Owing to the shortage of workers at the Chuchow station Dr. Osgood has had to take oversight of the entire work there, schools, hospitals and churches of the entire district. Fortunately there is a group of consecrated and experienced Chinese leaders to whom were parcelled out the various departments of work. Among these is Dr. Sung, a graduate of the University of Nanking. In Luchowfu, Dr. T'ang, a graduate of the medical department of the University of Iowa, has carried much of the hospital work while Dr. Stevenson was busy with building plans and construction.

But no doctor can longer carry such burdens alone. Both Drs. Sung and Yang have nearly broken under the strain and must have better support by the immediate strengthening of the medical staff. Unless more doctors and nurses are sent out to the work, some of the medical work must be closed for a time. This is a department which the Chinese intensely appreciate. They pay in large sums for the sustaining of the work.

The reports of the convention also showed that the Chinese church has given larger sums for the Christianizing of the people than ever before. A number of churches have set a stake for raising at least half of their budget. A number of Christians are more than tithers. Large numbers of the educated classes are flocking about the churches and beginning to realize that Christ is the hope of China.

The Chinese annual convention met in Nanking the week previous to the one for missionaries. They had for their president one of Mr. Meig's old boys, H. F. Li, an older brother of Alexander Li, who is well known to many in America by reason of his having done post-graduate work in Hiram College and Yale University. In these Li brothers there still lives the heart of their teacher. To this Chinese convention was given the privilege of electing the first Chinese to serve on our new joint Chinese and Foreign Advisory Committee, to which is entrusted the oversight of the entire mission work. Formerly the committee was composed of foreign workers. The day has come in which the Chinese Church must bear responsibility and fellowship in the directing of the work.

The Chinese convention elected this same H. F. Li as the first member of this new joint committee. Mr. Li has been for years our representative in the Nanking School of Theology. Mr. K. H. Hsia, pastor at South Gate, Nanking, is the second member, and Miss Chen, so long a co-worker with Miss Lyon in our Nanking Girls' School, is the third member. To these three, with Messrs. Sarvis, Burch, and Miss Vautrin, and Mr. Garrett, secretary of the Mission, is now entrusted the work of the Central China Christian Mission.

This Chinese convention took another big step forward. By unanimous vote they agreed to press the question of Home Missions and enlist the entire church in prayer and the taking of offerings in support of the group of Chinese men and women who last year went out to Yunnan as missionaries to the Chinese there. Every pastor present at the convention pledged himself to tell his congregation of this Yunnan mission work, and win their support of it.

Prayer Meeting Topics for 1920

SEPTEMBER

1. Workers Together with God. I Cor. 3:8-17; Mark 16:20.
8. Christian Internationalism. The benefits of prohibition. I Cor. 9:25-27; Prov. 23:29-35; Hosea 14.
15. Great Preachers and Their Message. Peter and the Good News. Acts 2.
22. The Church School. II Tim. 2:14-19; Matt. 28:18-20.
29. The Art of Encouragement. John 8:10-12; 21:15-19; Luke 21:1-4; I Chron. 12:21, 22.

OCTOBER

6. The Sunny Side of Trial. James 1:2-4; Matt. 5:10-12.
13. Christian Internationalism. Regard for Nineveh—City evangelization. Jonah 1:1, 2; 3:1-10; 4:10-12.
20. Great Preachers and Their Message. Philip Preaching Jesus. Acts 8:25-40.
27. Hymns and Spiritual Songs. Eph. 5:19-21; Col. 3:16, 17.

A Church That Meets Community Needs

By James Speed of *Southern Agriculturist*

THERE is just one church in North Middletown, Kentucky, and there are no other churches within a radius of five miles. This peculiar fact took me to Bourbon county that I might learn how the community was persuaded to have one church when other rural communities sustained from three to five each.

Of course, I had some preconceived ideas, as I asked the pastor, Mr. F. M. Tinder, "Did the consolidated church come through committee meetings and an understood merger of the other churches in the neighborhood?"

"I'm afraid you have the same idea that many other people get and that is that this church originated by several other churches agreeing to come in as bodies. Really, this church grew out of service rendered the community. In the early part of the last century there was a small Baptist Church and a Presbyterian Church in this neighborhood. Later a Christian Church was organized and gradually through carefully developed community spirit the majority of the young people all came to this growing church.

"I believe the reason for the growth and the continued growth of this church and its ability to absorb the others lies solely in the fact that it has continually kept before the people some big, vital community question.

"Just how strong is this church in the community and in what way does the church touch the life of the people?" I asked.

"One of our regular bits of service is a survey of the neighborhood. This includes every white family in North Middletown, with its 400 inhabitants, and the surrounding country for a radius of four and a half miles. We have just finished our survey lately and we find we have 1,100 white persons in the community and 500 of them are members of our church.

"During the war the church became the center of all our patriotic activities. The Red Cross workshop and headquarters were at the church and our Boy Scouts of America, of whom I am the Scoutmaster, scouted the surrounding country to locate walnut timber for gun stocks for Uncle Sam, gathered walnut shells for gas masks and distributed literature of all kinds.

"Immediately after the Scouts got through their war work they buckled down to the work of making pork. Last year they had a large and very successful pig show on the streets of the town and the Commercial Club put up $130 in prizes. So you see, we strive all the time to make the church a real, everyday part of the life that our rural people are living."

"What are you doing in a social way?" I asked.

"You might be interested in our social hikes, which are a pronounced success. These walks are quite popular in the spring of the year and all of the young people, even the married ones up to thirty, take part. The hike usually takes us to some grove late in the afternoon and we have the evening meal under the trees and a delightful social time. One-half of those on each of these walks furnishes and serves luncheon for the others.

"That brings me to the point of the social standing of the members of churches, especially those which happen to be located in a neighborhood where there are many landowners. In the church here the word landlord and tenant are never mentioned. They are both yoked up in work for the good of the community and the teaching of the church eventually does the rest."

I was anxious to know how the larger social events and entertainments were handled, so I asked Mr. Tinder, who continued:

"We have entertainments and even our farmers' institutes are held in the church building. Only the other evening we had a noted soloist from Chicago for a concert. It was open to the public because by paying for such concerts through public subscriptions we can give high-class entertainment to everybody in the community.

"The Redpath Chautauqua will pitch its tent in the churchyard for five days this summer. During that time the church will be open for the use of the people, so that if we happen to have bad weather the church can be used."

After we had gone through the beautiful, modern church, with its pipe organ, its many Sunday school rooms, and its three pianos so that the children may sing in any portion of the building, Mr. Tinder showed me a small stable and other farm buildings on the back of the lot. I was anxious to know about these buildings, so I asked, "What have these to do with the church and its activities?"

"A great deal. Those are the buildings which house the teams and equipment which my boys and I use in cultivating quite a bit of rented land."

"So you, the pastor, are a farmer and also a tenant farmer?" I asked in amazement.

"Of course I am. How could I be a real live country preacher without knowing the business? I not only farm with my boys, but I strive to keep thoroughly posted and up to date in my methods. Every now and then I run up to the Experiment Station to keep in touch with what's going on.

"Several years ago when we had an outbreak of cholera I went to the Experiment Station and spent a week with the veterinarians and I learned 'to post a hog' and to diagnose a case of hog cholera. When I came back I could be of real service in helping the farmers stamp out the disease."

As I talked with Mr. Tinder I did not wonder so greatly at the fact that on one Sunday morning 536 people came to Sunday school and that his men's Bible class often has 100 or more men present. He and his church have become so intimately interwoven with the farming, the social life, and the religious life of the people that the church is a community institution.

The following summary of facts concerning the North Middletown Community work should be noted:

1. Buildings.—There is a church, parsonage, stables, chicken houses and gardens.

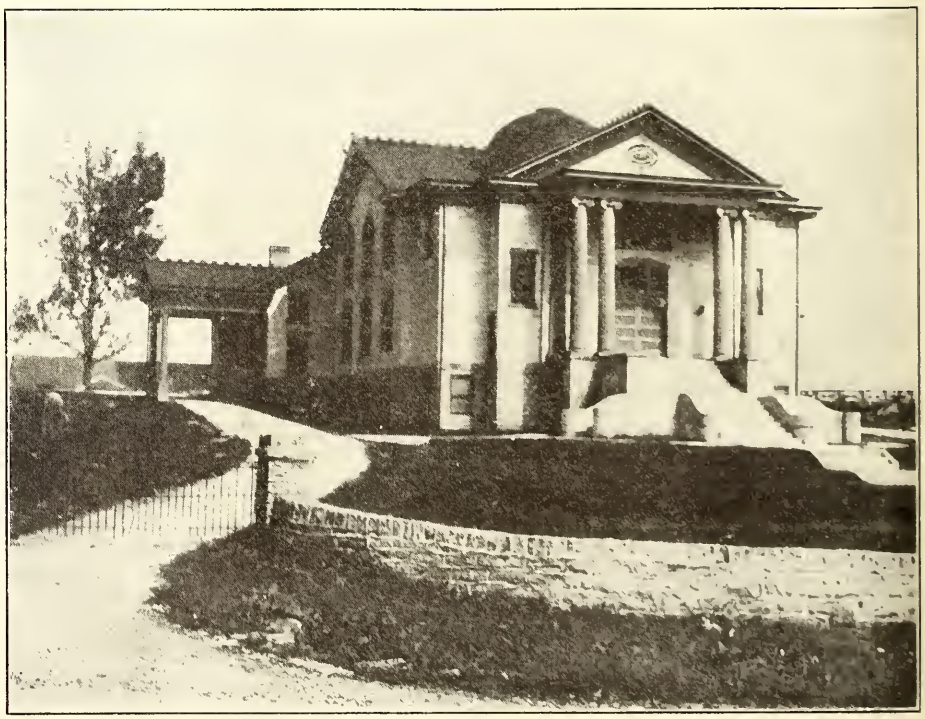
2. Membership.—There are about 400 members in the church with 500 to 600 in the entire force.

3. Bible School.—There is an average attendance in the Bible school of 300 and frequently 536 people come together in the Sunday school. The Sunday school will give about $650 for foreign and American missions this year.

4. Preaching.—Mr. Tinder preaches and teaches the gospel in fact and in practice as nearly as can be done and says very little about themselves and their machinery.

5. Pastoral Work.—He keeps up a personal contact meeting the people on their ground as nearly as possible. A very careful canvass is made continually so that the church may know who are members and what changes take place annually.

6. The social element enters into every phase of church and Bible school life. The church is trying to meet all the needs of all the people—not of landlords and tenants alone, but of all the people.



Christian Church at North Middletown, Kentucky

The Department of Evangelism of the American Christian Missionary Society

THE evangelistic passion of the brotherhood is being kindled anew. Everywhere the keynote seems to be that of New Testament Evangelism. You hear evangelism emphasized in conventions, conferences and committees; you hear it in the pulpits and you read it in the religious press. Everywhere, everyone who has the kingdom interests on his heart is thinking, praying and talking evangelism as the hope of the church, the nation and the world for the present and the future. There seems to be no argument or question about this being the supreme task, and the mighty and holy obligation of the church today. This is a worthy task and should have a most worthy program. Our brotherhood has made a program stretching over a period of five years in many instances for worthy interests but never as yet have we anything like attempted a worthy, definite, clear-cut program for our evangelism. If we have done what we have done without careful planning and coordination of all our forces, what could we in Heaven's name accomplish with definite goals in our evangelism for a period of five years?

1,000,000 baptisms in five years is not an impossible goal for the Disciples of Christ. If it could be reached there would be more rejoicing on earth and in Heaven than over the accomplishment of any other task we have ever unitedly undertaken. If we undertake it unitedly, prayerfully, intelligently and enthusiastically, a tide of spiritual power will come upon the Christian Church such as we have never seen before. But more about this five year program at our convention, in St. Louis in October. This article deals with the special campaign for this fall which we hope will be a prelude to the five-year evangelistic program.

September should be used as the month of preparation. The local church should decide as near the fore part of September as possible, their program for evangelism and fit it into the fall program of the church. The method of carrying out a program for local evangelism should be determined upon. Does your church prefer a regular evangelist, an exchange meeting with another pastor, or a home force meeting? If no regular revival of several weeks is to be held then the church should by all means plan to do their soul-winning much along the plans of the Easter Win One Campaign.

October and November, according to the plan, are to be especially used for soul winning. These two months are usually considered by our evangelists and churches as the two best months of the year for a revival. They are the ingathering months for our material harvests from a summer's sowing. May we not, in the kingdom of grace, as well as in the kingdom of nature, look to the same time for a spiritual harvest home? The summer is often a period of religious relaxation when the members of the city churches are on vacation. In the early part of September they return and it is then that we have, "Go to Church Sundays" and "Rally Days" to give the work a new impetus and to get organized for the entire year ahead. If part of our year's evangelistic efforts can be put at the opening of the year's work, a year of service will be gained. If it is put off until the distractions of the holidays are over, or we come into the more active religious services of the pre-Easter period, we have lost many weeks which might have been given aggressively to soul winning and evangelistic fellowship. In rural districts the weather conditions in the early autumn are most conducive to church attendance. Later when the traveling is bad and cold and snows interfere, there is less opportunity for public services.

Make it possible for your church to receive a blessing by having some kind of an evangelistic program in the church for October and November.

The Plan

1. Organize a personal workers' class in early September and begin training them for soul winning.

2. Have the different organizations of the church from the Official Board down, to commit themselves to a program of evangelism for October and November especially.

3. Make out a live prospect list of the unreached in the community and give the names to the personal workers.

4. Plan at least two decision days in the Bible School, one for October and another for November.

5. If at all possible hold at least a two weeks special meeting with an evangelist, a pastor or with home forces.

6. Organize a "Win One Legion" among the men and young men of the church, committing them to definite soul winning. This could best be done at a men's banquet.

7. The training and organization of a laymen's Gospel Team by every pastor to hold services in pastorless churches or for their own local church and send their pastor to the pastorless church on a soul winning mission.

8. The presentation and earnest discussion of New Testament evangelism in our ministerial meetings, in all conferences, conventions, committee meetings and in all our publications both state and national.

9. The report of additions for October and November to be made to the Evangelistic Secretary. The baptisms and those coming otherwise should be kept separate.

10. Our brotherhood should be most careful to conserve the results of evangelism and seek to enlist every new member in active Christian service.

The above are but suggestions and each preacher and church is asked to study them carefully and to carry out these or some other plans that will get the results that all most desire—viz., to bring the last person possible into fellowship with Christ and to know and experience Him as their personal Savior and Lord.

Helps for Autumn Evangelism

1. Your Secretary of Evangelism stands ready to render every assistance possible to everyone who asks. Address Jesse M. Bader, 17th and Jackson Ave., Kansas City, Mo. Get the habit of reporting weekly all results on your field.

2. Special books and tracts for the training of personal workers can be had from our publishing houses.

3. The District Superintendents and State Secretaries also stand ready to advise and help any church or preacher who will let his needs be known. If an evangelist is needed write your secretary at once.

4. Samples of Prospect, Covenant, Prayer Pledge, Membership and Win One Legion cards will be sent upon request and each church can have the printing done locally, from the samples.

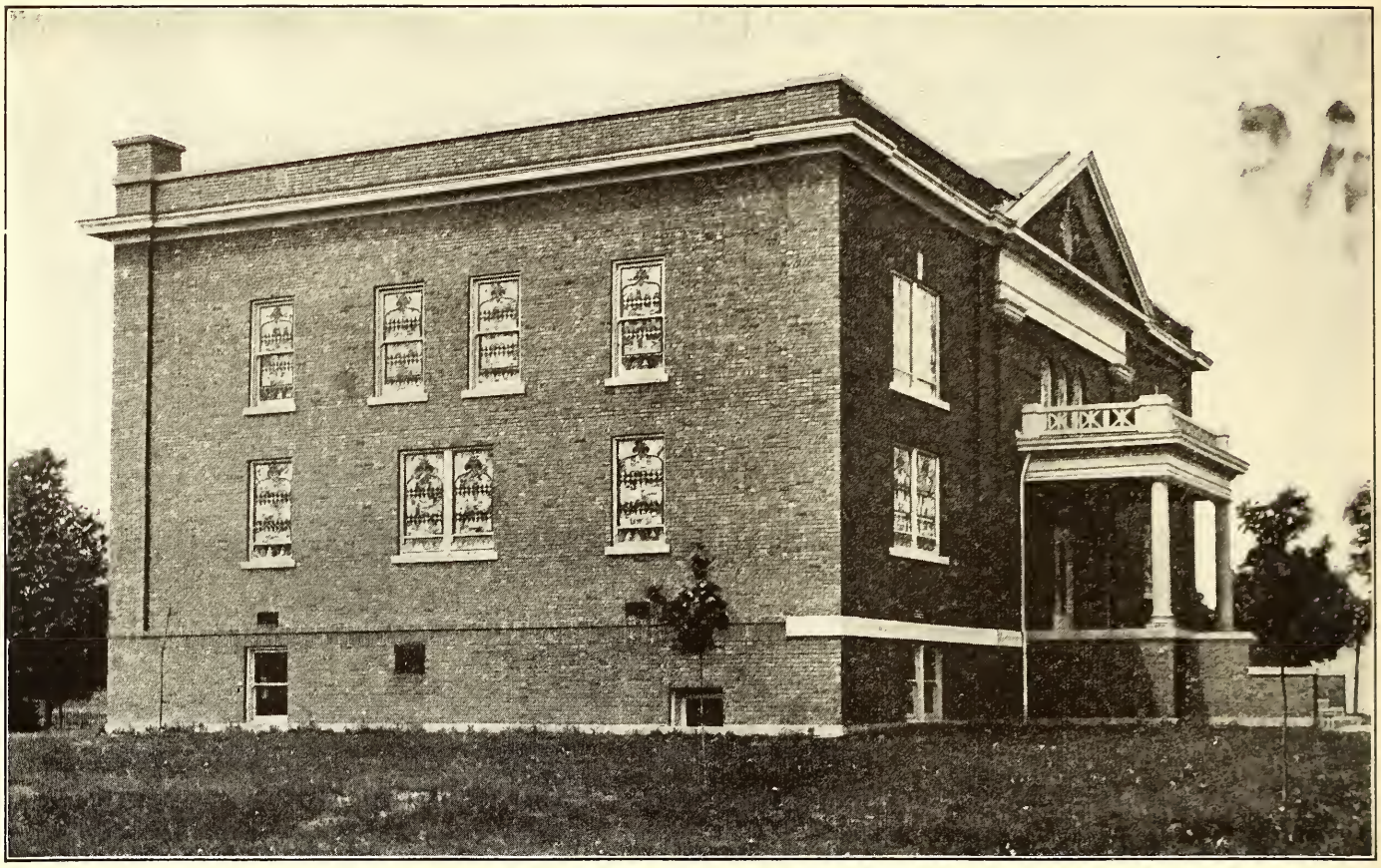
5. Many suggestions will be in our state and national papers from now on until the close of November, for the forwarding and the best interests of the campaign.

Whatever is done on each local field for evangelism will make the pre-Easter Campaign of next Spring that much larger and better. For a number of reasons our brotherhood needs these two outstanding seasons for special evangelism. It is true that all the year should be permeated with the evangelistic spirit, but if we can have these two great peaks of opportunity toward which the church is working, will we not thereby have given greater opportunity for a public confession of faith in Christ Jesus and a greater incentive to Christians to win their friends to that same Christ whom they follow and serve?

JESSE M. BADER.

Kansas City, Mo.

A Faithful Negro Bible School at Houston, Texas



The Community Church, Springport, Indiana

An Outstanding Rural Church

By G. I. Hoover

State Evangelist, Eastern District, Indiana Christian Missionary Association

THE writer was asked to tell the story of "the best rural church of which you know." We hesitate at making comparisons because we know many good rural churches which are strong in different departments of their activity. Viewed in relation to the sense of proportion which characterizes its work the church at Springport, Henry county, Indiana, is one of the most outstanding rural churches in the Hoosier State.

Its material equipment, the resourcefulness of its membership, the strength of its ministry, its service to the community, its missionary activity, coupled with evangelistic zeal and its continuous development have made it for almost ten years an outstanding rural congregation.

Springport is a town of about 150 people located ten miles north of Newcastle in the midst of an intelligent and prosperous agricultural community. The schools of the township are centralized at Springport and Mt. Summit, a town three miles distant and the seat of the township high school. There are three churches in the township, one Methodist and two known as Christian only. At Springport the Christian Church is the only congregation.

The history of this congregation is typical of that of many rural churches. It had its rising and ebb tides of religious interest. At least once in its history its doors had closed and services were discontinued. Under the ministry of such men as Polly, Goodykoontz, Reynolds and Franklin a church cherishing strongly the ideals of the Disciples of Christ was developed. Mr. Goodykoontz lived on this field eight years following farming as an avocation and prosecuted a very fruitful full-time ministry. After his ministry closed the church returned to one-half time supply preaching.

It was with the coming of A. L. Stamper, now of LaPorte, that the present period of enlargement began. Determining to return to a full-time ministry the brethren found it easier to provide support upon this basis with a man located upon the field than for half-time preaching by a preacher living elsewhere. Stamper was a young man, married and having two children. Having located upon this field he began to dream dreams and see visions. It was the Springport Church of which he dreamed and its possible future that he beheld in vision. Stamper is a practical idealist. His activity is not confined to dreams. He determined with consummate zeal to realize his vision.

Four factors were basic to his constructive program:

a. The church itself must be made increasingly a center of spiritual life. Services of spiritual power, culture and refinement were developed. We recall a day spent with this church under his ministry and one of the things that impressed us most was the spiritual character of its services.

b. Interest in young people. This manifested itself in a kindly sympathy with young people in the whole round of their lives, in an effort to provide wholesome means for their recreation and attractive facilities for their social activities.

c. He conceived and formulated a definite missionary program. He had himself caught the missionary vision. He preached missions. He invited the missionaries and the missionary secretaries, state and national, to visit the congregation and speak in its services. He called upon the church to participate in the carrying out of Christ's world program. It came to be the custom under his ministry to set apart one day of fellowship for the taking of pledges for all our organized work. Through five years the missionary offerings of the church steadily increased from $7.10 the first year of his ministry, to $297 the fifth year, all our organized interests being remembered.

d. The erection of an adequate, modern rural church building at a cost of approximately $25,000. A large, rectangular, imposing brick structure equipped with Sunday school, lecture and classrooms, an auditorium and balcony, seating when thrown together, nearly one thousand people. Under the whole is a splendid basement with dining room and kitchen facilities. This building was intended to serve the ideals of worship, an adequate program of religious education, and as a center of community intellectual and social life.

To the foundation thus laid there came six years ago from Hartford City, Indiana, the present minister, G. D. Wyatt, a graduate of the College of the Bible, Lexington, Kentucky. Mr. Wyatt is a man of large caliber.

He has shown his bigness in many ways. He at once gave the fullest credit to the work of his predecessor. He is a preacher and pastor with broad sympathy and a large and ennobling vision. He did not think upon coming to this pastorate that it simply remained for him to hold the fort. He determined that the development of the church should continue, and it has done so from the beginning of his ministry until now.

He is not a faddist, but has striven for a well-rounded program of work.

a. He has recognized the primacy of the spiritual life. His ministry is a life enlistment campaign. His appeal is for the consecration of all life, whatever the work, to the service of the Kingdom of God. The making of Christ first in the life is his ideal of service.

He has labored definitely to secure the consecration of young lives for special Christian work. Two young people, one in college and one preparing for college, under his encouragement have definitely committed their lives to Christian service.

Believing that the spiritual interests of the congregation can be best served thereby the church has adopted graded lessons for the church school and the unified morning service. Much interest has been stimulated in the services by making various organizations, or groups, of the church responsible for a given service of the church, usually at the evening hour. Young people, men, women, various classes of the church school, the church choir, and the official board have been thus used.

b. He has cherished constantly the ideal of community service. His ministry has sustained a close relation with the public schools throughout the years. Work for young people is directed through organized young people's classes in the church school. It is the policy of the church to permit the use of its building for anything of agricultural or community interest, comporting with the dignity of a respectable community assembly. Annual Farmers' Institutes with special courses are held in the church building.

His "Community Week" stands alone among features of its kind in the church life of Indiana. This is an annual event and has been maintained with increasing interest for four years. We hold in hand the program of last October. The observance began on Sunday night and continued until the following Sunday evening. The following specials were observed: Women's Night, Musical, Farmers' Night, Business Men's Night, Patriotic Night, Fraternity Night, and Young People's Night. Space does not permit the description of the nightly programs in detail, but the program of each evening is of unique interest. Throughout each program is consistent with the special observance and the address of the evening is appropriate. An abbreviated description of one special observance is typical. Last year the Community Week program opened with Women's Night. A woman acts as chairman. Another leads the devotional service. The musical selections, consisting of solos, duets, and quartets are rendered by women. A young lady gives a reading. A woman delivers the address of the evening on "Women As a Factor in Rural Life." A woman pronounces the benediction. The eight special observances of this Community Week were attended by an average of six hundred persons. On one evening by actual count nine hundred and seventy-five persons were present. One of the farmers, asked as to what he thought would be a good time for holding the Community Week series, answered, "It doesn't matter. We'd quit work to go to that."

Among the more recent enterprises is a Community Church Bulletin to keep the church and its community informed as to the activities of the congregation. A rota-speed has been ordered for the circularization of the church and its constituency in the interest of the work. The church stands on a hill and can be seen twelve miles away. In addition to the bell as an informant of the public meetings an electric light is to be placed on the roof of the church building to inform the community that something is going on.

c. Evangelism is exalted in the church life. Mr. Wyatt has held five meetings during his pastorate. He usually secures a singer, but does his own preaching. The week preceding Easter and a season in the fall are regularly chosen for these special meetings. Sixty-three additions to the membership were reported last year.

d. A definite missionary program has been formulated each year and, changed to conform to the results of the wisest and most successful experience, has become increasingly fruitful. Following the plan of one special day for the year $447.81 was raised the first year of his ministry and $683 the second. With the adoption of the plan of the Every-Member Canvass and weekly contributions the missionary offerings of the church were doubled. The 1919 Year Book reports the missionary contributions of the Springport Church as $2,103.48.

The story of the activities of the Springport church would be incomplete were we to write only or even mainly of the wise and capable leadership of its ministers. The strength, high spiritual qualities, good judgment and responsiveness of the leaders and body of the church membership are recognized by all who know them. They have deliberately planned to put their minister in the way of doing his best work. Desiring that he shall live among them they have provided a commodious parsonage with good outbuildings near the church plant. They pay a salary of sixteen hundred dollars a year, parsonage and five acres of ground. This church has had the wisdom to see that in putting its minister in the way of doing his best work it is serving best the interests which the church was established to promote.

It is, too, a fact of significance that the early life of two of our honored and serviceable missionaries, Miss Zonetta Vance of India and Miss Bertha Clawson of Japan, connects itself with Springport Church.

Ten Commandments on the Every-Member Canvass

1st. Thou shalt set a day for the Every-Member Canvass some weeks ahead.

2nd. Thou shalt prepare for that day with great care.

3rd. Thou shalt teach faithfully the missionary and benevolent enterprises of the church to the whole congregation of believers.

4th. Thou shalt preach with faith and understanding the spiritual reflex influence of the Every-Member Canvass.

(a) That partnership with God is big business.

(b) That "God loves the cheerful giver."

5th. Thou shalt select able men to make the canvass—men who believe in the program of Jesus, men who are earnestly and generously interested in the missionary, educational and benevolent enterprises of the church.

6th. Thou shalt train these "selected men" as to the meaning of the Every-Member Canvass, that it means every individual on the church roll—father, mother, son, daughter, brother, sister, rich or poor. A pledge card signed by every member is the real goal.

(a) These trained men to go out in teams of two men to each team.

(b) And keep on going until all have been seen.

7th. Thou shalt use the duplex envelope.

(a) By magnifying the duplex ideal.

(b) By showing that the New Testament giver gave "for others" as well as for "ourselves."

8th. Thou shalt elect a missionary treasurer in every church, who shall take charge of the missionary money at the close of every Sunday service. This is the business of the missionary treasurer. The financial secretary of the funds for current expenses should not touch a dollar of missionary money. He has a big enough job to look after the current expense money. No one man should be permitted to handle both current and missionary funds. The job is big enough for two men and each man should carefully "attend to his own business."

9th. Thou shalt pray to the Lord, thy God, to guide thee in all things.

(a) Would you keep sweet? Pray for a loving spirit.

(b) Would you be faithful to the end? Pray for courage and strength and vision.

10th. Thou shalt begin now to prepare for the "canvass" a year hence by

(a) Reading World Call and some other good church paper, missionary leaflets, tracts and books.

(b) By joining a missionary study class.

(c) By studying Bert Wilson's "How to inaugurate the Tithing System in the local church."—Christian Worker, Bozeman, Montana.

Program Helps

Women's Missionary Societies and Circles

Bible Study

The New Emphasis on Spiritual Power

"THERE is no power but of God." "God hath spoken once, twice have I heard this, that power belongeth unto God." The last promise our Lord gave to his disciples was this: "Ye shall receive power when the Holy Spirit is come upon you". The great apostle said, "Our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance." Again, "For the Kingdom of God is not in word, but in power." And again, "Be not drunken with wine, wherein is riot, but be filled with the Spirit." We read of some who held a form of godliness, but who denied the power thereof. From these passages it is plain that God is the source of power; that the Christian system is a system of power; and that his children should be endowed with power.

The Scriptures teach us the conditions of the possession of power. Our Lord said, "If ye being evil know how to give good things unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" It was when Jesus was baptized, and while he was praying, that the heaven was opened, and the Holy Spirit descended in bodily form, as a dove, upon him. It was after the apostles had spent ten days in prayer that they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Later, it was when the church had prayed that the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit.

Another condition is obedience. We are told that God gives the Holy Spirit to them that obey Him. Those who desire spiritual power must cleanse themselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God. If a Christian would have spiritual power, he must be an example to others in word, in manner of life, in love, in faith, in purity. He must speak the truth in love; he must be a good steward of the manifold grace of God; he must give as the Lord has prospered him; he must assist to the utmost of his ability in making disciples of all the nations. Christian men and women are admonished not to grieve the Holy Spirit of God by whom they are sealed unto the day of redemption. We grieve the Holy Spirit by harboring any thought or purpose or motive that is contrary to the will of God; by failing to do what he has commanded, and by doing what he has forbidden. We are told not to quench the Spirit. We quench the Holy Spirit by neglect of the ordinances of divine appointment, by practices that are evil and only evil, by disobedience to the heavenly vision.

There have been times in the history of the church when religion was at a low ebb. One of these times was at the beginning of the eighteenth century. At that time a serious man was regarded with suspicion. If anyone spoke of religion he was ridiculed, the law of God was in such disrepute that no one respected it. A man could get drunk for a penny, and dead drunk for two pence. Preachers hunted, drank, and swore. Church services were cut short that preacher and people might attend the races. It was at that time that Whitefield and the Wesleys began their great career. These men and others like them stressed the necessity for holiness. Under their ministry a new day dawned on England and on the world.

Ever since that time spirit-filled men have been in demand for the pulpit. Spirit-filled men and women have been in demand as teachers in the Sunday-School and in the missionary organizations. Knowledge is indispensable, and knowledge is power; one may have all knowledge and know all mysteries, but if he has not the Spirit of God he is shorn of much of the power he would otherwise possess. No church would call a man if it knew that he was unspiritual, because an unspiritual man is without the power needed in a religious teacher and leader. If one aspires to leadership he should give heed to the words, "Be filled with the Spirit". That is the secret of spiritual power, to power that is most needed today.

A. McLEAN.

October

The New Emphasis on Spiritual Power

MUSIC.
PRAYER.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study.
- Prayers.
  - That the women of the church may spend more time in study of God's Word and prayer.
  - That the Spiritual Life of the Church may be deepened.

SONG.
TALKS OR PAPERS.
- The New Emphasis on Spiritual Power.
- Prayer Gets Things Done.

ECHOES FROM EVERYWHERE.
HIDDEN ANSWERS.
SONG.
BENEDICTION.
PROGRAM HELPS.
- Leaflets: Spiritual Power, 3 cts.; Prayer Gets Things Done, 2 cts.
- Special Article, "The New Emphasis on Spiritual Power," WORLD CALL for September.

Echoes from Everywhere

SUNDAY and Monday, June 27 and 28, were great missionary days in the Duke Street Church and Bible school at Kingston, Jamaica, where Mr. John Randall is pastor. Addresses were made by Mr. Purdy, Mr. Edwards and Mr. Dobson, and the story of the "Do-Without-Barrel" was told. The choir gave a fine service, and an offering of over $100 was received for missions. The Bible school supports a girl in the orphanage at Mahoba, India.

Word has come from Miss Andrus of Pendra Road, India, who is doing such fine work in helping Dr. Longdon with the sanatorium since her fearful experience with the panther, that Dr. Longdon has been in a hospital in Calcutta for several weeks having a number of operations on her wounded arm. She has suffered much, but feels certain she is already seeing good results. She is very anxious to get full use of her skillful arm if possible.

Mr. and Mrs. V. C. Carpenter and daughters have returned from Porto Rico for their time of furlough. Their work at Dejaos up in the hills has been an outstanding one in the development and training of the people in Christian life and service.

A message from Miss Lois Ely tells of her going to the work in Luchowfu to join Miss Wilkinson and Miss Major for the present. She speaks also of the good health of Miss Della Legg and her happiness in her work at Nantungchow.

Mr. Menzies writes, "On taking up the work at Pendra Road I set about to try to make Easter a Sunday that would be a help to the church. We had special services that week and when it came Sunday there were fifteen came forward and were baptized that day, while seven others joined the church with them. The following Sunday we had two more baptisms and then the third Sunday we had five to come forward and be baptized. So we are thankful to God for these tokens of blessing during the first few weeks at Pendra Road. The school has increased quite a little since our coming. There was an attendance of 26 and now it is up to 46 attendance and 51 on the roll. We have been trying to get matters in the church adjusted so as to open the way for further progress and the community is responding in a lovely way. We have a host of children in the village and there is a bundle of enthusiasm wrapped up in them; what shall we say of possibility?

"Things are not by any means monotonous on the mission field. A young widow in one of our India stations was married recently to a rather slow but easy-going good fellow in the community. She worked up till the tenth hour of her marriage and then went to the lake to bathe and get ready for the appointed time. Mr. Madsen was to marry them and so the folks were gathered and we sent for her to come and no appearance was the result. Then there came a messenger saying that she would not come unless her 'hubby to be' would send a *sari* for her, that is, a dress such as they wear. Well, he was not prepared for such a thing as that and so he came to Mrs. Menzies, knowing that she had a *sari* or two, and she had to get the loan of that *sari* before she would budge a step to the marriage altar. When she did

come she looked as if she possessed the whole world, smiling as you please. After the marriage was over she took off the wedding garment and sent it back and, donning her working *sari* as they do in the Orient, off she went to work with her hubby." Mr. Menzies told Mrs. Menzies that now she might have to keep a supply on hand for others were likely to do the same way.

During the furlough of Mrs. Thurston, President of Ginling College, Nanking, China, in this country, Miss Minnie Vautrin is acting president of that institution. Six graduates of Miss Emma Lyon's school are in the college now, and one girl from our school in Luchowfu.

Miss Lillian Collins has returned home on furlough from Luchowfu, China. Miss Vautrin writes: "I do want to tell you how delighted all of us are with the splendid work the girls are doing in Lu Chow. The schools there seem to be getting along finely. The Chinese always speak of their work in the highest terms. I believe that this year all the women teachers are their own graduates or students. I surely feel that the girls' schools in Lu Chow are the leaven that will transform the city."

Mrs. Moody Edwards of San Luis Potosi, Mexico, in a recent letter tells of work she is doing in teaching the young people to sing. She says that a number of them have very good voices, but know nothing whatever about reading music. For this reason she is very glad that when she was just a little girl her father taught her to read music and now she can pass this knowledge on in teaching the songs of the Kingdom.

The missionaries in Mexico are very happy over the coming of reinforcements—Mr. and Mrs. Carey C. Dobson with Ethel and Ruth, Mr. and Mrs. Frederick J. Huegel and Mildred, and Miss Ina Elizabeth Smith.

United Evangelism to be Stressed by Churches in Coming Year

A NATION-WIDE united evangelistic campaign of the Protestant churches has been decided upon for the coming year by the leaders of at least eighteen of the larger denominations. Contrary to the popular idea of evangelistic meetings, the campaign just projected will not rely on the high-pressure methods of professional experts, but on the organized prayerful efforts of the local congregations led by their own pastors.

The directors of evangelism for the Methodist bodies, the Baptists, Presbyterians, Lutherans, Congregationalists, Disciples, the two Reformed groups and for various other bodies met in New York recently at the invitation of Charles L. Goodell, Secretary of Evangelism for the Federal Council of the Churches of Christ in America, and decided that all the evangelical forces represented should work on a common plan and schedule during 1920-21.

From September to December evangelistic committees are to be organized and trained in every local congregation. The plans will be presented to the whole membership at a Church Rally to be held early in the fall. Parish surveys will be undertaken to ascertain definitely the persons who should be reached by each church.

From January to Easter, every Protestant pulpit is to be called on to sound the evangelistic note. The appeal of the church to personal consecration of life service is to be kept before the community in various ways. Extension of the habit of personal prayer and of the family altar will be striven for, and the use of the Lenten daily prayer calendar encouraged. Pastor's training classes will be held for personal workers as well as confirmation classes or study groups for those who are to enter the churches.

The culmination of the whole unified evangelistic program is in the special services centering about Easter Sunday. During Holy Week the meetings will not be confined to the churches nor to the customary hours for religious gatherings. Congested centers in the larger cities will be invaded with theater meetings and noonday services in downtown churches. In every legitimate way the churches will endeavor to reach the whole community with the Christian message and appeal. A follow-up campaign will conserve the results of the Easter ingathering and will last until Pentecost Sunday. Special plans are to be considered for the active enlistment in definite Christian service of all the new members received by the churches.

The fall campaign will be opened by a series of all-day rallies for ministers in a dozen strategic centers. A party composed of the directors of evangelism of the cooperating denominations will accompany Dr. Goodell of the Federal Council to Buffalo, Cleveland, Cincinnati, Indianapolis, Chicago, Detroit, St. Louis, Louisville, Pittsburgh, Harrisburg, Philadelphia, Washington and Baltimore. The directors who have already arranged to assist in the series of metropolitan rallies are: Frederick L. Fagley, Congregationalist; George B. Dean, Methodist; H. F. Stilwell, Baptist; George G. Mahy, Presbyterian; William A. Freemantle, Reformed Episcopal; Charles E. Schaeffer, Reformed, and Jesse M. Bader, Disciples of Christ. Several other evangelistic superintendents hope to accompany the party.

Aside from the indication that the churches are eager to cooperate in what each recognizes as its most vital task, the most significant feature of the unified evangelistic program is its reliance on the quiet, educative processes of the ministry of the home church, stimulated by careful organization and the fellowship of the whole Christian community.

Hidden Answers

1. What important step regarding Church Extension was taken by the Alberta Convention this year?

2. Where is the youngest institution of the National Benevolent Association located?

3. What is the Law of Possession and how may it be applied to our colleges?

4. Where did the Five-Year Campaign start?

5. Explain the development of the North Middletown church.

6. At what time in the history of the church was religion at a low ebb?

7. What were three things that Jesus prayed for His disciples?

8. What is the program of the proposed Department of Evangelism?

9. What is the final stand of the liquor forces?

10. Outline the progress of the Russian mission.

11. How old is the Congo Mission?

Report from the Bible College in Manila

NINE men studied in the Bible College: two of the second year, and seven of the first. One of the two dropped out in the middle of the year on account of sickness, leaving only one to graduate from the two-years' evangelistic training course. This one was Pedro V. Azada, who was awarded a certificate. None of the men who studied this year ranked high in English, but all of them know some English. The work of most of them was only fair, and that of two or three must be considered unsatisfactory. I believe that every one of the boys really has a desire to be a preacher, though not all by any means possess what are usually regarded as the marks of a preacher. I can say, however, that all of them manifested a willingness to obey and, on the whole, I think we never had a group of boys in our school who were as little disturbed by counter influences which would turn them from their chosen purpose.

All the first year's students expressed a desire to return to the school next year. All did religious work on Sundays. Four went out of the city to preach or teach. The others taught Sunday school classes in the city. In this connection I also make mention of the religious work of the three Tagalog men in the seminary. They had charge of six churches. With the possible exception of one, the work of all was creditable. A total of fifteen baptisms was reported to me by these student preachers. In some respects I like their work better than that of some of the older preachers. In two places they led the churches into definite plans for building a chapel and enlisted all the members in a weekly contribution for a chapel fund. The money has been deposited in a savings bank. The people are clearly interested in the effort to house their church. The maintenance of the interest of the students in the work of preaching I attribute to two things: Every Thursday night we had a prayer meeting in which special attention was given to the work that they were to do on the following Lord's day and constant emphasis was laid upon the importance of the work of preaching. Also it was made clear that we would not keep the man who did not show some activity in religious work of some kind. Each was assigned a definite work and was not allowed to give it up and was made to understand that great blame would rest upon him if the work did not show satisfactory progress. As they felt the burden of the responsibility of the tasks assigned them it is certain that they did better work than they would have done had not so much been expected of them.

LESLIE WOLFE.

A New Building at Port Arthur

By C. W. Horan

The First Christian Church of Port Arthur, Texas, is a splendid example of the results that may be secured by the encouragement and aid of the Board of Church Extension.

The church was founded in 1904, when Port Arthur was a new town on the Texas Gulf prairie. Meetings were held in a room in a business block until a frame tabernacle was erected on two lots purchased for the purpose. For several years all meetings were held in the tabernacle, as the congregaiton was small and the town grew slowly.

In 1913, while C. F. Pearce was minister, W. G. Minges held an evangelistic campaign at the close of which a building campaign was launched, resulting in raising a sufficient amount to warrant definite plans for a new and permanent building. Subscriptions were received, and building commenced. Before the building was completed, however, conditions developed which made it impossible to continue. The population of Port Arthur at the time was largely transient. When subscriptions were due, many had moved away, and when the money failed to come in, the contractor quit the job.

For some time the church was without a pastor. Then came the severe hurricane and tidal wave of August 15, 1915, inundating the entire city of Port Arthur, with five feet of water in the basement of the church. Large numbers of residents left the city immediately thereafter, and the homes and furniture of many others were destroyed. The hurricane took the heart out of the membership.

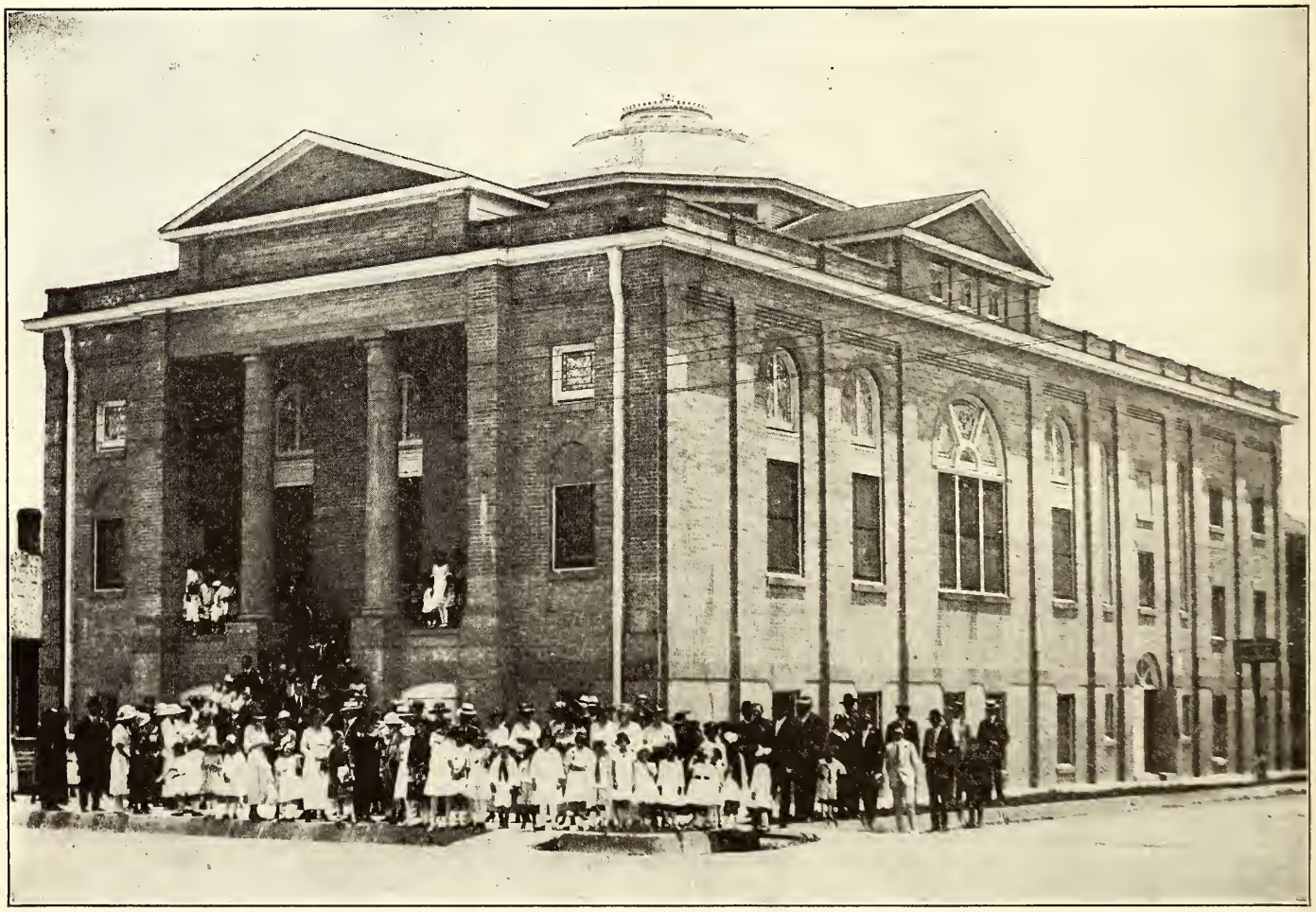
Soon after the hurricane, J. W. Cockrill accepted the ministry of the Port Arthur Church. There was never a more hopeless prospect for any pastor to face. The building was incomplete with an unplastered, unceiled auditorium, and a discouraged and disheartened membership. The progress was very slow, for the members had their own homes to reestablish after the destruction wrought by the hurricane. But gradually the work became easier and the prospect brighter. In 1917 the Ladies' Aid Society had the walls of the church auditorium plastered and the room ceiled. Then the call for war service stopped all construction work.

Soon after the armistice was signed, the church decided that the time had come for a supreme effort. The Board of Church Extension had granted a $4,000 loan to the Port Arthur church, which had not been repaid. However, in order to complete the church, an additional loan was requested, making the total $12,500. Recognizing the importance of the field in Port Arthur, the Board of Church Extension granted the request.

Port Arthur has grown in ten years from a town of 7,663 to a city of 22,251, and ranks as the leading port in the United States in the exportation of petroleum and petroleum products. There are two of the largest oil refineries in the world at Port Arthur, those of the Gulf Refining Company and The Texas Company. It is a thriving, growing city, and one in which the Disciples of Christ should be well represented. Since labor troubles at Galveston have rendered operation there impossible, Port Arthur is now the port of entry of the Mallory Steamship Company, with two sailings weekly to and from Key West and New York. There is only one other church in the city that compares with the First Christian Church, since it has been completed with the assistance of the Board of Church Extension. Our location is the best in town, only three blocks from the center of the business district. The church also has a fine eight-room parsonage adjoining the church house.

Encouraged by the aid given by the Board of Church Extension, the people have taken on new interest in the work. Offerings the year before the completion of the building were only $1,597.39. The following year this amount was increased to $6,576.98. On Dedication Day, November 16, 1919, over $19,000 was subscribed to meet the debt on the church property, payable over a three-year period. The Bible school and other branches of the work are receiving greater interest and support.

A. E. Underwood, formerly of Elwood, Indiana is now ministering to our congregation. Since his arrival a Men's Association has been organized, and the Ladies' Aid Society is operating a cafeteria in the dining



First Christian Church, Port Arthur, Texas

A. E. UNDERWOOD, Minister, Port Arthur, Texas

rooms of the church, and also serving the regular weekly luncheon to the Rotary Club and the Lion's Club. In this way the ladies are making splendid progress in paying their pledge to the building fund.

Special mention is due J. W. Cockrill, who was minister during the trying days before the completion of the church; to R. Sheeler Campbell for his assistance in organizing our drive for funds in the spring of 1919; to George L. Snively, who had charge of the Dedication Day services; and to C. W. Horan, Treasurer of the church who handled the finance work in Port Arthur preparatory to the building campaign. The Board of Church Extension has the warm friendship of the Port Arthur brethren for so loyally supporting the work when the call for help was made.

The Port Arthur Church has always been self-sustaining, as the only assistance it has ever had has been in the Church Extension loans for building purposes. The property is now considered worth $45,000 with a Church Extension mortgage of $12,500.

Liberalizing the Volstead Act

IN political circles we hear a great deal about prohibition. Many speak in its favor, some speak against it. All seem to agree that we do not want the saloon to return, but many feel that too much of the "kick" has been taken out of intoxicating drinks. The writer thinks that unfortunately the word "intoxicating" was used in the Volstead Act when it would have made for clarity of understanding to have used the word "alcoholic."

In using the word alcoholic we focus the attention of the people upon the content of a liquor, while in the use of the word intoxicating we focus attention upon the effects of a drink upon the one who drinks it.

Any liquor is an alcoholic liquor according to the practice of the United States Internal Revenue Department when it contains more than one-half of one per cent alcoholic content. As to whether it is an intoxicating liquor there is a difference of opinion among the people. However, there is no doubt as to why the people desired to abolish alcoholic liquors. They wished to do this because they were intoxicating, and any liquor, no matter how we may classify it, is undesirable if it is intoxicating.

The Supreme Court of the United States has ruled that the phrase "intoxicating liquor" is of congressional definition, and Congress has said that in enforcing the Eighteenth Amendment, under the Volstead enforcement act, as it now stands, any liquor shall be regarded as intoxicating which contains more than one-half of one per cent alcoholic content.

Now the liquor venders of the country are not satisfied with any law which eliminates the intoxicating element of drinks, hence their opposition to the Volstead act as now written, and their desire to liberalize this act.

To liberalize means to so define "intoxicating" that drinks of greater alcoholic content than one-half of one per cent can be sold. To liberalize means to put more alcohol into liquors.

But let me ask, who shall define the word "intoxicating"? The Supreme Court has ruled that the right to do this is vested in Congress. Hence the task which confronts the dealers in alcoholic liquors is to elect a Congress which will define "intoxicating" so that a drink with a liberal content of alcohol greater than one-half of one per cent shall be permissible under the law. We feel constrained to congratulate those interested in the selling of alcoholic liquors on their ability to see the way to help the country out of its sad plight caused by the enactment of the Eighteenth Amendment.

The liquor men would have you believe that there is a very large group of people in the United States who wish the Volstead Act liberalized. Under the pretension of representing this group they are succeeding in securing a good deal of notice in the newspapers. Because of this many of the politicians are fearful of their strength.

To all lovers of righteousness we would like to say that this is the final stand of the liquor forces. Having failed to get the law declared unconstitutional they now desire to create the sentiment that the law ought to be modified.

Two of the chief methods of thwarting the will of the people with reference to prohibition are these: First, attacking the law creating the impression that the law is too strict, thus generating an atmosphere in which there will be lax enforcement of the same. Second, emasculating the law by modifying its chief provision.

With reference to the first method, many continue to argue that a man ought to have the privilege of drinking light wine and beer if he desires to do so. To such we should continue to reply that the question is not an individual one but a social question. Our experience has already proved that the whole people are better off without the saloon. A few of the people ought to be willing to suffer, even though it seems an infringement upon their liberties, when by doing so it is for the uplift and betterment of the whole people. In a democracy the privileges of the few must ever be subordinated to the good of the many.

Prohibition has made more happy homes. It has reduced crime, particularly in large cities.

It has made for thrift and increased saving deposits.

It will make for cleaner politics in municipal affairs.

Why elect congressmen who believe in liberalizing the Volstead act? Ask your congressman where he stands on this question.

MILO J. SMITH.

Looking in at Montana

ONE of the teams which helped to make the Every Community Service Endeavor Survey in Montana last year, under the auspices of the Home Missions Council, made the following interpretative comments upon its observations: The Church of Jesus Christ has a strong hold upon the State of Montana. In one or more of its organized forms it has penetrated into almost every hamlet and into almost every part of the open country. The buildings in which the church worships compare favorably on the whole with the homes and the equipment with which the people are surrounded. Many of these buildings are very humble, but so also are the homes about them. The conspicuous buildings of almost every community are the school-house and the banks. The banks are beginning to be the dominating structures of most communities, even of very small ones. About two-thirds of the churches, both Protestant and Catholic, have resident pastors; and about one-third either have no pastors or are served by ministers who come from other communities. It is noteworthy, however, that pastors, even when resident, are not giving undivided attention to the churches, for these reasons: 1. The majority preach at more than one place, some having pastoral oversight of a wide circuit of out stations. The Episcopalian, Lutheran and Catholic ministers particularly go far. This is a missionary impulse and needs encouraging, yet more men are needed to bear the burden of this work. 2. Not a few are engaged in other occupations, such as homesteading, ranching, surveying, and working in the railroad shops. Usually this is due to inadequate support from preaching alone. 3. A mental unrest is noticeable among not a few ministers. Some are frankly discouraged, some are perplexed about their problems, some have not yet discovered their local problems and are uneasy simply because they know something is wrong. 4. In a very few instances we have discovered men trying to serve in the ministry who seem totally deficient for their task, both in ability and training. 5. Some of the ministers are exceptionally fine men of the highest type and are developing very strong pieces of work.

The Place of Foreign Missions in the New International Situation

THE Committee on the War and Religious Outlook has just issued its second volume, "The Missionary Outlook in the Light of the War," which deals with such questions as the effect on the missionary enterprise of the new international situation, the relation between foreign missions and a league of nations, the relation between missions and the new democratic movement and the changes in missionary policies, and programs based on our war experiences.

The report is a volume of more than 300 pages, representing the mature conclusions of scores of religious leaders both in this country and abroad and is a significant estimate of present religious conditions in the non-Christian world. The keynote of the report is expressed in the introduction by Dr. Robert E. Speer, in these words: "We need the missionary enterprise now, strong, living, aggressive, because we require, more than we have ever required them in the past, every possible agency of international good will and interpretation."

Development Department

Christian Woman's Board of Missions

Financial Report

October 1, 1919—June 30, 1920

By States

Alabama	$ 2,071.74
Arizona	883.72
Arkansas	4,155.24
California, North	8,686.66
California, South	15,618.32
Colorado	6,251.51
Connecticut	149.77
Delaware	4.25
District of Columbia	2,516.97
Florida	1,613.38
Georgia	2,659.94
Idaho, North	110.33
Idaho, South	1,225.21
Illinois	27,024.47
Indiana	45,021.29
Iowa	29,235.76
Kansas	16,030.53
Kentucky	50,796.38
Louisiana	1,114.47
Maryland	1,600.38
Massachusetts	636.98
Michigan	6,892.58
Minnesota	2,096.11
Mississippi	2,691.49
Missouri	36,518.10
Montana	1,316.45
Nebraska	7,019.10
New Jersey	456.25
New Mexico	767.64
New York	6,088.32
North Carolina	5,448.46
North Dakota	39.43
Ohio	59,062.55
Oklahoma	12,137.50
Oregon	28,436.77
Pennsylvania	10,916.33
South Carolina	851.13
South Dakota	585.46
Tennessee	7,900.77
Texas	21,277.99
Utah	54.00
Vermont	221.91
Virginia	7,994.22
Washington, East	2,143.30
Washington, West	3,849.78
West Virginia	4,323.98
Wisconsin	675.85
Wyoming	321.86
Maritime Provinces	629.31
Western Canada	1,343.02
Ontario	25.00

Comparative Receipts Nine Months and Twelve

		1919—1920 Oct. 1-June 30	1918—1919 Oct. 1-Sept. 30
From Woman's Missionary Societies, Young Woman's Circles, Etc.			
Regular monthly offerings		$115,928.41	$129,452.95
Offerings for special work		177,798.77	184,387.36
From Children's Organizations		9,569.51	18,923.96
From Churches		48,328.08	50,567.20
From Individual Gifts		61,149.81	58,029.40
From Men & Millions		51,375.56	72,219.75
Bequests		38,049.73	16,525.14
Interest on Endowments and Memorial Funds		8,847.33	8,994.23
Interest on Securities and Other Deposits		9,988.95	11,282.63
Rents		3,145.86	5,023.91
Literature and Subscriptions:			
The King's Builders	$ 2,399.37		
Books, Leaflets and Supplies	7,089.24		
		9,488.61	13,350.53
From Field Collections		624.10	569.76
From State Development Funds:			
For General Development	$ 3,151.41		
For Expense	389.22		
For Gift to General Fund	50.00		
		3,590.63	4.718.72
For Sale of Property		8,080.42	1,739.16
		$545,965.77	$575,784.70

NOTE—A little more than $30,000.00 was received during the first days of July that were delayed June receipts. The Mission Field will not be reported until September.

Comparative Statement Nine Months

	1919	1920	Gain
Churches	$ 26,551.50	$ 48,328.08	$ 21,776.58
Missionary Societies, Circles, Etc.	222,756.55	293,727.18	70,970.63
Children's Organizations	12,191.58	9,569.51	2,622.07*
Individual Gifts	39,800.65	61,149.81	21,349.16
Men and Millions	31,375.11	51,375.56	20,000.45
Bequests	6,398.90	38,049.73	31,650.83
Interest	15,937.38	18,836.28	2,898.90
Missionary Tidings	9,019.86		9,019.86*
Literature Sales and Subscriptions	11,179.06	9,488.61	1,690.45*
Mission Fields and Institutions	15,615.00	15,614.92	.08*
Sale of Property	297.50	8,080.42	7,782.92
Miscellaneous	7,153.45	7,360.59	207.14
	$398,276.54	$561,580.69	$163,304.15

* Loss

The New Emphasis on the Five-Year Campaign

LITTLE Josephine threw her arms around her mother's neck, hugged her very tight and said, "Mother, I love you this whole house full, I love you the whole yard full, I love you the whole sky full, I love you the whole world full, I love you everything full." The mother said, "My, that is a lot of love. I don't know what I will do with so much love." Josephine said, "Why, mother, you will have to give it to all the little orphans, and the children in India and everybody."

The women of the missionary societies need "everything full of love" these days that there may be enough to reach around the world. Children are being turned away from the doors of our orphanages, boys and girls must be told they cannot enter the mission schools because they are already crowded to the limit, hospitals are not adequate to meet the needs and from every mission field comes the call for more workers and enlarged equipment. It is evident that ordinary methods and ordinary giving will not suffice.

At the beginning of this, the last year of the Five-Year Campaign, aims that would have seemed all out of proportion a few years ago, yea even one year ago, are being accepted with faith and courage by three thousand or more missionary societies. Some one may ask why. There is only one answer, the world's needs demand it. We can no longer talk about giving in terms of fifteen cents. Churches and organizations that through the past have been giving in hundreds are now being asked for thousands. Those who have given the thousands are now talking in terms of millions.

The women who have been studying, praying and giving for missions through the years, have come gradually to this day, and are not alarmed at the call for increased service. Mr. Drummond says, "There are two classes of people in the Christian world today. (1) Those who have God's will in their character; (2) Those who have God's will likewise in their career. The first are in the world to live. They have a *life*. The second are in the world to minister; they have a *mission*." To which class do you belong?

Every woman in the missionary society should be in the second class. When we know the will of God, we have a real mission in the world. Each month as we study the topic outlined, our responsibility will increase. We will know His will. Dare we fail to perform the mission that is ours?

Where the Five-Year Campaign Started

This campaign may well be said to have started in other lands than our own. In the early months of 1916 there had come to the Christian Woman's Board of Missions, from its various foreign fields, special plans for meeting the tasks faced by the missionaries. These programs emphasized the immensity of the responsibilities, the opportuneness of the hour, and the need for adequate forces with commensurate buildings and equipment.

The acceptance of these challenges from

the Orient, Africa and Latin America called for vision and faith, and involved methods of procedure to cover not one year, nor two, but a period of years. Just as these comprehensive plans were being formulated for meeting demands on the foreign field, appeals also came from the homeland institutions for the Highlanders, the Orientals, the Mexicans, the European immigrants, the Negroes, and others to whom service is extended by this board, for such an aggressive, decided increase in resources, that a program embracing a gradual growth through years had to be taken into consideration for home fields.

Slogan and Aims

As adopted in the Des Moines Convention with the launching of the Five-Year Campaign the slogan and aims were: *Information, Inspiration, Realization.* "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

100 new missionaries for foreign fields.

100 new missionaries for home fields.

Aims for 1921: 6,000 auxiliary societies; 200,000 members; 100,000 Missionary Magazines; $800,000 in gifts.

Before the close of the third year of the Campaign it was very evident that the financial aim of $800,000 for the fifth year would be easily reached by the fourth year of the campaign, so a new aim of $1,000,000 was accepted for 1921. This financial aim will be divided among the departments as follows:

Woman's Missionary Societies, $900,000.

Missionary Circles and Triangle Clubs, $60,000.

Boys' and Girls' Organizations, $40,000.

All other aims remain as adopted at the beginning of the campaign.

These aims have been apportioned from headquarters to each state. The state officers in turn send apportionments to all local societies. In many states the number of new organizations to be gained are apportioned to districts. The district and county leaders then select a number of churches to be cultivated and where possible new societies are organized. Representatives from a local society often go to a neighboring church, put on a good strong missionary program and in this way demonstrate what the monthly meeting of the missionary society should be. In most cases the women in the church visited, will want to organize a missionary society.

One of the strong points of the Five-Year Campaign has been the plans for bringing all the women into cooperation by giving them duties to perform.

The Closing Year

For three years and nine months the women have been steadily pressing forward with plans outlined for putting across this great campaign. It was not something new, but a stressing of methods and plans for the increased growth that should come each year if the Christian Woman's Board of Missions fulfilled its mission. Other Missionary and Benevolent Boards put on a five-year program for enlarging their work.

All aims can be attained this closing year, if with faith and couarge we press forward. Victory will come, and women will be so burdened with world conditions that every opportunity for service will be welcomed if each month the subject for discussion in the regular meeting is emphasized as it should be.

Officers and division leaders are responsible for the monthly meeting, for bringing the women together and then giving them facts, stressing always the personal relationship of every Christian woman to the subject under discussion.

Mothers must be led to see that if the world is evangelized in this generation their sons and daughters must be surrendered to God. "We must be brave enough to tell ourselves plainly that it is not love of our children but selfishness which interposes our self-will between them and the will of God for their lives."

We must learn anew the meaning of stewardship. The women of the missionary societies have given well through the years, and they have learned the value of systematic giving, but there must be a new emphasis on stewardship of money.

The nine o'clock hour of prayer is being observed by hundreds of earnest women, but we face a task too big, too difficult unless every woman prays. There must be a clear, deep sense that the work we do is the will of God; that the power of God is available for the task, otherwise we fail in our purpose. The power of prayer must be brought to the whole church with a new emphasis.

Perhaps the best informed members of the church, on world conditions as related to Christianity, are the women of the missionary society, but as we come to study the recent surveys that have been made, we bow in humility. It is possible, and it should be the business of every woman to inform herself on conditions as they are today. Those who are really informed about world conditions will support every effort that is made to evangelize the world.

The Christian people are coming to realize as never before the need of a Savior for the whole world. The people of every nation must know that the message of the angels uttered nearly two thousand years ago, proclaiming "the good tidings of great joy, which shall be for all people, for unto you is born a Savior" included them. How slow we have been in delivering the greatest message the world will ever hear. We must quicken our pace if in this generation this great truth is made known to all. Every Christian should pause and

"Survey the Wondous Cross
On which the Prince of Glory died."

He will then be able to say in all sincerity,

"Were the whole realm of nature mine
That were a present far too small
Love so amazing, so divine,
Demands my life, my love, my all."

"The Gospel is the power of God unto salvation," so must be carried to India, China, Africa, Latin America, Tibet, Japan, yea, to the nations of the world in their own tongue.

The women of the church will be a mighty factor is making this a reality. Every woman won for membership in the local society will add strength to the cause, and every new society organized will increase the forces.

No new plans and methods are needed for the great task before the women today, but there is need of a new emphasis on the purpose of the Missionary Society. Women must be lifted to the place where they will really want to have a part in the world task. The Woman's Missionary Society has a great place to fill in the individual church. As all the Missionary Boards come together in the United Missionary Society, the women will have increased opportunities as well as added responsibilities. The training through forty-five years in the Christian Woman's Board of Missions has prepared our women for this new day. There should be no relaxing but a pressing forward with renewed energy. Two hundred thousand women should be on our records by July, 1921. There should be a Missionary Society in at least six thousand of our churches and one hundred thousand copies of World Call should be going to that many homes to "inform those who are interested and to interest those who ought to be informed."

Are we equal to the task? We are, if we have love enough to reach around the world and if we are ready to claim the promise "Lo, I am with you always."

Important

Beginning August 16, the Boards uniting in the United Christian Missionary Society will conduct their work in the headquarters of the new Society at St. Louis, Missouri State Life Building, Fifteenth and Locust Streets.

Until September 30 all offerings for the Christian Woman's Board of Missions will continue to come to the old address, College of Missions Building, Indianapolis, Indiana. Since the Christian Woman's Board of Missions continues its legal existence an office for the Board will be held in the College of Missions building. All communications coming to the Board will have right attention.

Junior Notes

Those interested in the work of the boys and girls will be glad to know of the progress in the department. At the beginning of the missionary year, Oct. 1st, the Triangle Clubs and Intermediate Societies were transferred to other departments. This accounts for the apparent loss in offerings as reported in the comparative statement in the News Letter. There has been a steady increase of offerings from the Junior Societies and Mission Bands and a fine increase in membership. The subscription list of the King's Builders has increased almost one-third.

The new Honor Roll requirements are:

1. Regular meetings for at least nine months in the year.
2. An increase of five or more members.
3. Reaching the aim in offerings.
4. Subscriptions to the King's Builders equal to two-thirds of the membership.
5. Reports sent as required in September, December, March and June.
6. At least five missionary books in the Junior Library.

Attention is called to the last item. This is a new feature and one that should be emphasized. Juniors read. Interesting missionary books placed in their hands will go a long way toward influencing boys and girls for future service.

Below are suggested five good story books:

"Mr. Friend-O-Man"—Cloth 75 cents.

"Giovanni"—Cloth, 50 cents.

"Lantern Stories"—Cloth, 60 cents.

"The Honorable Crimson Tree"—Cloth, 60 cents.

"The Dragon and the Cross"—Cloth, $1.25.

To those contemplating the organization of a Children's Society, free literature on organization and sample copies of the King's Builders will be sent upon request to Mrs. Lida B. Pearce, College of Missions Building, Indianapolis, Indiana.

The Alberta Convention Group

The Western Canada Conventions

CANADIAN Conventions are always interesting because each year the substantial growth, both in membership and giving, is pronounced. This year the United Christian Missionary Society sent a team to each of the conventions, both in the United States and Canada. It was my good fortune to have on my team Miss Daisy June Trout and J. S. Mill, Regional Sunday School Secretary.

Our brethren in the provinces of Manitoba, Saskatchewan and Alberta are as true and loyal to the gospel as can be found anywhere in all the world, and they are alert in protecting all the principles which the Disciples have stood for during more than a century. Some question had arisen in the minds of the people concerning the Interchurch World Movement and how the Disciples were linked up with it through our own World Movement. I am happy to say that all troubles were cleared up from Manitoba to Alberta as the team crossed these provinces and the people are united and ready to cooperate in their own work and in all the work of the United Christian Missionary Society.

The Convention of Manitoba was held at Winnipeg with the Holmes Street Church, which has a membership of 154, and gave for its local work $3,842 and for missions $1,955, which is an average of $12.70 per member. Our World Movement aimed to reach $12,000,000—$6,000,000 for the United Christian Missionary Society and $6,000,000 for the Board of Education. If all of our 1,200,000 members in the United States had given for missions as liberally as the Holmes Street Christian Church, that is, if they had averaged $12.70 per member, we would have given to our World Movement $15,240,000, which would be $3,240,000 more than we asked for in our budget.

The Portage Church gave $1,500 for missions besides raising $4,734 for local expenses. They have 230 members. The Riding Mountain Church, with 32 members, gave $937 for local work. I did not get their missionary record. The St. James Church raised $1,526 with 55 members.

Norwood Church, with 19 members and 25 in the Sunday school, raised $470. Norwood and St. James are both a part of Winnipeg. Charles M. Ross, who has done such splendid work at the Holmes Street Church, will take the work at Norwood. The work in Manitoba is done practically by the United Missionary Society idea because the women and the men meet together for consultation about all their work.

I will make no report on the Saskatchewan Convention because an admirable report is given by William G. Kitchen, secretary and treasurer, which will be found with a picture of part of the convention taken in front of their new church building.

Alberta Convention was the best ever held. There was real organized work done in the convention because the convention decided to back up the work of the Board of Church Extension wherever the cities of Alberta ask for excessive loans. Oliver L. Curtis, formerly pastor at Lethbridge, and doing some secretarial work for the convention in connection with his pastorate, will now take the work of superintendent of missions for all of Alberta.

The Alberta Convention, as did also the Manitoba Convention, decided to do away with the blackboard method of raising money in the conventions and will put on the Every-Member Canvass. Burton Davies has just gone from Nebraska to the pastorate of the Calgary Church and the Board of Church Extension has just recently assisted in purchasing a splendid lot on which the church expects to soon erect the first unit of the building. I prophesy that the work in Alberta will be greatly expanded. The people seem to want only to do what is the best thing to do to forward the Kingdom.

G. W. MUCKLEY.

Roderick A. MacLeod, Batang: We have moved into our new quarters and the work is in good condition. The woman's class taught by Mrs. Ogden is growing every day.

The Congo Mission Attains Its Majority

By Herbert Smith

IT is quite a long time since Dr. Biddle and Mr. Faris and the Dyes and the Eldreds first came to Congo. Twenty-one years ago our Mission was first established on the bank of the Great River. No one could know the Congo of twenty-one years ago as the Congo of this hour. Airplanes fly daily over Stanley Pool; they soon are to go on the thousand-mile stretch to Stanley Falls. It is supposed that they will make the round trip in eight days, while steamers average about thirty days. Commerce is pushing so fast that one can truly say the face of the country and the sights on the mighty river change almost over night.

The Congo Mission met in annual conference at Lotumbe on the banks of the Momboyo River from March 27 until April 5. There were twenty-one missionaries and five white babies present. Our Congo force numbers twenty-nine, but some are on furlough and some were not able to attend the conference. If one allows himself to reflect he might consider that the force of the Disciples of Christ ought to be very much larger after these twenty-one years. But here, as elsewhere, we must deal with facts as they are and not as aspirations and hopes which might be.

But twenty-one years ago prayer did a great many things that nothing else could do. It guided our early missionaries to this rich equator field and opened up the way for us who followed. Again at Lotumbe prayer did more for us at the first session of intercessory prayer than we can ever estimate. At its annual gathering we can easily estimate how many dollars and cents it will take to supply the material wants of the Mission, but no one can ever estimate how much prayer it will take to pull us through the year. We have charts and forms to fill out to show our physical needs, but who will make the charts and forms which would estimate the spiritual grace of prayer?

A regular program was followed each day, and was loaded with subjects so rich that some of them had to wait for later sessions. This necessitated an extra day of conference, but it was time well spent.

One day's subjects dealt mostly with native topics, such as native games, gardening, sermons in the vernacular, and the need of instruction in questions of hygiene and purity.

One evening was spent in a real missionary meeting. A survey of the Sanga River in French Congo had recently been made. This was shown forth by charts and maps. Again the Conference was made to see the growth of its work during the past five years. Still again we were led to listen to the patient pleading of the African's voice, that new work be begun in those vast Congo stretches which still wait for the missionary.

The day on "Future Work" was perhaps the high-water mark of progress and development. A new station, Mondombe, on the High Juapa River, eleven days' steaming from Bolenge, is to be opened at once. Before this is read our missionaries will be at that far-distant place seeking new victories for our great Captain. This is the first big step in the Ten-Year Program of the Congo Mission. Three years have gone since first we saw our field occupied for Christ. In the seven years which remain we can do all we have planned to do and more, if we can let the vision appear among the home churches.

Again we labored over the question of cooperation. How could we and other missions make these differing African dialects speak the same thing. They are more numerous than the days in the year, in this mighty continent. No comprehensive educational scheme has been possible since each mission must screw its eyes down to its own little task. One mission cannot help the other, nor can it receive help. So each mission does over and over the same task, independent and distinct from every other mission, just because the language is different. Yet we are more and more impressed that the African is much the same north, east, south, and west, in his mental make-up. Will parallel column work in English and French arranged to suit the African type and mind, but space left on the opposite page for the dialects and pictures, solve the question? If we can prove it, many valuable books will soon be available to millions of people.

Have you ever looked at the equator as it crosses Africa? It bisects the continent. It cuts across rivers and lakes and mountains which are often covered with snow. Most maps are colored to show the different European governmental spheres. It looks so easy to get these countries into a mid-African conference. But it never has been done. The great problem is transport. Vast stretches of land without connections, no paths, no roads, no railways, but the touch of the twentieth century is being felt all over the land and soon this transport problem will be greatly reduced. In a few years some of us hope to attend such a conference.

It is now eight years since the Congo was visited by one member of the Home Committee. That is, one visitor in twenty-one years. This is not enough. It is very necessary that the Home Committee see the field today as we see it. The Conference urged most enthusiastically that a commission come to Congo during 1921 to visit our work and also attend the Congo General Conference of Protestant Missions, which will meet at Stanley Pool early in November of the year.

The mission, at twenty-one, is young, not old. It has the hope and vision of youth. It looks forward, not backward. Its golden years are yet to be. Greater things are yet to be attempted than have ever been dreamed of. As far as figures can tell the story of victory and faith in the years gone by the following statistics set them forth:

The number of missionaries, 29; the number of native evangelists, 313; present church membership, 7,173. The year's offerings were $3,404.78. The number of schools is 240, and the enrollment is 3,963. There are three hospitals and 25,977 treatments were given during the year. Our Sunday school scholars number 5,188, assembling in 215 schools.

These are the facts which help us. There are many things we see left undone. Homes for the missionaries, school and church buildings are sorely needed. Building under tropical suns is a long, wearisome experience. Much has been done in many ways in evangelism, education, and so on, but that which still waits, to use a native idiom, "exceeds exceedingly."

Transylvania College Notes

PRESIDENT R. H. Crossfield and daughter, Dorothy, sailed for a tour of the battlefields of Europe July 23 from Montreal, and will be gone until the opening of the next session of college. The college is giving this trip in recognition of service for twelve years.

Professor E. E. Snoddy gave a series of ten lectures at Auburn Theological Seminary, Auburn, New York. The general subject of these lectures was "Organized Religion." This is the second series that Professor Snoddy has given at Auburn.

Three additional professors have been appointed in the department of science, one each in chemistry, biology and physics. They are C. A. Maney of Minnesota and Chicago, Miss Slingerland of Cornell, and Morris Saunders of Franklin College and Harvard.

A new athletic field is being made for football and baseball in League Park, the ten-acre field purchased some time ago by the college. Curator Ben Allen Thomas has made a gift of ten thousand dollars toward the improvement of the field.

Professor A. W. Fortune delivered a series of eight lectures at Blue Ridge, North Carolina, before the secretaries of the Young Women's Christian Association of the South.

Chaplains' Addresses Desired

A MEDAL has been prepared for award to Chaplains who served in the World War. That these may be distributed it is needful that we have the present addresses of all who served as Chaplains during the War. These addresses are constantly changing and are hard to keep corrected to date. Any Chaplain seeing this notice will greatly aid us if he will at once address the General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C., giving his address. We especially need the addresses of: T. J. Golightly, Wright T. Moore, Perry L. Schuler, John S. Hawkins, Winfred E. Robb, Samuel Joel Burgess, Geo. D. Kirkpatrick, C. E. Schocke, Joan Cobbey and Harry F. MacLane.

Vacation Bible Schools

THE Committee on City, Immigrant and Industrial Work of the Home Missions Council makes the following succinct statement concerning the Vacation Bible School: "The Vacation School provides moral and religious instruction and happy, helpful occupation for the idle vacation time. It meets the growing demand for more time for religious instruction for children. Meeting daily for a five to six week period, it makes possible a constructive program of religious instruction. It takes the children under trained teachers for instruction. It teaches the Bible. It uses the church equipment when usually it is being the least used. It accomplishes maximum results in religious training at a minimum cost.

"The 1919 statistics from the International Association of Daily Vacation Bible Schools indicate that 906 schools were in operation last year in the United States and Canada, with the chief support coming from the Baptists and the Presbyterians.

"It is significant that of the 175,000 Protestant churches in the United States, only 1,000 are engaged in this work."

First Young People's Conference of Disciples of Christ, Fulton, Missouri.

Young People's Conference a Success

THE first Young People's Conference ever held under the sole direction of the Disciples of Christ was held at William Woods College in Fulton, Mo., June 21-28, and was a most successful gathering. With but two exceptions every one of the seventy young folks enrolled were between the ages of 16 and 25. This made a very fine group with which to work and as a consequence some really worth while results were accomplished.

This was the first of a series of five conferences that wil be held this summer under the auspices of the Bible School Department of the American Christian Missionary Society cooperating with the Foreign Society, the Board of Christian Endeavor, the Christian Woman's Board of Missions and the National Benevolent Association. The work is thorough systematized and ably directed by Miss Cynthia Pearl Maus.

It is the plan to have a chosen group of young people sent by the Bible Schools, Endeavor Societies or Circles of local churches to whom may be presented the various phases of modern church work. The Bible study was directed by Dean H. M. Robison of Canton, Missouri; Circle work by Miss Pearl Leonard of Springfield, Illinois; Endeavor work by John D. Zimmerman of Topeka, Kansas. C. M. Yocum had the Foreign Mission Study while Geo. T. Simons conducted the Home Field study. Mrs. K. E. Hodgdon told the stories. Miss Nell Masters of Independence was general hostess. Miss Maus was conference director and led the Bible school periods.

Each evening at sunset a brief vesper service was followed by an appeal for consecration to a definite life service. These appeals really got somewhere and as a result definite decisions were made for special service.

The recreational features were under the direction of Mr. Geo. T. Simons of Louisville, Kentucky, and as a result each morning and evening of the conference found the entire group going through a well directed gymnastic exercise. Games of every sort were indulged in and swimming parties were the feature of each afternoon. In fact, there was not a dull moment in the entire week.

These conferences get somewhere. Every live church in the Brotherhood should be planning now to send a group of its young people to next year's conference. A special fund should be created out of which their expenses could be paid, and as a result a new epoch in church life would be written in many communities.

JOSEPH A. SERENA.

The Orientals

DR. GEORGE L. CADY, in reporting for the Committee on Exceptional Groups to the Home Missions Council presents the following obstacles to missionary work with these people in the United States:

RACE PREJUDICE

If these so-called pagan nations are to take the attitude of large numbers of Americans toward them as a real exhibition of Christianity, we cannot be surprised that Christianity makes slow headway. The average foreigner does not discriminate between Americans who are members of churches and who are not members of the churches—they are all lumped in as Christians. The propaganda carried on against the Oriental on the Coast is exceedingly serious and holds in it not only the inevitable result of alienating the Oriental from any love or respect for America, but also has in it the possibility of war with Japan. No self-respecting nation will long allow itself to be flouted by any other nation. Anti-Japanese clubs were being formed in Seattle and Tacoma and other places on the coast this summer. We condemn it as thoroughly un-Christian and dangerous.

INADEQUATE HOUSING

Better equipment must be secured or there can be no progress among these peoples, and that equipment should be adequate and should be unsectarian.

SECTARIAN PRIDE

The Oriental does not distinguish between the sects and does not care. When it is possible to stand in a city like Los Angeles and hit with a stone from six to ten different missions, we may say of it as was said of the "Charge" of the Light Brigade: "It is Magnificent, but it is not war."

ORIENTAL VICE

The opium dens have disappeared, at least from the surface, but Chinese gambling still runs wide open in most of the cities, with the knowledge of every one and the connivance of the city government. If it is possible for the passer-by to be unable to avoid seeing these gambling dens, surely it should be possible for the police force to discover them. San Francisco has closed these in Chinatown, but Oakland, "the city of churches", allows them full opportunity. In Oakland and in Los Angeles they line both sides of the streets for a few blocks and are open to every one. It is quite evident that if in both of these cities the American people were being debauched and American youths were being allowed in them, they would be closed, but who cares so long as it is nothing but the "heathen Chinee" or the "Jap"? This attitude is the interpretation put upon it by the Oriental and it is a sad reflection upon American Christianity. It would seem as though the local churches could long since have made this condition impossible.

How One American Woman Fought the Turks

MISS ELIZABETH B. KELLY, of Cleveland, has done her part toward putting Aintab on the map. She organized 10,000 native Christians during the recent disturbances in this city in Syria, and so effectively did she direct them, that with such support as she could get from the French garrison, she was able to fight off the constant attacks of the Turkish Nationalists for more than three weeks.

Miss Kelley, who has been in the overseas service of the Near East Relief for the last year, has just returned to the United States for a period of work in connection with the approaching campaign of the Near East Relief. She is very eager to return to Armenia, and to resume her task of helping these needy and deserving people to get on their feet. She is a most interesting speaker, and will be heard with great acceptability in many parts of the country during the next few months.

The tensity of the situation about Aintab was relieved last March by the addition of four thousand French troops to the garrison of fifteen hundred then holding the city. But the arrival of the new body of troops hastened the climax that the Near East Relief workers had been fearing for months.

Three days after these new troops reached the city, orders were received not only for their departure but also for the withdrawal of a large fraction of the original garrison. The evacuation was set for the next day. Arrangements for defense, long planned, were hastily made. The Christian section of the city was blocked off into districts and all approaches heavily guarded. The arsenal of the Christians contained but sixteen rifles. These were distributed among the most trustworthy of the inhabitants. Women and children were called upon to help build barricades.

The last of the departing French column had not disappeared when two rifle shots called the Moslems to action. The small force of less than a hundred men furnished from among the remaining French garrison of the outskirts of the town was powerless.

So well had Miss Kelley perfected her organization, however, that the Turks were unable to break through into the Christian district. Though the sixteen rifles were sufficient to equip only a small part of the hastily assembled garrison, ancient spears that had once been the property of crusaders in the fourteenth and fifteenth centuries were brought into service.

The Turks are accused by Miss Kelley of treachery and with the deliberate firing upon women and children during the siege that followed the outbreak.

"Every day after the fighting commenced," she said, "the Turks tried to arrange an armistice and each night they would break it. However, we did not place any faith in their word and I told the men not to allow anyone but Christians that they knew to pass the barricades. I also told each of our small body of riflemen that they would have to account to me at least four Turks a day.

"In all the three weeks that the siege lasted they fought valiantly. But not once did they fire on a Turkish woman or child. The Turks, however, did not so discriminate and picked off our women and children whenever and wherever they exposed themselves.

"As the siege continued we began to improvise weapons. Old cannon balls that had been lying around the city as relics of the old days when Armenia was a powerful nation were available as ammunition. From mangle irons used in washing clothes several cannons were made. It was pathetic to see the way these were camouflaged as if they were real guns. About each was hung a bead 'to keep the evil eye away', as the superstitious natives believed. Grenades, bombs and other ammunition were made in one of the churches, temporarily used as an arsenal.

"The natives carried out the organization program to the slightest detail. The women were assigned definite tasks in every district of the beleagured section. Some took care of the wounded, others were responsible for bettering sanitary conditions, and others still were assigned the task of making gardens for the growing of green food.

"No one will ever know what we went through. The anxiety and uncertainty were awful. We were not afraid, because we did not give ourselves the time to think what might happen to us. The call for relief work was urgent, and the seven other members of the Near East Relief personnel were kept constantly busy. I had a loaded revolver with me constantly. There were five shots in it and I was bound that if it became necessary that I would get four Turks first and save the last shot for myself. No Turk would ever have taken me alive.

"Finally, after three weeks the attacks ceased and the city gradually became quieted. During all the time the only help we had from the French was about sixty-five men. It was not that they didn't want to help us, but rather, I think, from a feeling that the situation would only have been made worse by sending more troops into the town. The garrison was located a short distance outside of the city itself."

Missionaries Appointed by Foreign Christian Missionary Society and the Christian Woman's Board of Missions

1900—1910

Bethany College ---------- 16
Brooklyn Missionary Institute ---------- 1
Buffalo Normal School ---------- 1
Butler College ---------- 4
Central Christian College, Albany, Mo. ---------- 1
Chicago University ---------- 1
Christian College ---------- 2
Christian University, Canton, Mo. (Culver-Stockton College) ---------- 1
Cotner College ---------- 2
Drake University ---------- 14
Eureka College ---------- 15
Hiram College ---------- 29
Johns Hopkins University ---------- 1
Kansas State Normal, Emporia ---------- 1
Moody Bible Institute ---------- 1
North Carolina State Normal ---------- 1
Rush Medical School ---------- 1
Salina, Kansas, Normal ---------- 1
Texas Christian University ---------- 2
Thomas School for Girls ---------- 1
Toronto Woman's Medical College ---------- 1
Toronto University ---------- 1
Transylvania University ---------- 10
Tri-State Normal College ---------- 1
University of Indiana ---------- 2
University of Iowa ---------- 1
University of Kansas ---------- 1
University of Louisville ---------- 1
University of Missouri and Missouri Bible College ---------- 4
University of Michigan ---------- 1
University of West Virginia ---------- 1
Vanderbilt University ---------- 1
Vassar College ---------- 1
Washburn College ---------- 1
Washington University, St. Louis ---------- 1
Wells College ---------- 4
West of Scotland College, Glasgow ---------- 1
William Woods College ---------- 2
Yale University ---------- 1

1910—1920

Atlantic Christian College ---------- 1
Battle Creek Nurses' Training School ---------- 1
Berea College ---------- 1
Bethany College ---------- 10
Bonham University ---------- 1
Boston General Hospital ---------- 1
Brooklyn Missionary Institute ---------- 1
Butler College ---------- 9
California Normal School ---------- 1
Chicago University ---------- 4
Christian College ---------- 1
Christian Church Hospital ---------- 1
Cincinnati Medical School ---------- 1
Clifton Forge Seminary ---------- 1
Columbia University ---------- 4
Cotner College ---------- 15
Culver-Stockton College ---------- 5
Drake University ---------- 37
Eugene Bible University ---------- 7
Eureka College ---------- 14
Georgetown University ---------- 1
Hiram College ---------- 12
Illinois Normal ---------- 1
Indiana University ---------- 1
Leland Stanford University ---------- 2
Northland College ---------- 1
Ohio Wesleyan University ---------- 1
Oskaloosa College ---------- 1
Oxford College, England ---------- 1
Pestalozzi-Froebel Kindergarten Training School, Chicago ---------- 1
Phillips University ---------- 1
Pomona Valley Hospital ---------- 1
Protestant Deaconess Hospital ---------- 1
Shurtleff College ---------- 1
Smith College ---------- 1
Southern California State Normal ---------- 2
Texas Christian University ---------- 2
Thomas School for Girls ---------- 1
Transylvania College ---------- 21
Union Seminary ---------- 3
University of Cincinnati ---------- 1
University of Illinois ---------- 6
University of Iowa ---------- 2
University of Kansas ---------- 5
University of Michigan ---------- 1
University of Missouri and Missouri Bible College ---------- 5
University of Nebraska ---------- 2
University of Oregon ---------- 8
University of Southern California ---------- 1
University of Washington, Seattle ---------- 2
University of Wisconsin ---------- 4
Vanderbilt University ---------- 1
Washburn College ---------- 1
Washington University, St. Louis ---------- 1
West Texas State Normal ---------- 1
Yale University ---------- 6

In Shonai

"FOREIGNERS! Look, look!" No one waited to be told a second time, they all looked, wondered, commented and often laughed. To understand this one has only to consider what a sensation would be created in the average American town by two Japanese women in their native dress, conversing in Japanese. Miss Lediard had made the trip once before,, and Miura San, the Bible woman, who accompanied us, was born in Tsuruoka, but it was my first visit to this land of opportunity.

Shonai is a large district in the province adjoining Akita with eight hundred thousand people, three cities, many towns and no resident missionaries, though three societies have work supervised by visiting missionaries and we have a pastor in each of the cities. Sakata, our first stop, is a notoriously wicked place. One opponent of Christianity told us that it is much worse now than before Christianity entered, a true statement no doubt, but unfair, for the increase in wickedness is due to the fact that it is a harbor town, and the rapidly increasing shipping, the entrance of the railroad, and the consequent prosperity have lowered the morals. The young pastor finds little to encourage him but he has some peculiar talents which will win out if backed by sufficient devotion and perseverance. He was at his best in Amarume, our next stop, a town of four thousand, where we have a little group of Christians but no church, the meetings being held in the hotel. We had been well advertised by Saito Kosuke, the young man who is the leader there, a simple maker of *geta* (wooden clogs), filled with the love of Christ and radiating enthusiasm and good will. He gave up his work apparently and left nothing undone that could contribute to the success of the meetings and to our comfort. At seven-thirty we had an audience of 180 children of all ages sitting on the floor, and a crowd of grown-ups extending out into the garden, with a good view through the opening made by removing the paper doors that formed the end of the room. It soon became evident that Ishii San's special gift is for dealing with children, for although these were the same ones who constitute the street rabble, he controlled them all easily without raising his voice and they quickly learned the first verse of "Who Is on the Lord's Side?" and listened attentively to Miss Lediard's illustrated talk. The crowning event was Ishii San's own talk on Gideon with a wealth of local color, gesture, and facial expression which held the audience perfectly breathless and proved that he is a positive genius. The general feeling was well expressed by one little unfortunate summoned to return home; Kosuke San came to the very front to get him but he refused to go and finally lay down flat and had to be carried out. He gave them all picture cards (the old post cards, pasted with backs together, sent by good friends), and they went away happy.

The room was soon filled with adults who listened attentively to the three addresses and singing in Japanese and English. I could not quite see the use of an English solo where no one knew any English, but Ishii San insisted that it would be appreciated and it seemed to be. Miura San's address was interrupted after an allusion to "Lincoln, President of the United States," by a voice calling loudly, "No, no, the president of the United States is no good, foreigners are no good!" The speaker was an intoxicated guest of the hotel who seemed determined to stop the meeting. When Ishii San tried to quiet him he flaunted an Osaka paper and told what it said about America and the race equality question. One of the crowd said, "No one listens to a drunken man," which enraged him more. He turned upon the speaker shouting "Are you a Japanese? Where is your Japanese spirit?" Argument only excited him further but he retired at once when the four largest men rose to put him out and he afterward came back and listened quietly for half an hour. We took it as an example of the evil of yellow journalism as well as of drink, for newspaper agitation is entirely to blame for whatever unpleasant feeling there has been against America, there is nothing but good will in the hearts of the Japanese people as a whole.

We had an interesting conversation with the principal of the Primary School, when we went after school for a "sing" with some of the teachers. He knows enough to be a Christian but is notoriously stubborn in his opposition. Kosuke San was with us and was made the subject of some remarks. The man said that Kosuke San was undoubtedly a sincere Christian but every one knew that he did not get along well at home; the only specific charges were that he would not bow to the god shelf or marry as his people wish. We understood that he is waiting for a chance to marry a Christian girl. We cannot have too much sympathy for these isolated young Christians who stand out practically alone with every one trying to pull them back and not even regular services to encourage them.

In Tsurnoka we found all that I had been led to expect, a beautiful city, neat little church building, an efficient pastor and the beginning of a strong church. In the short time that we were there we found from calling in the homes and visiting after services that there are some choice souls in the church and a spirit of devotion and service which will make it a leavening power in that needy city. The only thing lacking to make this a strong center for work is resident missionaries for whom the Christians are always hoping and praying and who will go as soon as our mission receives the necessary reinforcements. Shionoya San, the pastor, is an Akita boy of natural ability, fine scholarship and complete consecration. His sweet, capable little wife was a Bible woman in Akita for five years and we are expecting them to do a fine work. Our first meeting was with a Bible class of eighteen high school girls, an unusually attractive crowd of girls we thought. They sang beautifully in English under Shionoya San's leadership and listened appreciatively to Miss Lediard's Bible Reading on "The True Disciple," which I thought a wonderfully clear setting forth of just what it means to be a Christian. After a little social time music was suggested and we sang solos, duets and choruses until the dormitory girls dared not stay longer, though none of us wanted to stop.

On Sunday morning Miura San spoke at both Sunday school and church services and gave a striking example of the value of Christian education among Japanese women. It is no small thing for a girl of twenty-two to stand before a mixed audience, as she has done repeatedly, in a land where woman's place has always been to serve in silence with little recognition of her intellectual ability. We knew that it was especially hard for her to speak to those who had known her since she was a child, but she gave a clear, convincing address upon the meaning and possibilities of a Christian life, speaking with a dignity and quiet assurance which not only increased our admiration for her but made us feel that the graduates of our girls' school fully justify all the expenditure of strength and money that it has cost.

Shinjo, our last stop, is an important railroad town developing fast and in great need of Christian influence. Konno San, the pastor, though not a young man has just celebrated his tenth anniversary as a Christian, and is a man of very strong faith and purpose. He spoke touchingly of the great inspi-

One of the old pine trees in Akita Park that has come down to us from the days of Feudal Japan. If we had ears for its voices it could tell us sad stories of the days when men paid with their lives for the confession of the "Name."

ration he receives from the visit of the missionaries which anyone can readily appreciate who will try to imagine himself the only mature Christian in a town of ten thousand and constantly meeting complete indifference and open opposition. The most notable feature of his work is a Bible class of twenty-five young men to whom Miss Lediard spoke in English, as they are all English students. Some are Christians, some are inquirers and all were appreciative and friendly. They asked us to take time the next afternoon for a little social time with them and we were glad of the opportunity to know them better, for the personal touch counts for much in winning them for Christ. Then they begged to be allowed to come to the women's meeting in the evening, sitting in the back of the room after the women had gathered.

An unexpected privilege came to us when we were invited to visit the Girls' high school; we expected to visit only the etiquette class, which we found very interesting as illustrating the great importance that the Japanese attach to formal observances. Two girls received two others as guests, to whom they served tea, with the teacher watching and criticizing every detail. After the lesson we were asked to sing and play for the whole school and Miss Lediard gave a talk explaining the meaning and claims of Christianity, a thing seldom allowed in a government school. It gave more than two hundred girls their first opportunity to hear something definite about the Christian faith and we know that some will want to hear more. We were glad of the introduction which made it possible to exchange bows and smiles with many girls in Shinjo, and are looking forward to the time when missionaries and Bible women can be friends and leaders of the women and girls in all the cities of Shonai.

Akita, Japan. MRS. C. F. MCCALL.

When the Death Angel Comes

EARLY or late they pass by—these processions for the dead on their way to the cemetery. I never have outgrown a childish impulse to follow a band, but the most my "grownupness" dares do is to rush to the doorway or window to see what is passing by. My curiosity is rewarded by seeing sometimes a wedding group, but more often a funeral procession straggling along.

To one used to the beautiful, impressive and solemn service of the Western world, it is hard to become reconciled to the utter lack of all these things and in their place a matter of fact, get-it-out-of-the-way attitude. But death is such a common thing here, scarcely a day passes that there is not at least one funeral passing on our street, to say nothing of those which pass by on other streets which lead to the cemetery. One day during a forty-minutes' class period two passed by, and the coffins were so pitifully small, indicating that again "His little one" had slipped into the Great Beyond. And it is so often thus, so many babies die unable to survive the many diseases which lurk everywhere in tropic climes.

The body is usually buried a few hours after death, frequently on the same day the death occurred or the following day. So there is always confusion and hurry in the house of death. There is no undertaker to call in, so the family or friends prepare the body for burial. Neither are there undertaking rooms where a coffin can be selected, so someone must set to work to make the narrow, shallow box which will be but little larger than the body and the top later fitted on and nailed in place. I knew of one instance where the coffin for a sick woman had been ready for months and stored at the foot of the stairs where she must have seen it many times. The coffin is not rectangular but is narrow at the foot and shaped outward at the head. The coffin for an older person is usually varnished or covered with plain black or figured calico and perhaps some brass ornaments. The little child's coffin is more often covered with brightly colored paper in various colors and decorated somewhat as childish fancy would adorn a May basket or valentine; perhaps when there is no coffin, the body is wrapped in a woven mat. The coffin is carried to the cemetery by means of long strips of cloth passed underneath at either end, and carried by four people, or it is swung from bamboo poles which rest on the shoulders of the carriers. Sometimes a sort of a hearse is used, drawn by men, with plants and flowers around the coffin, which rests on the platform-like top. The husband of a dead woman will sometimes ride on the hearse with her, or the little children of the deceased. The hearse is sometimes a canopied wooden Spanish bed, with a lace-curtain effect of decoration around the canopy, the bed being carried high on the shoulders of the carriers. The tiniest coffin of all I have seen was carried on the shoulder of a man.

The procession is rather a straggling one—the band has been earlier called together by the leader, beating out his summons in a sort of "tom-tom" on a drum. The carriers with the body lead the procession; then comes the band playing music, gay or solemn; sometimes the strains are "Tipperary" or "Over There." Then the family and friends, most every one dressed in black, the women with enveloping black shawls which completely enshroud the body and touch the ground. There seems to be little real grief; in fact, the American at the window is more an object of interest than the still form ahead. Someone carries the rude, unpainted cross with name and date in uneven printing. The family has previously gone to the "church" (Catholic or Independent) where the priest for a fee pronounces the simple service—the fee also giving right to bury in the cemetery. For a large fee the priest accompanies the procession, and a very costly funeral may have several priests. Very poor people have no band, but the few people hurry by on their sad mission. Once when the coffin was very small there was only a man, the father, I thought, and one helper, with the coffin, a small boy with the cross, and a small girl, who followed farther behind.

I had long wanted to follow a procession and get inside of that high-walled Catholic cemetery with a chapel at the farther end, queer old monuments near by and the niches for coffins in the wall.

Passing by this cemetery one day, the gate was open, a grave was being dug, so we entered and drew near. The father of the dead child, his body bared to the waist, was digging the grave. Nearby sat the mother, bending over the coffin, from which she had removed the lid and was gazing on the face of the little one. A little girl cried aloud, other people roamed around, some sat on the grass talking and laughing, others were indulging rather freely in a native drink which was being passed around. Later the mother put the lid on the coffin. The father being relieved from his digging, drew near, and father and mother lighted their big cigars over the crude little box. When the grave was finished the parents nailed down the lid, using a stone as a hammer. Father and a helper lowered the coffin into the shallow grave and began throwing in the dirt. Everyone else turned away and left the cemetery. Even the mother, squatting near the grave while the coffin was being placed, turned her bloodshot eyes and seemed to be thinking only of the Americans, who stood by pitying, sympathetic and wondering. Someone had placed lighted candles on the graves of relatives or friends nearby. Those would soon flicker out. The gloom of a fast-approaching night was closing in as we turned away and followed the light-hearted crowd through the great gates, away from the sunken, closely-crowded graves, children on one side and grown people on the other—all to be plowed up after a few years and re-used as a burying ground.

The Protestant funeral is, of course, conducted somewhat like a funeral in the States, but is more a time for evangelistic sermon than in memory of the dead. Very little if anything is said about the deceased and all present join in the songs.

The ninth day after the funeral is the time for a great feast and a merrymaking. Likewise one year after the death there is usually a dance, feast and merrymaking, the scale of entertaining depending upon the wealth and social standing of the family.

How these processions which pass so frequently do appeal to one, stir the sympathies and arouse the impulse to help, to put some beauty into it and to add to it the transformation which a risen Christ can give—a Christ of understanding love, and not one enshrouded in superstition and ignorance! No one watching as the funeral goes by can doubt the need of carrying the "good news" to the "uttermost parts."

EDITH EBERLE.

The Spice Box of the World

PEPPER, cloves, and coffee—the fragrant kind of coffee that your mother saves for her very special guests—all come from Malaysia, the world's great spice box.

Malaysia is a land of perfume and brightness, a land of wonder and of endless change. New Guinea, the least known part of the East Indies, is the largest island in the world, and no doubt the smallest one could also be located in this region; for the face of the waters is speckled with countless islands of every size and shape. They cut up the channels of the sea with their many hidden reefs and shoals and make sailing more dangerous here than in almost any other part of the world. Then there are the "typhoons" which rise like a whirlwind and sweep across the waters, destroying everything in their path. And yet the sailor does not stay away from Malaysia. Malacca, Penang, Singapore, with their mystery and their beauty, keep calling him to return. Some of the greatest sea stories in literature have been written about these waters.—*Everyland.*

Evangelizing Under Difficulties

THE province of Ilocos Norte can boast of only one pagan municipality although the whole eastern border is fringed with pagan communities. This pagan town was rechristened when it was given a place in a Christian province. It lost the romantic name of Paor-Patoc and gained only the prosaic name of Nueva Era (New Era). Nueva Era lies in the far southeastern corner of the province among the foothills of the great mountain range beyond. The road runs out to Banna, the last so-called Christian town, which leaves a few hours' trip to be made as best one can.

We have a number of converts among these people but they have advanced but little in the Christian life. They have as yet no definite church organization although some effort has been made to accomplish that end recently. Since the people had never yet partaken of the Lord's supper we determined to give them the opportunity. Miss Adamson and I were visiting the churches in this part and we arranged to spend Sunday morning with them.

Our party consisted of the local evangelist, a Bible girl we had brought along, a native girl of the community and the two missionaries. As we moved out away from Banna, there were signs of an approaching rain. But we had adopted the policy long ago that during the rainy season we would take what came in the way of dampness. And we did on this occasion. The rice was planted and under water and that means anything but good traveling in the country. The paths were quite faint and running in many directions and so we missed an important turn and soon found ourselves in the midst of a big rice field with no way ahead. Rather than go back we tried walking the little dikes between the paddies, but these being slippery, threatened to send us sprawling, so we took to the field itself. We finally reached a little path on a hillside too high to be irrigated. Just then the rain caught us and the path became a little mountain stream.

It was about this time that we saw a little figure approaching us hunched up under a big umbrella. We waited in anticipation and then shouted our greetings, for it was the judge, our friend whom we had hoped to meet. He was returning from holding court in Paor-Patoc, where he sits as justice of the peace every Saturday. The judge is a member of the congregation in the town. He is a good fellow in any party and so we urged him to turn back with us. In spite of the drenching rain few words were needed. He became our leader and began an endless string of narrative in which he himself figured most prominently. He made a picturesque figure with his big umbrella and his trousers rolled high and his feet bare. He carried a gun and around his waist he had a rope, one end made into a loop for his wrist and the other woven around a heavy iron ore rock. "For," he said, "there are people that die here and no one knows why." On this rope was hung his machine for affixing his notary seal and a big bunch of documentary papers which looked considerably worse for the wetting.

After another hour, and several more streams which were increasing in depth and strength, we went up a steep incline, rounded a point and came suddenly upon the little pagan altar which stood guarding the village. It was a little house about the size of a hen-coop, high up on bamboo poles. It contained a few strips of magic bark, several long grasses, a little string of beads and a coconut shell with a scanty supply of rice. These had been given as an offering to the evil spirits. The next thing we saw standing out in the dusk was the little bamboo school house, for few villages in the Philippines are so poor as not to have a school. Then came the "city hall," also made of bamboo and occupying a large court.

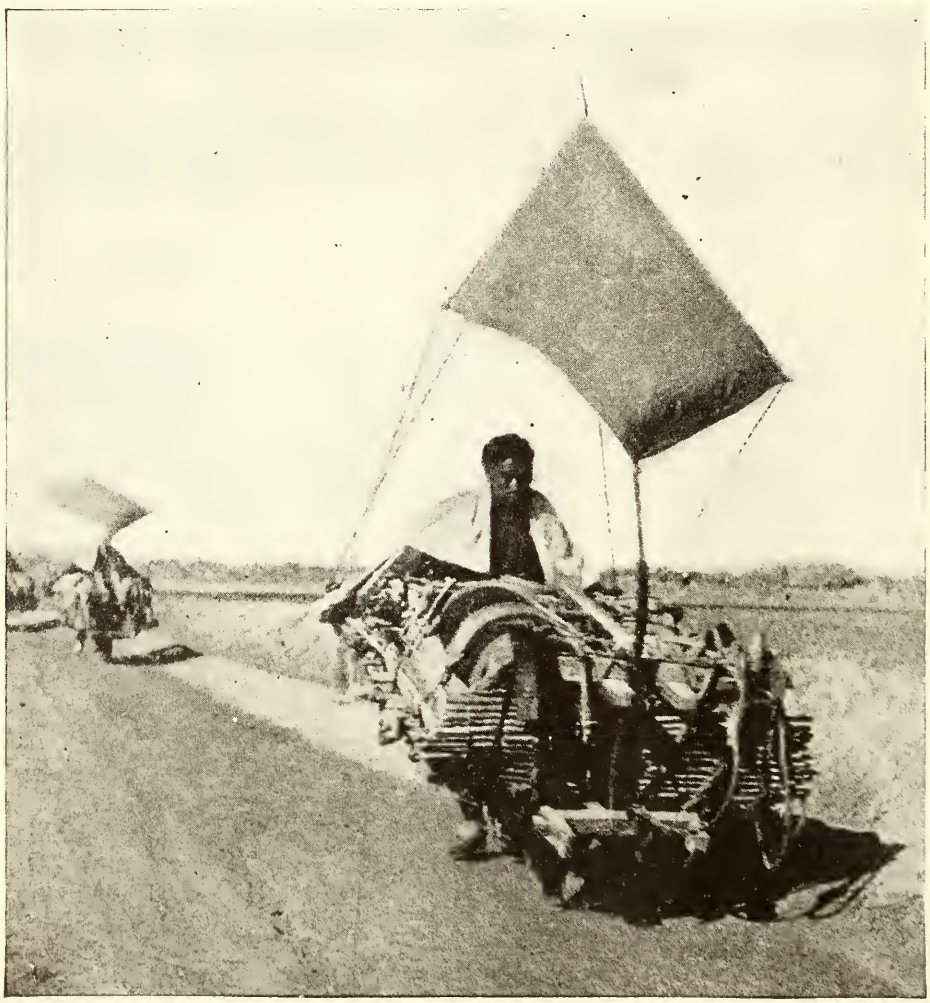
The judge led the party to his boarding house, another bamboo structure high up on poles away from the water-soaked ground. The owner and I were friends from days gone by and he tried his best to make us comfortable. The kitchen fire was burning brightly and so we began to shed our garments one by one and hang them around the fire. I was surprised to find that this man was able to fit me out with coat and trousers, things about which these pagans seldom concern themselves. Miss Adamson was less fortunate since the lady's wardrobe was not so complete. She appeared in a bed spread, arrayed after the style of the Grecian maidens.

It was well into the night before these changes were made, some of our clothes ironed out for the morrow and supper served. The judge and the Bible woman, who came from another province, started up an endless discussion as to which district could boast of the best Ilocano. Copious arguments were cited. Finally the judge launched out on the task of naming all the different varieties of rice he could remember, to show that his Ilocano was more flexible. I believe he had counted up to twenty or thirty, when I finally fell asleep. Later when I was awakened again I hushed them up by asking them to give me the Ilocana for "bug" and "bird" and a few other class names which can only be indefinitely translated into Iloco.

The next morning we had considerable trouble getting the people together. Finally a goodly number had gathered and we gave them all we thought they could stand in sermon and song. I then took up the topic of the Lord's supper and explained it carefully and in detail, and for the first time this memorial feast of our Lord was spread in their midst and those who considered themselves worthy were invited to partake. Not many partook, and yet they seemed to appreciate the solemnity of the occasion, perhaps comparing it with some of their pagan rites. It is too bad that workers are not enough to furnish every little community with teachers and preachers to bring all to a full realization of the holiness and helpfulness of Christianity. After the meeting we hurried back to town for another meeting there. They urged us to come again and made us feel that our message had been most welcome to them.

FRANK V. STIPP.

Laoag, Ilocos Norte, P. I.



—Courtesy American Bible Society

Sails Furnish a Part of the Motive Power in Solving China's Transportation Problems

The Book Shelf

Book Notices

THE TRAGEDY OF BITLIS. By *Grace H. Knapp.* New York. Fleming H. Revell Co.

This is a story of Turkish atrocities, and of missionary heroism. As one reads one wonders that such atrocities are possible in the twentieth century. If it were not for the existing religious divisions and the evils that have grown out of these divisions, they would not be possible. How long, O Lord of hosts, how long will the massacres and deportations set forth in this book and others like them be tolerated! Over against this awful background of crime and cruelty stands the brave and self-sacrificing behavior of the missionaries of the American Board, for whose lives and ministries may God be praised now and evermore!

THE FOUNDATIONS OF MORMONISM. By *William Earl Larue.* New York. Fleming H. Revell Co.

A subtitle is, "A Study of the Fundamental Facts in the History and Doctrines of the Mormons from Original Sources." The chief merit of this book consists in the fact that it is not made of reports about the Mormons; on the contrary the author judges the Mormons out of their own mouths. Every material statement is fortified by quotations from Mormon authorities. In this work one will find an account of the origin of Mormonism and of Joseph Smith, Jr., its founder and apostle, of the political and religious theories of the Mormons, and of the secret of the growth and influence of Mormonism. One who wishes to inform himself concerning the nature of this system, or to prepare himself to debate with Mormon elders the truth or falsity of Mormonism, or to convince the honest Mormon of the error of his way and the fraudulent character of his holy book, will find this work most helpful.

NEW LIFE IN THE OLDEST EMPIRE, by *Charles F. Sweet.* New York. The Macmillan Company.

The history of missions in Japan, problems and difficulties past and present, and possible lines of development are sketched in entertaining fashion by Dr. Sweet, a missionary residing in Tokyo. There is little which is statistical in this book, the emphasis being placed on things spiritual and vital.

VIRGIL HART: MISSIONARY STATESMAN. By *E. I. Hart.* New York. George H. Doran Co.

Virgil Hart, the founder of the American and Canadian Missions in Central and West China, was born in Lorraine, New York, January 2, 1840, and died in his home in Burlington, Ontario, February 24, 1904. It was the reading of the story of David Livingstone in his boyhood that led him to think seriously of a missionary career. With this thought in mind he decided to prepare himself for the Christian ministry, and much to the disgust of his Unitarian father he chose to become a Methodist minister. Before going to the foreign field efforts were made by some of his friends to keep him at home. They urged that it was a great pity to have a man of such parts go and bury himself in a heathen land like China. A little charge to which he had ministered with much acceptance for a year and a half pressed him to reconsider his decision to become a missionary and remain with them, and promised to increase his salary to a thousand dollars a year if he would. A distinguished committee from his alma mater waited upon him and offered him a lectureship in Hebrew and Greek. But flattering as these calls to remain in the Occident were, the call of the Orient was stronger.

In China he found an opportunity and a reward more ample and more satisfying than anything he could ever have found in the United States. After serving his apprenticeship in Foochow he was called to open Central China, the greatest, most populous and richest field ever offered to a church. He established prosperous missions in Kiukiang, in Wuhu, in Nanking, and in other cities. Later he opened the work in Chentu, the capital of the province of Szchuan.

Dr. Hart had all the qualities of a pioneer, and he had all the trying and all the joyful experiences that other pioneers in China have had. Many of the people in that part of the empire had never seen a foreigner and wherever Dr. Hart went he was hooted at and insulted. He was a foreign devil and was not wanted. It was with difficulty that land for hospitals or schools or chapels or homes could be secured. He had a right to go where he pleased and to preach and teach the people, but the Chinese were determined that no foreigner should get a foothold in their honorable country. That was the feeling at first, but as time went on and the people came to know him and the nature of his work, much of the opposition died away.

THE GOSPEL AND THE NEW WORLD. *Robert E. Speer.* New York. Fleming H. Revell Company.

Robert E. Speer is without doubt the ablest advocate and champion of Foreign Missions living. In this great book he is seen at his best. One who wishes to be informed on the subject and to be stirred to the depths of his being, so that he can inform and stir others will do well to read and study and digest this volume. No one can acquaint himself with its contents without having his faith in God and the triumph of the gospel greatly strengthened.

HOW TO ADVERTISE A CHURCH, by *E. E. Elliott.* New York. George H. Doran Company.

The subject of church advertising is treated in an entertaining fashion, supplemented by examples from a school of church advertising conducted by the author in Kansas City. The material is intended to be suggestive rather than provide arbitrary rules.

THE ARGONAUTS OF FAITH, by *Basil Mathews.* New York. George H. Doran Company.

The quality of this fine story of the coming of The Mayflower to Plymouth and the preceding and subsequent adventures of the Pilgrims is vouched for by Viscount Bryce. The book was written for and has the official approval of the church organizations on both sides of the Atlantic, who will celebrate during 1920 and 1921 the three hundredth anniversary of the landing of the Mayflower.

Basil Mathews is a well-known English writer and needs no introduction to the American book reading public. He has a half dozen books to his credit on this side of the water, including "The Riddle of Nearer Asia," and "Livingstone, the Pathfinder."

THE MENACE OF IMMORALITY IN CHURCH AND STATE., by *John Roach Straton.* New York. George H. Doran Company.

The subtitle "Messages of Wrath and Judgment" characterizes the scope of this book by the pastor of Calvary Baptist Church, New York City. Dr. Straton believes in a real devil and a "real hell for real sinners." He believes that much of the preaching of today is too soft and spineless. The arraignment of prevailing immorality is timely.

A Yale Professor Tells How to Develop the Spirit of Worship in Children

LUTHER ALLEN WEIGLE, Horace Bushnell Professor of Christian Nurture, has collaborated with Henry Hallan Tweedy in "Training the Devotional Life" (Doran), in which the following subjects are discussed for the enlightenment of teachers and parents: "The Meaning of Worship," "Teaching Children to Pray in the House," "Teaching Children to Pray in the School," "Worship in Music and Song," "The Devotional Use of the Bible," "The Memorization of Worship Materials," "Worship in the Church and School," "Family Worship," "Church Worship," and "The Gospel of Devotional Training."

The book is characterized by that same clarity, insight and conciseness which have made "The Pupil and the Teacher" and "Talks to Sunday School Teachers" so acceptable to those who are engaged in the religious training of the child.

Books Are As Important in Forming Character As Are Companions

Which Do You Prefer for Your Young People?

"The Bloody Footprints,"	*or*	"Livingstone, the Pathfinder."
"Buffalo Bill's Midnight Ride,"	*or*	"Whitman's Ride Through Savage Lands."
"The Demon Cruiser,"	*or*	"Captain Bickel of the Inland Sea."
"Jesse James' Revenge,"	*or*	"My Galahad of the Trenches."
"Woodchuck Jerry, the Terror of the Town,"	*or*	"Frank Higgins, Trail Blazer."
"Bloody Brook,"	*or*	"African Adventures."
"The Sign of the Crossed Knives,"	*or*	"Uganda's White Man of Work."
"Buffalo Bill and the Heroes of the Plain,"	*or*	John G. Paton's "Thirty Years Among the South Sea Cannibals."
"The Kidnapped Heiress,"	*or*	"Ann of Ava."

—Selected.

Comparative Statement of Receipts for Ten Months Ending July 31, 1920

American Christian Missionary Society
(Including Bible School Department)

	1919	1920	Gain
Churches	$54,773.97	$64,361.85	$9,587.88
Bible Schools	48,181.06	69,363.31	21,182.25
Christian Endeavor Societies	1,045.16	889.17	155.00*
Individual Offerings	1,060.74	1,905.00	844.26
Special Offerings	3,377.77	7,367.77	3,990.00
Bequests	5,618.44	4,183.05	1,435.39*
Annuities	10,800.00	8,300.00	2,500.00*
Interest	18,531.52	25,128.15	6,596.63
Men and Millions Movement	26,911.04	98,953.61	72,042.57
Subscriptions; sale books and literature	1,268.09	1,618.20	350.11
Miscellaneous	15,053.91	26,930.08	11,876.17
	$186,621.70	$309,000.19	$122,378.49

Christian Woman's Board of Missions

Churches	$30,216.81	$55,507.76	$25,290.95
Missionary Societies and Circles	238,386.88	314,993.08	76,606.20
Children's Organizations	13,350.70	10,884.38	2,466.32*
Individuals	40,000.65	92,703.33	52,702.68
Men and Millions	32,057.62	62,935.56	30,877.94
Bequests	6,548.90	38,799.73	32,250.83
Interest	16,333.38	19,990.68	3,657.30
Missionary Tidings	9,019.86	--------	9,019.86*
Literature Sales and Subscriptions	12,597.13	10,743.67	1,853.46*
Mission Fields and Institutions	20,966.75	19,022.79	1,943.96*
Sale of Property	397.50	12,597.50	12,200.00
Miscellaneous	8,189.92	8,879.19	689.27
	$428,066.10	$647,057.67	$218,991.57

Foreign Christian Missionary Society

Number Contributing Churches	2,884	2,818	66*
Number Cont. Sunday Schools	3,551	2,952	599*
Number Cont. C. E. Societies	1,278	1,085	193*
Number Cont. Individuals	631	546	85*
Churches	$133,571.64	$157,485.28	$23,913.64
Sunday Schools	130,975.04	127,549.96	3,425.08*
Christian Endeavor Societies	13,932.71	15,792.35	1,859.64
Individuals	29,107.24	40,417.72	11,310.48
Men and Millions Movement	31,859.96	9,665.22	22,194.74*
Bequests	9,335.65	13,256.20	3,920.55
Annuities	26,899.54	42,044.00	15,144.46
Miscellaneous	33,805.35	14,839.78	18,965.57*
	$409,487.13	$421,050.51	$11,563.38

National Benevolent Association
(Nine months ending June 30, 1920)

Churches	$51,797.85	$60,973.83	$9,175.98
Schools	82,305.84	100,125.38	17,819.54
Societies	3,851.38	4,216.74	365.36
Individuals	36,919.34	78,923.90	42,004.56
Lodges and Welfare	1,307.54	2,619.28	1,311.74
Patients, Board and Admissions	19,629.55	22,425.07	2,795.52
Annuities	31,502.50	32,397.50	895.00
Trust Funds	2,722.00	8,536.86	5,814.86
Endowments	100,500.00	--------	100,500.00*
Bequests	22,718.38	7,286.90	15,431.48*
Interest Earned	11,158.66	20,188.35	9,029.69
Men and Millions	13,924.84	3,768.74	10,156.10*
Miscellaneous	7,166.27	4,990.53	2,175.74*
	$385,504.15	$346,453.08	$39,051.07*
Regular Receipts	$285,004.15	$346,453.08	$61,448.93

Board of Church Extension

Churches	$18,615.53	$24,755.98	$6,140.45
Sunday Schools	409.79	413.48	3.69
Individuals	203.40	1,029.83	826.43
Annuities	15,820.00	35,350.00	19,530.00
Bequests	20,497.59	2,231.19	18,266.40*
Men and Millions	14,120.24	13,642.82	477.42*
World Movement	--------	1,100.75	1,100.75
	$69,666.55	$78,524.05	$8,857.50

Board of Education

Churches	$4,196.23	$14,161.28	$9,965.05
Colleges	1,761.66	1,661.42	100.24*
Miscellaneous	759.31	1,923.62	1,164.31
Interest	3.18	3.18	--------
World Movement	--------	15,477.83	15,477.83
	$6,720.38	$33,227.33	$26,506.95

Board of Ministerial Relief

Churches	$25,477.08	$35,428.71	$9,981.63
Bible Schools	3,455.65	14,814.32	11,358.67
Individuals and Men and Millions Movement	27,203.29	14,354.12	12,849.17*
Bequests	8,234.85	4,218.97	4,015.88*
Annuities	1,750.00	6,300.00	4,550.00
Interest and Rent	5,810.42	4,937.51	872.91*
Miscellaneous	859.52	4,381.81	3,522.20
	$72,760.81	$84,435.44	$11,674.63

Pension Fund October 1, 1919	$52,513.05
Dues Paid in by Ministers	22,395.21
Total	$72,789.15
Pension Paid	250.00
Balance in Pension Fund August 1, 1920	$74,658.26

Board of Temperance and Social Welfare

Churches	$2,910.00	$3,402.82	$492.72
Sunday Schools	14.75	77.78	63.03
Individuals and Men and Millions Movement	1,841.59	7,001.33	5,159.74
Miscellaneous	552.37	1,400.97	848.60
	$5,318.81	$11,882.90	$6,564.09

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$3,402.00	$5,366.42	$1,964.42
Individuals	1,504.45	2,254.60	750.15
World Movement	--------	51.26	51.26
Men and Millions	--------	12.50	12.50
Literature	76.00	46.41	29.59*
Interest	17.08	26.64	9.56
Miscellaneous	32.25	2.00	30.25*
	$5,031.78	$7,759.83	$2,728.05

French Reconstruction—from October 1919 to July 1920 ... $1,731.80

Grand Totals for All Boards

Churches	$315,931.21	$421,443.93	$105,512.72
Sunday Schools	265,342.13	312,344.23	47,002.10
Christian Endeavor Societies	14,977.87	16,681.52	1,703.65
Individuals and Men and Millions Movement	357,214.40	427,568.28	70,353.88
Bequests	72,953.81	69,976.04	2,977.77*
Annuities	86,772.04	124,391.50	37,619.46
Interest and Rent	51,854.24	70,274.51	18,420.27
Missionary Societies and Circles	238,386.88	314,993.08	76,606.20
Children's Organizations	13,350.70	10,884.38	2,466.32*
Mission Fields and Institutions	20,966.75	19,022.79	1,943.96*
Subscriptions and Literature	22,961.08	12,408.28	10,552.80*
Miscellaneous	99,466.30	139,402.46	39,936.16
	$1,560,177.41	$1,939,391.00	$379,213.59

* Loss.

The House of Sacred Fellowship

A Score of Families Express Their Part In the Ministry of Gratitude

"WE WILL NOT FORGET"

"I AM very glad I am not forgotten, though I am a member of such a large family. We surely appreciate the work of the Board of Ministerial Relief and the offering of the churches, who will not forget us.

"With greetings to all the 'Family' and thanks to the Board, I am,"

"I often thought if I were to get in a shape that I could not get through that the Board would help me out, but I often think, 'Oh, how I only wish that I were able to help in the good cause instead of having to be helped.' "

"And yet in another way I am not surprised at anything good that the church that we represent does for such as I. It brings to my mind more fully as I no doubt have told you before how Mr. ——— answered when I said in days that are past and gone, 'I don't see what I will do for a living if you should be taken from me,' 'The church will never let you suffer.' And I believe it with my whole heart. My prayer is always that the good work may go on, which it will, and relieve many more that need help as I do. You can hardly realize what a comfort it is to know that some one somewhere is making provision for my comfort."

"THEY DO NOT FORGET"

"Your very kind letter was duly received today with check for which I am very thankful; first to our Heavenly Father and second to all who keep us from want. My prayers go up to our Father I don't know how many times a day and night for every blessing relative to His kingdom."

"Every evening just before we get ready to retire, we get that good old book—the Bible—and we get close together, and after reading a chapter, we bow in His presence, and on our petitions we bear you, and your co-laborers in the Ministerial Relief, together with all the members of the church of God, with all the subjects of our prayers before His throne. But with us, those days are past, and we can only enjoy the memory of them, and the added fact that a half dozen men are today preaching the gospel whom we persuaded to do so."

"I realize God's mercy to me in this provision that comes every month through your blessed ministry and I am very grateful. I do pray every day that His blessing may rest upon every church, and those who proclaim the gospel message, that all may be done according to His word. May His peace be with you."

"THE FELLOWSHIP COUNTED AN HONOR"

"Your most excellent letter and check is here. I love to read your kindly messages so full of hope and good cheer. I think it an honor to have a share in the brotherhood's liberality. It is so good to be remembered in our declining years."

"Yours reached me, for which I assure you I am proud to receipt. The words of cheer with my check always make me glad, yes, thrice glad. No one of our family enjoys or appreciates your letters more than I. They are a great consolation to me. I cease not to give thanks that when I thought I was about to enter the door of adversity I was met by a host of the disciples of Jesus who in the name of, and for Him, relieved me of the fears financially that burdened my heart."

"THE COMRADESHIP STILL LIVES"

"I am indeed happy this ideal, God-given day for the many tokens of His love bestowed upon me. I feel that I am greatly blessed in having fellowship with these hundreds of laborers whose lives have been spent in trying to carry out our Lord's will, in seeking to make the world better."

"Your unusually good letter containing draft from Ministerial Relief is received with joyousness and deep gratitude. Your letters mean so much in a spiritual way as the money in a material way. O, what a fellowship it has become, and what a host of us esteem it a real privilege to cry unto God for all ministers and active leaders in every department of the work."

"It is with a heart of gratitude that I acknowledge your continual remembrance of me and the long battle that I have fought for the uplift of humanity. I am praying daily for every worker in the home and foreign fields, and asking the help of the Lord for every leader."

"THE SPIRITUAL VALUE OF THIS SACRED MINISTRY"

"Your kind letter and check came to us today. The check helps to bring to us material things, but your good letters quicken and renew our spiritual lives. Our hearts cannot express to you and the good brotherhood our love and gratitude. All we can say with our hearts filled with gratitude and our eyes filled with tears of joy, 'God bless you all.' "

Mrs. McEzell, age 81, Who Came to the Havens Home Two Years Ago. She is the Wife of One of the Pioneer Preachers of Texas

"It is ever my habit to offer to the throne of grace, daily petitions for our common cause. I may not omit the special cause in which we have such personal comradeship. I am sure that your prayers ascend in behalf of the old ministers who in their age and feebleness so need them as they so rapidly gather into the great beyond.

"May the Father bless the Ministerial Relief and all who have helped to make it possible."

"I was pleasingly surprised yesterday at receiving your check. I could not but contrast this with the many, many times in years gone by when the weekly or monthly salary was seldom paid when due, and not infrequently a deficit was covered to help in the payment of some debt of lesser importance. The laxity of churches in this way works irreparable hardship to many faithful workers from whom no complaint is heard. Such hardships could not forever be hidden from their families, and in many instances the children became alienated from the church because of this injustice and some who would under other conditions have entered the ministry, turned to more pecuniary lines of work."

"THE NECESSITY OF CONTINUED AND INCREASING RESPONSE"

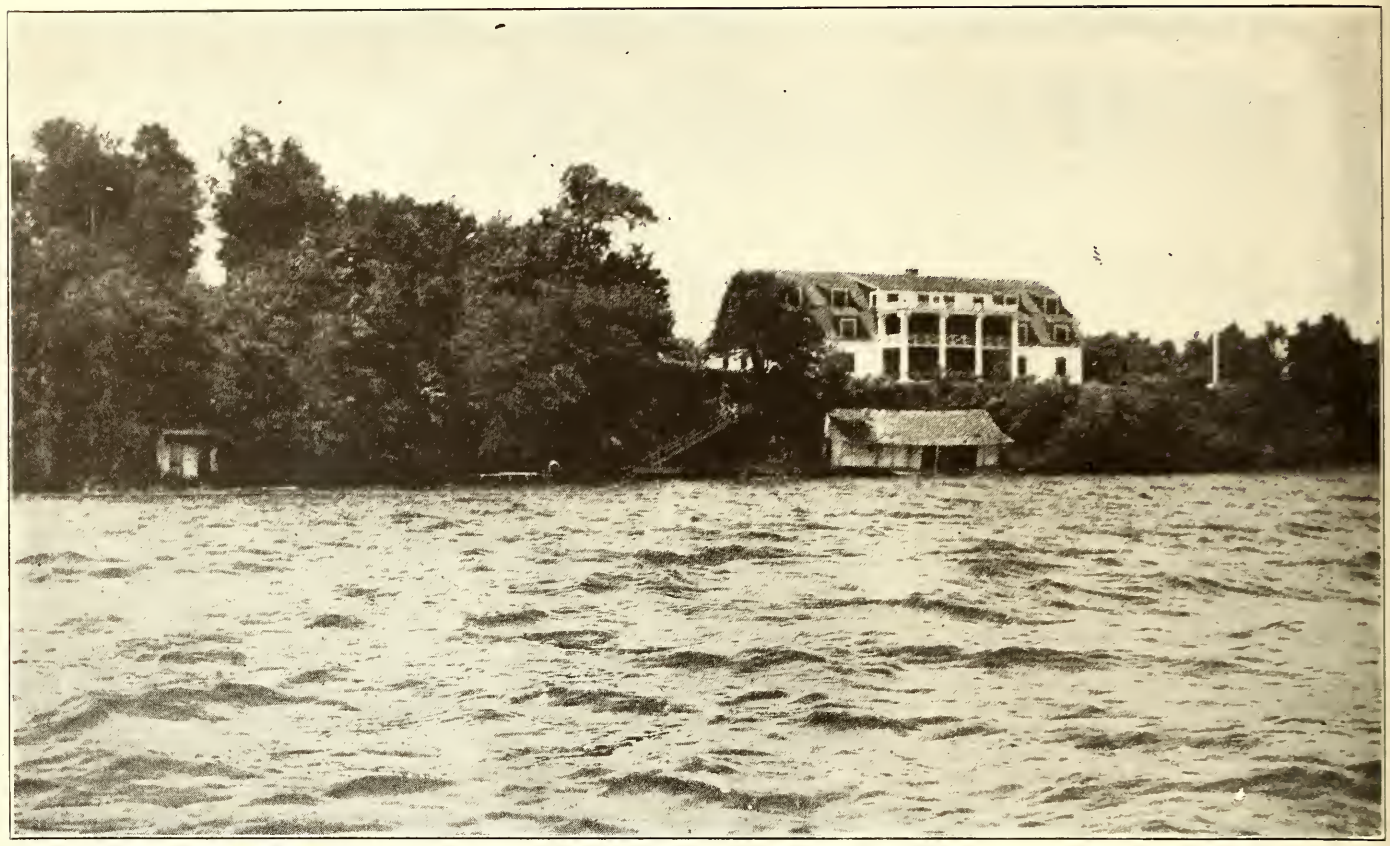
"I remember you, and the dear friends who are finding my living, every morning in my gratitude service. Yours in the fellowship of the gospel."

"Yours received with joy and gladness. It found me in very good health these hot July days and also the check which means all and all to me."

"Yours with check was indeed welcome, as my sickness of three months has made our expenses heavier than usual. I am able, by using a cane, to hobble across the room but still suffer much from my nervous breakdown. Don't know how nearly well I shall ever be. I thank the heavenly Father that life is still with me. We all thank you and all the donors for the help in time of need. May God bless you all."

Sufficient Compensation

SOME twelve years ago, a little girl came to one of the homes of the National Benevolent Association from a tent on river bottom. She had been neglected as a baby and as a child until she was in a "sorry condition." She was living in an environment that would have made culture, refinement and virtue an impossibility. She was growing up in ignorance, in filth and in moral danger. She remained a little while in the institution to which she was first brought and then, through its influence, found a good Christian home of her own. Today, she is a young lady of both beauty of face and of form. She has a charming personality. She is a High School graduate with ambition for higher education. She is exceedingly popular in the community in which she lives, because of her gracious consideration of others and of her willingness to please and to help. The little girl, who twelve years ago was a sight to make angels weep, is a woman today to make them rejoice. This is our compensation and it is sufficient.



Tipi-Wakan Lodge, Spring Park, Minnesota, the Assembly Grounds of the Minnesota State Convention

A New Advance in Minnesota

THE people of Minnesota have courage to watch their convictions. This especially applies with respect to the assembly and convention location. In years past they held their gatherings at Lake Minnetonka, on the grounds of another religious people. During the last year some of the braver spirits determined that they should have a place of their own.

An ideal location was found in Woolnough Inn, which in previous years was a celebrated hotel for vacationists. An option was secured which held the property until the recent convention, when $9,000 was raised. This assured this valuable location. The remaining $6,000 does not press for immediate payment, and plans are afoot to cover this during the year. The building and grounds are conservatively appraised at $40,000. A new name was at once given, Tipi-Wakan, or lodge of the Great Spirit. The more than thirty rooms, large dining room and assembly hall seating 400, provide for the needs of the gatherings. There are many conveniences and comforts not usually found in such a building.

The location is beautiful, some thirty feet above Lake Minnetonka, overlooking an expanse of several miles of water. Boating, bathing, fishing and other sports add to the attractions.

This year, in addition to the convention, and following it, was held the Young People's Training School, with an ambitious program, having college presidents and other well known and capable leaders on the faculty. Another religious body is using the property for their meeting at a good rental. From the very beginning Tipi-Wakan will be used for the whole season in a most valuable way.

The wisdom and courage of our brethren to the north afford in this adventure a worthy example which others in states where our churches are stronger might well heed.

F. E. SMITH.

Minnesota State Convention

THE Fifty-ninth Annual Convention of the Minnesota Christian Missionary Society was held at the new convention grounds, "Tipi-Wakan," Spring Park, Minnesota, from June 28 to July 4. The new grounds and hotel, with its splendid accommodations, were a great delight to all who attended. After one year of convention in the city, all were glad to get back to the lake shore for the annual meeting. The convention was one of the best, if not the best, the State Society has ever held. Throughout the whole week there was an irresistible spirit of fellowship; a steadfast purpose to advance the Kingdom of Christ; and a perfect harmony and unity of thought and action on all matters considered.

The registration did not quite equal the totals of the past two years. One hundred fifty-six voluntarily registered, and forty others were added to the roll, making a total of one hundred ninety-six. It is estimated, however, that at least fifty others attended various sessions, which would bring the total attendance to nearly two hundred fifty. The Committee on Credentials reported one hundred ten members and accredited delegates.

The program was unusually good. We have not space to comment on every item of the program, though every speaker and address is worthy of mention. However, a few of the new features of the program should be specially noted. The expert Bible school instruction by Paul B. Rains was of great interest and value. The presentation of the United Christian Missionary Society by a team composed of Grant K. Lewis, F. E. Smith, Paul B. Rains and Mrs. Ellie K. Payne was most informing and helpful. The team discussed the Society under these heads: 1. Its history and organization; 2. Its fields; 3. Its finances. The work of the team was a splendid contribution to the program. The inspirational addresses of Wm. F. Rothenburger of Springfield, Illinois, maintained the high standard set in previous conventions. In former years our conventions have had some great speakers, but none have surpassed Mr. Rothenburger in the greatness of the messages or the manner of their delivery. His inspiring optimism and his genial personality were a blessing to the convention. The special addresses of A. D. Harmon and D. O. Cunningham also were of a high order.

The convention reached high tide on Woman's Day. The women had the greatest meeting that has been held in the history of their work in the State. The presence of Mrs. Ellie K. Payne added greatly to the pleasure of this and other sessions of the convention.

The convention reports were the best that have ever been presented. Development and increase has been marked in nearly every phase of the work. We have cause for much joy over the work of the year, and for much hope for the year just before us.

M. M. MOSS, *State Secretary.*

Second Annual Young People's Training School

THE Second Annual Young People's Training School, under the direction of the Young People's Department of the Minnesota Christian Missionary Society, was held from July 5 to 12 at the Minnesota Christian Assembly Grounds, "Tipi-Wakan," Spring Park, Minnesota. In every respect the school far exceeded expectations.

Fifty-seven regular students were registered, most of them remaining for the entire eight days. Students were present from South Dakota, Iowa, Nebraska, Wisconsin, Michigan, Canada and Minnesota. Seventeen served on the faculty, as follows: Mr. J. S. Leavitt, President of the School and Dean of Faculty; Dr. Arthur Holmes, President of Drake University; Dr. A. D. Harmon, President of Cotner College; D. O. Cunningham, National Recruiting Secretary of United Christian Missionary Society; G. S. Bennett, Minister Portland Avenue Church of Christ, Minneapolis; S. G. Fisher, Minister Christian Church, Muncie, Indiana; Paul B. Rains, Bible School Superintendent, Northern District; M. M. Moss, State Secretary, Minnesota; Mr. Clarence C. Hamilton, Field Manager of Christian Endeavor World; Frank S. Bartlett, Minister Minnehaha Church, Minneapolis; Mr. W. F. Chambers, Boys' Secretary, Minneapolis Y. M. C. A.; Ada L. Forster, Regional Secretary Woman's Work, Minnesota; Mrs. A. D. Harmon, Dean of Women, Cotner College; Mrs. Trafford Jayne, National Secretary of Young People's Work of the Congregational Church; Miss Laurel Morrison, Secretary of Christian Endeavor Work of Twin City District; Miss Lorna Tuttle, pianist; Mrs. Verne Crowl, secretary of faculty.

Twelve classes were conducted throughout the school as follows:

1. "God's Call to a Life Work."
2. "Knights of the New Crusade."
3. "Serving the Neighborhood."
4. "Christians Only."
5. "The Social Program of Jesus."
6. "The Bible and Missions.
7. "The Loyalty Campaign."
8. "How to Hold the Boy."
9. "Personal Evangelism."
10. "Teacher Training."
11. "Juniors at Work."
12. "Christian Endeavor Methods."

The spirit of the school was wonderful. President Holmes said he had been in many Young Men's Christian Association and other conferences, some of them large, and that he had never seen a finer or more intense spirit developed in any conference. Proof of this lies in the fact that on decision night nineteen splendid young people responded to the appeal of D. O. Couningham to give their lives in definite service to Christ. This was a thrilling service and deeply stirred the hearts of every one present. To have one-third of the students in the conference volunteer for Life Service is a most notable achievement.

The recreation, sports and stunts were a constant delight. There was something new and interesting doing all the time during the recreation hours. Croquet, baseball, athletics, hiking, boating and bathing were the chief diversions.

The faculty and student body were unanimous and unreserved in their praise of the school and the conference grounds. Various persons who have visited other assembly grounds declare emphatically that no other such place in America surpasses, in beauty, comfort, adaptability and accessibility, our convention grounds, "Tipi-Wakan," Spring Park, Minnesota.

The value of this school to the state and the brotherhood cannot be estimated. Already the school in its two sessions has produced twenty-seven volunteers for Life Service. It is destined to become, in future years, a great recruiting station.

M. M. Moss, *State Secretary.*

Saskatchewan Convention

THE twelfth annual missionary convention of Disciples of Christ in Saskatchewan was held on July 1 and 2 in the newly-acquired church building in the city of Regina, the capital of Saskatchewan. Fifty delegates, representing all but one of the churches and many "scattered" disciples, were registered.

The church building, just purchased, with the aid of a loan of $10,000 from the Board of Church Extension, was the admiration of everyone who came. A handsome new pulpit, the product of the skill of W. G. Jamieson, of Saskatoon, adorned the platform. The organ used was loaned to the convention by Mr. Ribble and his wife, who are members of the Baptist congregation which formerly worshipped in the building. These good friends also subscribed $100 toward the budget adopted during the convention. The church friends at Zealandia have contributed to the Regina work a splendid chapel organ and a supply of hymn books. When the new missionary pastor, who is being sent out by the American Christian Missionary Society, to undertake this extremely important missionary work in Regina, comes upon the field he will have practically every convenience in building and equipment to aid him in leading the new congregation into the best of growth and service.

Friends from outside the province who attended the convention were G. W. Muckley and J. S. Mill of Kansas City, Miss Daisy June Trout of Indianapolis, Dr. A. N. Simpson of Norwalk, Iowa, and Dr. Mary B. Cornelius of Winnipeg, Manitoba. The three first named constituted a "team" which brought us a series of very helpful and informing addresses concerning the fields and the work of the United Christian Missionary Society. The messages brought by Dr. Cornelius and Dr. Simpson were also very helpful and greatly appreciated; for, like their Master, these two good friends work for the betterment of both body and soul.

The first session of the convention was the first service of any kind we have held in the building, and it was therefore both by request and design that the splendid convention sermon delivered by Mr. Muckley was in the nature of a fresh dedication of the building to the service and the glory of our Lord and Master, Jesus Christ. This fine sermon prepared our hearts and minds for the Communion Service immediately following, led by Mr. Mill, and in which we were all made to be so sensible of the presence and the blessing of God.

This convention marks an epoch in the history of our provincial missionary society, because of the adoption of the new constitution. The old constitution had become quite out of date, especially since the incorporation of the Society in the fall of 1918. The new constitution calls for the election of an equal number of men and women on the Board of Managers and seeks to strengthen in several ways all the missionary work being done by our people in Saskatchewan.

At the close of the last session of the convention, when the treasurer gave a summary of the Society's financial obligations amounting approximately to $1,500 for the ensuing year, it was decided to adopt a budget of at least $3,500, the extra $2,000 to be used to provide as early as possible a parsonage for the Regina church. Subscriptions were then called for and in a short time pledges amounting to $3,400 were received, $1,100 of which was conditioned upon there being secured two additional gifts of $500 each. If these are secured, and it is entirely probable that they will be, the budget will be oversubscribed by $900 and the parsonage assured. The crop prospects within the province are very good this year and if the harvest is as bountiful as at present it promises to be, it is quite likely that Saskatchewan will raise this year nearly if not quite $5,000 for provincial work. This will be possible only by the fine consecration and real sacrifice upon the part of those who pledged, and this result will far surpass the best efforts of any previous year. It is not at all too much to say that the heroic giving, as seen in this convention, was called forth in no small measure by the missionary effort being made in Saskatchewan by the American Christian Missionary Society and the Board of Church Extension.

Wm. G. Kitchen, *Secretary.*

Texas Convention Goes Forward

THE Convention of the Texas brethren took their chairman, Will H. Evans, at his word, when he appealed to them in the opening address to "Go Forward." Encouraged by an unusually large attendance, considering that Galveston is far from the center, and guided by that accustomed Texas spirit of thrashing it out candidly but keep loving each other all the time, the brethren made several forward moves.

The most notable was the adoption of a charter both for the convention itself and also for the State Mission Board. This straightened out some of the incongruous relations due to slow growth of the years, and made it possible for the several departments of the work to function in a united way. The chartering of the Mission Board is preparatory to the aequiring of endowment, which Superintendent J. B. Holmes has been for some time talking, and for which there is good prospect.

Another enthusing move was the announcement of President Waits that nearly $500,000 had already been promised toward a million dollars for the endowment of Texas Christian University and the Brite College of the Bible. Andrew Sherly started it with $100,000, and Dave Reed was present to announce $25,000, with more to come from the Reed family. Other sums were in sight, but the names not announced.

The school of evangelists conducted by the state Board preceding the Convention was voted a success and announced to be repeated next year. The next convention goes to Wichita Falls.

The Building of the Woodward, Oklahoma, Church

LADIES and Gentlemen: Meet about 175 members of the First Christian Sunday school of Woodward, Oklahoma, assembled on a hot Sunday morning outside their new Sunday school plant dedicated December 14, 1919, by Geo. L. Snively. If the request for this picture had come before hot vacation time you might see nearly twice as many faces.

We want most that you see the building anyway, and it will prove that there must be a bunch of "live ones" behind such a victory in war times. It will not seem much to you of the old, thickly settled and wealthy regions, but out here, where we are just out of pioneer days, it is something to be proud of. The history of this congregation reads like that of yours. However recent, it is ever the same. The faithful few who cannot be satisfied without a church home for those who would be Christians only. In 1902, some Texans, who had known H. M. Bandy there, had him come and with difficulty he found a place to preach three sermons, then the church was suddenly needed for other purposes. In September of the same year R. M. Smedley preached in the Probate Court room and on the 28th organized a church with twenty-two charter members, eight of whom remain. For two years the little band met wherever they could with preaching on rare occasions. Then E. S. McKinney, fresh from Texas Christian University, began his patient and faithful ministry of several years, during which time the congregation began to round into the semblance of an organization. In November, 1905, the first house was dedicated by J. M. Monroe, then secretary of Oklahoma Missionary Society. Three successful meetings conducted by E. V. Spicer, F. C. Trimble and John A. Stevens during the next three years brought the congregation up to a place among the religous organizations of the community. Then for several years there was no appreciable advance.

Of course, locally, there were several "immortals," mostly Mothers of Israel, to whom laurels belong, but the writer is not sufficiently informed to do them all justice. But the name of one true friend of this people, during those good days of persecution, toils and sacrifices, is quite well known to many. Because he is an exception, the "old-timers" love to tell his loyalty and how it means everything in those days. The church affiliation of prominent newcomers is always a matter of concern to small communities and Woodward was to have a new land-office man. On the first Sunday morning after his arrival late in the week, one of the brethren shouldered an armfull of kindling, picked up a hod of coal and started for the hall, leaving his good wife to bring the communion basket when the fire had been kindled. A rather distinguished looking stranger was already standing outside the humble door who introduced himself as "Dick T. Morgan, the Land-Office Man." He became at once a main stay, elder, Sunday school superintendent, leader in public worship, depended upon in all things. So it has been from then until now with Dick T. Morgan and his equally devoted wife. Though now our Congressman, residing principally in Washington, they are yet second to none in their constant support of this congregation. He said to the writer soon after the present ministry began, "We cannot do much more now than pay, but do not hesitate to call on us for our part." Though as president of the Oklahoma Christian Missionary Society and as a prominent man in public life he had been called upon to help build many churches, when we wired him our largest gift for dedication day, he wired back a like amount.

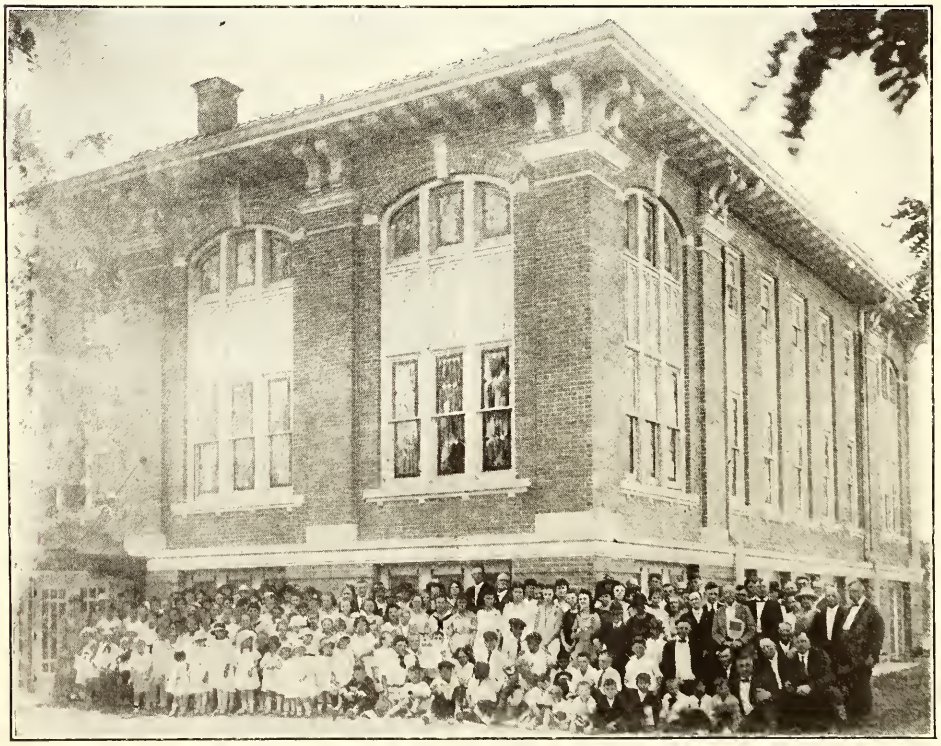
The writer's labors with this good people began nearly four years ago. They had determined upon a more aggressive policy. They would get the best preacher they could and pay a living wage. Through a boyhood friendship C. C. Hill of Roswell, New Mexico, was called to the work and during his brief stay inspired them with great hopes. But the trouble which sent him to Roswell threatened him here so he could not stay. He left with a sad heart after securing as his successor the writer, his son in the gospel. They increased the minister's salary $500, then $300 more, again the next year $400. The effect of this policy on the congregation, together with the growth of Woodward into the best town in all this section, made it evident that the time had come for a forward move. The building was no longer adequate. A shift in the center of the town's interests called for a new location. Good sites were few and high and war-time conditions seemed to deny our heart's desire. But after a year's preaching and much personal persuasion that we must not lose our opportunity, we started by purchasing the best corner available, five blocks east and two south of the old location, in the center of a circle made up of the high school, Baptist church, city auditorium, Carnegie library, Methodist and Presbyterian churches.

Then we began buying material, paying as it was delivered, and burned the bridge behind by selling our church property to the United Brethren congregation. Plans were drawn by Schueler of Wichita, an experienced church builder was employed by the day, and the preacher was elected general superintendent.

It took lots of money for us to put this $28,000 Sunday school job over. We realized $3,250 from sale of our property. The congregation paid in $8,250 during building operations. Friends in Woodward contributed $4,000. We were encouraged in all this by the promise of help from the Board of Church Extension. When adding up bills on the blackboard, we would put $7,500 among our assets. Without that it could not have been figured out. And toward the end, when our last resources had been exhausted (we had paid cash all the way) and final deliveries called for many large payments, we went to four bankers with our Church Extension promise and secured the $7,500 in advance and paid up our pressing claims. Following dedication $5,000 cash came in and good pledges remaining make it possible for us to repay the Church Extension treasury in two years.

And we are somebody in Woodward now. Many substantial men have recently been added, our audiences have increased, and despite the long succession of stormy Sundays following an influenza scare, both covering the period from dedication to vacation, our Sunday school has grown, and even now we are having a better attendance than before even on red letter days. It takes heroic giving for a small congregation, none wealthy, in this short grass country, to pay $8,000 a year into a building fund for four successive years, and keep up a good-sized current expense fund. But soon, by the blessing of God, there shall be a strong church of plain Christians in Woodward to help further the interests of our great Brotherhood and we surely will be generous in our support of Church Extension. J. F. QUISENBERRY.

[Note: This article was received prior to the death of Mr. Morgan.—The Editors.]



Sunday School Plant of the First Christian Church, Woodward, Oklahoma. Aided by a loan of $7,500 from the Board of Church Extension.

Notes and News

The National Benevolent Association has had an exceptionally good year in annuity gifts. Its annuity department has grown steadily in popularity. The nature of its work, the absolute security of its bonds makes it a most desirable investment.

C. E. Robinson: The latter part of May has been marked by many farewell meetings for Mr. and Mrs. William H. Erskine. They have served their second term in Japan and are going home on furlough. They have greatly endeared themselves to the Japanese people in Osaka.

J. C. Ogden, Batang: Since moving into our own building the attendance at the Women's Sunday school class has increased. We have a nice quiet room and a much better room than we had on the street in the former building. The orphans have all been well during the month.

W. H. Edwards, Bolenge, Africa: We reached Perth, Scotland, yesterday morning after being fully six weeks on the way. We are all well and are glad to be at this place. We hope to make Perth our headquarters until August 14, when we hope to cross to the United States.

Uruguay plans to be dry in eight years. A bill has been introduced in the chamber of deputies providing for gradually prohibiting the manufacture, sale and importation of distilled liquors, wines, beers and cider, so that complete prohibition would be reached in eight years.

Roderick A. MacLeod, Batang: The Lord is prospering the work in Batang. Many have asked for baptism and are being instructed more fully. The young man who is being trained for the work of an evangelist is full of promise. The members of the church continue to grow in the knowledge of the Lord.

"When the American people see, as we have seen, the reclamation prohibition has wrought among thousands and thousands of men throughout the United States, there will be absolutely no disposition to return to the recognition of alcoholic beverages," says Major Edward B. Underwood of the Salvation Army of New York.

Legislation making all Mexico "dry" is being prepared for presentation to the next congress at the office of Provisional President De la Huerta, says the newspaper *El Universal*. "The provisional president has decided on this step," said the newspaper, "as a means of accomplishing the regeneration of the Indian and half-breed races, which are great consumers of alcohol."

At the China convention it was thought that Miss McCallum should go to Nantungchow to open a girls' school there a year or two from now. An inexperienced teacher cannot open a school. The Mission thought that Miss McCallum was the only one to go. Miss Vautrin is needed in Ginling College, and Miss Collins cannot well leave Luchowfu. I do not want Miss McCallum to leave, but for the good of the work this seems to be the best thing to do. We are going to have Miss Rose Garrett here next year. If Mrs. Butchart returns she will be a fine help. She is a splendid woman and very capable. I still hope that our school will not suffer. If we get the teachers we need Miss McCallum can go to Nantungchow as soon as she returns from her furlough.

The missionaries in the Philippines and in Africa are asking for cash registers. Many hours are consumed every week in making hundreds of payments and in keeping accurate accounts of the same. The missionaries suggest that perhaps some friends of the work would be willing to assist by supplying this need. A cash register is equal in value to that of a native helper.

The newly acquired Home for the Aged at Marion, Indiana, is fortunate in having been able to secure the services of Mr. and Mrs. E. C. Caffee as superintendent and matron. Mr. Caffee has been for years one of the elders of the church at Marion. They have offered themselves to the work of the home because of their deep interest in its ministry to the aged.

Dr. Louis F. Jaggard, Monieka: We have been away from the station most of the time since January 1 on much needed preaching tours. I hope soon to be able to get the temporary mud wards ready so that I can do some operating. Just now I am feeling fine. I had some trouble last summer, but apparently I have gotten better. The rest of the missionaries are in fairly good health.

W. M. Hardy, Batang: I returned to Batang on February 4, and have taken over the medical work. During the month eighteen new patients were registered in the dispensary. The total dispensary treatments numbered 197. There was one operation under general anaesthetic. During the last half of the month I have studied Tibetan about two hours a day.

Mrs. Esther MacLeod, Batang: We are all well and busy here. We feel that we are being blessed continually in our work. It has given us new life and inspiration to have the Hardys back with us and to see them entering into the work with such zeal and enthusiasm. I am studying the Tibetan language as usual, both the colloquial and the standard. Each Sunday I teach a class of Tibetan girls.

Mrs. W. W. Hume, State President of the Christian Woman's Board of Missions of West Virginia, and Mrs. T. E. Combs, of Beckley, West Virginia, have remembered the work which Dr. Mary McGavran is doing with a gift of seventy-five dollars. They say that Dr. McGavran is a native of their little mountain state, and want her to know that they are thinking of her and praying for her in the great work which she has chosen.

Miss Emma A. Lyon, Nanking, China: We have more pupils in the girls' school than ever before. We haven't room enough, so have had to turn quite a number away. If we had the buildings we could have 200 pupils and would need only a very few more teachers than we have now. The first thing is to have more land, then a new building. This year we have 156 pupils in the school. Some came from Java, some from Shanghai, Chuchow, Wuhu, Nantungchow, Shantung, Tientsin, Chinkiang, Canton, Nanking, and a number of small towns north of the river. We were very happy on Easter Sunday to have eleven of our girls baptized. They are very fine girls; two of them are from Java. It is well for the friends at home to know that our school is 75 per cent self-supporting. We have a few trained Chinese teachers and they are a great help to us here.

Alan Chester, in the *Sunday Pictorial* of London, says, that unless there is a change in tendencies England will inevitably go dry. He predicts, "The first victories will come in the north. Next Wales will secure a local veto measure. Ireland, to the surprise of many of its friends, has shown both in the north and in the south a local veto will be-

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come an adopted principle there under home rule. The trade here is following the same defensive tactics employed by the American trade with the same result—defeat."

Mr. Boyd Keith, the treasurer of the Juliette Fowler Christian Home at Dallas, Texas, reports that the work of completing the Children's Building is drawing rapidly to a close. He expects to be able to open and dedicate the finished building at an early date. It has a capacity of something over one hundred. It will be one of the most complete buildings of its kind in the country. Mr. Keith is dreaming of other good things for the unfortunate.

S. W. Hutton, Southwestern Bible School superintendent, writes: Thirty-four schools of methods have been conducted in the southwest (Texas, Arkansas and Louisiana during the last five and one-half years, enrolling 1,881 from 440 Bible schools and graduating 650 leaders. This enrollment shows 201 ministers, 93 superintendents, 120 departmental superintendents, 135 other officers, 693 teachers and 603 pupils. This is one angle of advance upon the problem of trained leadership.

Mrs. F. E. Harner, Harda, India: I have continued the English Sunday school throughout January, February and March. We opened our collection boxes in February and sent Rs. 11 to the Bible Society and Rs. 15 to Dr. Barnardo's homes. The boys and girls enjoy the Sunday school papers that are sent by the High Street Sunday school in South Carolina. These are practically all the good reading matter these children get. I have been teaching one of the classes of the woman's reading course throughout the three months.

Charles P. Hedges, Monieka: I have not done much else in the month but work on our new house. We lack about 1,000 mats to complete the roof. We have the floor laid in two rooms and in half of another. I made three visits to our neighboring villages and I have preached twice in the Sunday morning service and twice at the Sunday evening service. The inquirers enrolled number seventy-two. The offering for the month amounted to 170.60 francs. Backsliders numbered thirty-three.

Dr. Mary McGavran, Damoh, India: Last month was a splendid one in the work. Only once in our history have we had as many patients and the interest has been good and the workers happy. This year we spend our vacations in Cashmir with Miss Vance and a party of young people. I am to stop in Bina on the way to see some sick people. We leave Bina at 7 in the evening, May 8, and in a week we hope to be in Shrinagar in our two houseboats. Mr. and Mrs. Benlehr will be in Damoh alone for the hot weather. This will be Mrs. Benlehr's first hot season on the plains for many years. She is enjoying her experience very much. Her hobby is birds' nests.

The headquarters office of the National Benevolent Association was recently honored with a visit from A. R. Liverett, pastor of the First Church at Walla Walla, Washington, and secretary of the board of managers of the Northwestern Christian Home for the

Aged. Mr. Liverett stated that there are forty applicants on the waiting list of the Northwestern Home. He insists that the capacity of that home must be doubled at once and that $50,000 will be necessary to do it. He thinks the money is in the Northwest for the asking.

The Central Board of the National Benevolent Association at a recent meeting decided to begin work without delay on the newly acquired property at Jacksonville, Florida. An earnest effort will be made to have this home ready and open by the Christmas holidays. The Association is spurred on in its efforts to put this building into commission at once because of the large number of applicants now on its waiting list. One good minister writing about it said, "It would be little short of a crime not to open this home for the aged before cold weather."

Word has been received by the American Council of the Nyasaland Mission of Central Africa, 153 Institute Place, Chicago, that Dr. Andrew C. Murray, general secretary of that society has sailed from Cape Town for the United States, stopping off in England, and expects to arrive in New York City about August 1, for the purpose of touring the United States and Canada, visiting Summer Bible Conferences, Bible schools and churches, for a period of three or four months, and looking forward to the possibility of opening the unoccupied Portuguese territory to missionary effort.

Dr. C. C. Drummond, Harda: I am glad to have plenty of work. This morning on my way to the hospital I visited four patients. One of these was a Mohammedan and one a Hindu. Then a man came and asked me to go and see a patient about a mile and a half south of the town, so I went. When I got back to the hospital I found a man there calling for me to see a patient a mile north of town, so I went there and saw the patient. As there are a number of people living in temporary quarters nearby I was called to see six other patients. I started out this morning before seven and returned at noon.

Herbert Swanson, Vigan, Philippine Islands: Our local convention of workers and members was held at St. Tomas, one of our strong churches back of Vigan, for two days. I gave a stereopticon sermon to more than four hundred people with four baptisms as a direct result, and fifteen additions within a week after that. We have had over sixty additions at St. Tomas since January 1, 1920. Also we have succeeded in starting three new churches, one with about forty members, all new, and in a barrio of Sinait where no Protestant church work was done before. The Every-Member Canvass was a success at Vigan for the third year. The pledges amounted to about $350, which, with the loose offerings, will still keep us on the self-supporting list, though the pastor's salary had to be raised again. About 90 per cent of last year's pledges have been collected and some more are still coming in.

C. E. Robinson, Osaka, Japan: Special meetings were held this month at Tamabe and also at Kizugawa. The attendance at both places was good. A few inquirers were enrolled. Teranishi San, pastor of the Hongo

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Church, in Tokyo, made a preaching tour to the Osaka district in April and studied the methods of some of Osaka's independent teachers. The workers in Osaka were happy to have Mr. and Mrs. Doan with them during the first three weeks of April. Mr. Doan made several helpful addresses to the Japanese, preached at the service for Britishers and Americans on Sunday afternoon, and gave a very stirring address before the Central Japan's missionary service on Monday afternoon.

April is the month when the school year in Japan begins. Christy Institute and both kindergartens are full to overflowing. At the Osaka Higher Commercial School, where I assist in teaching, there were three hundred applicants for admission, but only room for two hundred.

Fay E. Livengood, Jubbulpore, India: I am to take up full work in the Bible college the first of July. I am to teach preaching, church history, theology, New Testament Introduction and Mohammedanism. Part of the courses will be in Hindi and part in English. I am getting now so that I can express myself in Hindi and can understand most that I hear. We have some fine young men in the Bible College and I have enjoyed my work with them very much in the past half year. We have appreciated the association with our fellow missionaries and the many helpful suggestions they have been able to give.

Early in the month I took my third Hindi examination. I took over Mr. Grainger's classes in the Bible College most of the month, thus leaving him free to audit the Mission accounts. A couple of weeks ago I was asked to give an address before the students' club in Jubbulpore. There was a good attendance and afterward I met some of the students.

J. E. Moody, Bilaspur, India: Since my last report one family has gone back into caste. I have baptized ten during the month and others are ready. The schools are in good condition. The boys' school passed the highest average in the district. Our great problem in the villages is how to meet the child-marriage problem. The people feel that they must make arrangements for their children before they are ten years of age. The earlier the arrangements, the happier they are. The young people do not begin living together before they are twelve or fourteen years old. Because we discourage early marriage and do not allow the Christians to sell their daughters, some of them go back into caste. The family mentioned has one son, ten years old. They could not find a Christian girl to marry him so they went back into caste. This family was much helped by the misisonaries. They have now borrowed one hundred rupees and have paid sixty rupees for rice for the purchase of a Hindu girl and the wedding feast.

Dr. C. C. Drummond, Harda: New cases, 787; in-patients, 8; treatments, 1,486; operations, 28; visits to homes, 129. Our work continues to be affected by the prevalence of the plague in town and district. However, the last case of plague occurred about the middle of the month and soon after that people commenced to return to their homes. By the end of the month the greater portion of the people were back and the town assumed its normal condition. In the early part of the month I conducted an evangelistic campaign, making a special effort to reach Hindus and Mohammedans. We had good meetings. In addition to my other duties I performed a marriage ceremony.

Miss Mary L. Clarke, Kulpahar: Daily instruction in the Bible has told on many who came in during the recent famine. Today at their own request twenty-one were baptized; two of these came from Mohammedanism and nineteen from caste. In the early part of the month one of the oldest members of the home died. She was blind, but she could read the Bible for the blind, and she taught the gospel to a number of our women.

Today a young widow with a boy two and a half years old was married to a widower with two little girls. The children were too dear for anything. The little boy was happy to have a father and sisters all at once, and the little girls clung to their mother as if they had known her all their lives, and the little boy was a delightful possession to them. He did look well in his green and gold cap and new clothes. We are happy to have Dr. Dill all our own. Our women and girls can now be treated as they could not be treated by a visiting doctor. During the past four months we had several weddings.

F. E. Harnar, Harda, India: The government inspector visited the high school in January. His notes are very satisfactory. Miss Mary Campbell, the temperance worker, visited us and gave a very interesting lecture to both Christians and non-Christians. This visit was a great help to our new temperance organization, and about ninety non-Christians signed the pledge.

Under the auspices of the School Board League of Honor an organization has been formed with the purpose of helping poor boys to get an education by assisting in paying fees and supplying textbooks to those who cannot afford to buy their own.

On the whole our health is keeping good. I had a week of influenza and did not enjoy it at all. It is quite prevalent around here again, but not in such a severe form as last year. One of our newspapers has stated that one siege of influenza, lasting only a few months, claimed twice as many victims as the plague has claimed in the last twenty-one years. These figures are for the Central

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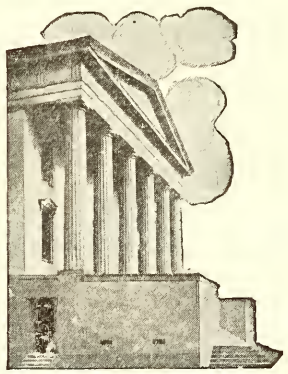

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Provinces. The influenza took off five and one-half per cent of the population, or about one million lives.

Herbert Smith, Lotumbe, Africa: The big event of the month was the Annual Conference. The Oregon had to make two trips to bring the missionaries. Dr. and Mrs. Jaggard arrived by canoe. They had been itinerating in the field between Monieka and Lotumbe. It was a happy conference. There was splendid fellowship. We did not agree on everything, but the debates were conducted in the finest spirit possible. Each one seemed to be trying to find the right word and phrase which would not detract from the harmony of the conference. The school work at Lotumbe has been progressing during the month—more boys that we can accommodate. We could have two hundred boys in the boarding school if we were prepared to take them.

One evangelist and the wives of two evangelists died in the month. Very few of our people live to be really old. Our evangelists expose themselves a great deal on preaching tours. This frequently shortens their lives. There have been two calls during the month for itinerations. These would take about six weeks to accomplish. Quite a number of inquirers are reported waiting for baptism. It may be possible to make these tours sometime in the summer dry season.

Irma Josephine Frymire arrived on the sixth of March.

Miss Edith Eberle, Laoag, Philippine Islands: I had a most delightful experience in Manila just before the convention. I was invited to have part in a Young Women's Conference at San Fernando. It was held simultaneously with the Young Men's Conference in Baguio. This is the second year for Girls' Conference, but the attendance was more than double that of last year; we had over sixty girls. There were many American women there as class leaders and lecturers, and our fellowship with one another was delightful and helpful. The fellowship with our girls was most pleasant and close, too. I had a daily class in mission study. We had Bible study classes, mission studies, two daily platform lectures, recreation periods, stunt day, socials—well, a conference patterned after a summer Young Women's Christian Association conference at home. It meant so much to the girls and resulted in a deepening of spiritual life and purpose of many and decisions for Christ with others. We had an excursion to Baguio and I was one of the chaperons for the trip. I was the only one of the three chaperons who had been to Baguio, and as there were two big trucks, packed with 50 girls bound to see Baguio in one day, I felt a rather heavy responsibility, but I do so love to do things for and with girls, so I think I enjoyed it as much as any, and it was a happy day for all.

The Institute held at Luchowfu recently had an attendance of forty-five Chinese women. These registered as for a regular school, and there were ten morning classes for Bible study and three hours of music and general lectures in the afternoon. One of the latter was a series dealing with social problems which are met daily—slavery, gambling, wine drinking, summer diseases, first aid, and home nursing. This was the third annual Institute and the best of the three. One class was of candidates for baptism, and all

HYMNS FOR TODAY

A combination hymnal for both Sunday school and church, edited by J. H. Fillmore, assisted by a number of experts in hymnology, is a general-purpose book, graded for Sunday schools from Junior age up, including a complete collection of hymns and Scripture readings for the Sunday school and church. Its aim is to have the children learn the hymns of the church, as well as the special ones adapted to their ages. The book contains Orders of Service for all Sunday school and church needs, and Special Day Services for all anniversaries. The hymns, new and old, are high-class, modern, and the music singable, charming, expressive of the mood of the words. Orchestrated.

Bound in fine cloth, gold stamp, price $75 per 100. Sample copy sent for examination.

Abbott Book, a leading Sunday school specialist, says of "Hymns for Today" what hundreds of others are saying:—

"A number of high-class hymnals of this kind have come to my desk within the past year and a half. I believe that 'Hymns for Today' surpasses them all. I shall recommend the book."

525 Elm Street **FILLMORE MUSIC HOUSE** Cincinnati, Ohio

THE FRONT RANK IS GROWING IN FAVOR

The Christian Board of Publication takes a great deal of pride in its Sunday school publication for Seniors, Young People and Adults, *The Front Rank*. Among our sixty-one publications it stands close to the top in point of circulation. There is a reason for this.

Enough Front Ranks to Go Round:

"Please send to our school 50 additional copies of **The Front Rank.** We do not have enough to go round and some of the folks are disappointed in not getting a copy." Each family in the school should have a copy every Sunday.

WHY?

It meets the needs of Sunday schools

New Schools Added to Front Rank List:

"The sample copies of **The Front Rank** have captivated our people. Please send 240 copies each week until further notice." This is not unusual.

"We notice a more lively interest in efficiency since we get **The Front Rank.**"

WHY?

It meets the needs of Sunday schools

Letters to The Front Rank Editors:

If there is any one thing that will spur conscientious workers to greater effort, it is expressed appreciation. As it is the audience that makes the sermon, so it is the reader that makes the magazine. Our editors are rich in receiving expressions of this kind.

WHY?

It meets the needs of Sunday schools

Quoting The Front Rank:

Sunday school exchanges are clipping freely from our pages. Superintendents are reading worthwhile articles from it to their people. Leading Sunday school workers advise that "You can count on **The Front Rank** programs and suggestions of methods to be reliable."

WHY?

It meets the needs of Sunday schools

The Front Rank as a Reminder:

The one who first thought of using **The Front Rank** as a "reminder" by sending a marked copy to the absentee, rendered a real service. The recipient of that "reminder" cannot help but feel a glow of warmth for the class. He will read the paper with his class in mind.

WHY?

It meets the needs of Sunday schools

The Front Rank may be the only religious journal that enters many homes. It is a wise Superintendent and a wise Pastor whose concern for their people is sufficient to provide this journal for all the homes. Include as many copies in your next order for supplies as you have families in the Sunday school.

Send for samples. Write us your problems.

CHRISTIAN BOARD *of* PUBLICATION

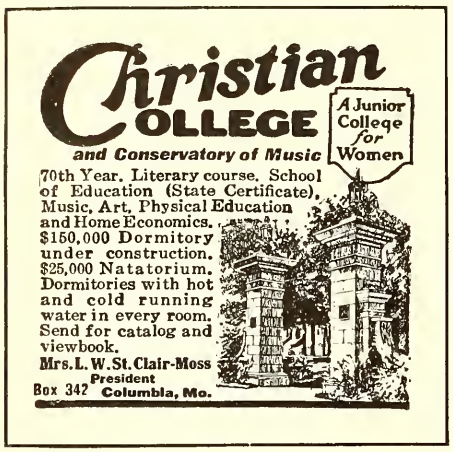
2704-14 PINE STREET ST. LOUIS, MISSOURI

The profits of this business belong to the brotherhood. We have paid $30,650 to the Missionary Societies and $40,000 on buildings and improvements. Larger dividends will be available as the patronage of the brotherhood increases.

six members were baptized at the end of the course. Five school girls were also baptized.

G. W. Sarvis: I have been absent from Chuchow on a trip to several country stations during a considerable portion of the month. There were two or three very significant facts apparent on the trip. The first was that everywhere the attendance at mission schools is increasing. Poor as our schools are in many cases, they are much better on the average than the Chinese private and government schools. In spite of the fact that we charge tuition and the government schools do not, our schools continue to gain. Another fact that was impressed upon me in many ways is that the foreigner, particularly the American, is no longer hated and feared by the Chinese country people in this part of China, but is looked upon with rather cordial curiosity and some envy. The epithet "foreign devil" was used very infrequently on this trip, and very rarely did I see even a little child who showed any special fear of the foreigner.

Politically, China is just now in as hopeless a state as she has been since the revolution in 1911. The North and South are still divided, and people are losing interest in national politics. On the other hand, the student movement against Japan will probably do something to stimulate Chinese nationalism. This student movement is one of the most significant facts in recent Chinese history. It is in some cases taking a definite Bolshevist turn. The future of China, like that of the rest of the world, can best be described by an interrogation point.



HIRAM

A Good College

For Your Boy or Girl

Miner Lee Bates, Pres. Hiram, Ohio

The foster mother of one of the babies, recently taken from the Christian Orphans' Home, St. Louis, writes as follows: My dear Mrs. Brown: I feel I have waited too long now to tell you of our new-found happiness. Our baby seems too perfect—so full of fun, still so good, and prettier each day. She was wonderfully trained and I am trying hard to keep her so. My husband was perfectly delighted and it took just one day for my mother to be perfectly foolish over her. Now what is the next step toward making her our own? I haven't had any trouble with her at all and she is getting roses in her cheeks."

"Moulton, Iowa, May 28, 1920.

"B. L. Smith, Moberly:

"Dear little Billie passed away at 12 m. yesterday. Funeral at 2:30 Saturday at the Christian church here. Interment at Moulton. Your brother in sorrow,

"W. H. Wilson."

The above notice of the death of little Billie shows how our ministers feel toward the children from the home who are placed in their midst. The foster father made a special trip to the Home to tell in detail of the going of the going of Billie. He was heart broken. The death of this child cast a gloom over the entire town of Moberly. Many messages have been received from the various friends of this little fellow at the Home. Billy was taken from the Home in 1915 and placed in the home of foster parents in Moberly, where he lived until recently. He was taken sick on the 25th and passed away on the 27th. At the time of his death he was living in Moulton, Iowa, but friends in Moberly were notified and several attended the funeral from that place. Little Billy was brought up in the church in Moberly and was a great favorite with the entire town. Many beautiful floral offerings were sent by his friends.

Change, Change, Change!

(Continued from Page 1)

consented to succeed her as Associate Editor of World Call.

Mrs. Johnson

Mrs. Johnson's name became familiar to the readers of World Call during its early months when she was using the magazine to communicate with the Circle girls, of whom she was national superintendent. She did not stop with filling her space in the magazine, but helped in the office when the work was heavy and gave us valuable counsel in planning the magazine. She was one of World Call's keenest critics and stanchest friends from the first. Sometimes she would say, "Well, I don't know why I should be worrying so about these things!" Perhaps she can see now.

Mrs. Johnson has had fourfold preparation for this task. From her infancy the affairs of the Kingdom of God have been the supreme interest of the home of Professor Frederick Treudley, of Athens, Ohio. When her husband's Y. M. C. A. service called him to the Near East during the war, she threw herself into the work of the Christian Woman's Board of Missions with equal devotion. After the war ended it was thought safe for her to join him and there she paid the supreme price of Christian discipline when he was slain by the Turks in Syria. She is a graduate of the University of Michigan and so has the intellectual equipment to render the service which her heart would now give to God and humanity.

Miss Haffield

Even when Miss Bertha A. Haffield succeeded Miss Trout as Circulation Manager of World Call the doctors warned her that she was jeopardizing her life in continuing such heavy work. But there seemed to be no one else who could take up the work, and so she kept on as heroically as any soldier ever risked his life for a cause. Subscribers, ministers and officers of women's missionary societies, whose correspondence has permitted them to know Miss Haffield as the soul of honor and a model of cheerful, self-forgetting courtesy, never suspected that she wrote those clear, considerate letters with her own hands, frequently while suffering intensely.

Mr. Allen

She had expected to continue in the new office until November, but we did not dare to ask so much, and after September 1, Mr. John W. Allen, well known to the brotherhood as Treasurer of the Men and Millions Movement, under whose auspices World Call has been published from the first, will combine the office of Business Manager of the magazine with that which he has held and which has made him familiar with the affairs of the publication. Advertising as well as circulation will come under his care, since Mr. Eastwood's time is all required in the editorial office.

Bethany College

Founded by Alexander Campbell in 1840.
A standard College offering courses in the Arts, Sciences, Education and Religion.
A well trained faculty.
A fine body of students.
Athletics given due attention.
Expenses low. Opportunities for self help.

For Catalogue address
Cloyd Goodnight, Pres.
Bethany, West Va.

United Christian Missionary Society

July Executive Committee Meeting

THE Executive Committee of the United Christian Missionary Society met in St. Louis, July 21. The following members were present: Mesdames Carney, Fillmore, Harrison, Latshaw, Scott and Weaver. Messrs. Clarkson, Logan, Morgan and Philputt.

Home Work. The following actions were taken.

1. That the proposition to have the National Benevolent Association of the United Christian Missionary Society assume ownership and management of the Christian Church Hospital in Kansas City be given careful and sympathetic consideration. That Mr. Mohorter, Mrs. Latshaw and Mr. G. W. Muckley be requested to serve as a committee to thoroughly investigate and make report to the Executive Committee of the United Christian Missionary Society.

2. That C. B. Osgood be called as South Dakota Evangelist, in cooperation with the South Dakota Board and that the United Christian Missionary Society appropriate one-half of his salary—the salary to be $2,400 a year.

3. That an appropriation of $1,000 be made for a student pastor at University of Washington. That this work is to be in cooperation with the West Washington Board and the University Church.

4. That in view of certain outstanding needs in the northwest, as of the home at Walla Walla, a student pastor at Seattle and others, a special financial effort be put forth in the northwest this fall to meet these needs.

5. That we approve the plan of the National Benevolent Association to send letters to the Indiana preachers regarding the opening of the home at Marion and to ask for a special offering to make possible the opening of the home this year.

Foreign Work. The following motions were voted:

1. That the United Christian Missionary Society do not enter into the work in Santo Domingo and Haiti at the present time.

2. That Miss Blanche Parker be appointed as missionary of the United Christian Missionary Society to China.

3. That while sympathizing with the work and need, because of our pressing obligations, we do not respond to the request that has come for assistance to the German missions in China.

Missionary Education. Mr. Yocum made report of the reprinting of the leaflet on The Missionary Committee in the Sunday School and the issuing of a booklet of 8 programs on Stewardship for platform use in the Sunday schools for the summer.

Treasury Department—The report of the Treasury Department was read, asking for advice and action on a number of considerations growing out of the setting up of the united treasury.

The following resolutions were in accordance adopted:

1. That the President, and either Vice-President, and the Recorder, be authorized and hereby are authorized to sign Annuity Bonds on behalf of the United Christian Missionary Society.

2. That the President or either of the Vice Presidents on and after October 1 be authorized and hereby is authorized to countersign all checks drawn on the treasury of the United Christian Missionary Society.

3. That all bills be approved by the head of the department in which they have been incurred, that they be sent thence to the Recorder or Assistant Recorder who shall draw for them warrants on the treasury of the United Christian Missionary Society.

4. That the Treasurer and all associated with him in the handling of the funds of the United Christian Missionary Society be bonded at the expense of the Society.

5. That until after Oct. 1, 1920, the bond of the Treasurer of the United Christian Missionary Society be fixed at $10,000, after that date at $100,000.

6. That each board where legally possible, turn over the custody of permanent and annuity funds to the United Society treasury, October 1, 1920.

7. That, since the Treasurer of each board does not serve in the treasury of the United Society, the Treasurer or one of the Associate Treasurers of the United Society be elected Treasurer of the board not thus represented, for legal purposes.

8. That the Executive Committee request that all general funds be turned to the treasury of the United Society, Oct. 1, 1920, with the understanding that such funds will be applied to the department of work for which they have been given.

9. That request be also made of the several boards to submit to the Executive Committee programs of future work for which they stand obligated, by the September meeting of the Executive Committee.

Promotional and Regional. The following recommendations of the Committee and the Officers' Council were adopted:

1. That, while keeping faith in relation to pledges and obligations already made, beginning with October 1, 1920, it shall be the policy of the United Christian Missionary Society to make its appeal directly to the churches.

2. That the United Christian Missionary Society shall adopt a definite budget based upon the combined needs of the several phases of its work.

3. That the Executive Committee recommend to the International Convention askings for the United Christian Missionary Society and its auxiliaries for the year beginning October 1, 1920, which shall be approximately $5,000,000.

4. That these askings shall be prepared and presented in two divisions, one for the regular maintenance, amounting to $2,500,000 approximately; and the other, approximately $2,500,000 for necessary enlargement.

5. That the budget for maintenance shall be proportionately distributed to the churches, and that the askings for necessary enlargement shall be presented as a challenge to the brotherhood, but not distributed to the churches.

6. That in presenting the annual budget to the churches the needs on which this budget is based shall be presented and each church be given a suggested goal, based upon its interest in the missionary program of the brotherhood and its ability to give; and in order to do this intelligently, that the churches be studied and grouped.

7. That the churches be asked to send all funds intended for its auxiliary organizations directly to the treasury of the United Christian Missionary Society.

8. That the budget be promoted by the Promotional Division through: (a) The Publicity Department, by use of magazines, news items, literature, advertising and stereopticon. (b) The Field Department, through conventions, state, district and county, rallies, institutes and personal visitations. (c) The Finance Department, by use of the Every-Member Canvass, definite objects in service, special day offerings and individual gifts.

9. That it shall be the policy of the United Christian Missionary Society through its Promotional Division, to cooperate in budget promotion with the Board of Education and with state and other organizations through conventions, conferences, institutes, rallies and the Every Member Canvass.

The following recommendations were also presented and adopted as the result of a conference on July 21, of the Promotional Committee of the Board of Education and the Promotional Committee of the United Christian Missionary Society.

1. That the Board of Education and the United Christian Missionary Society shall each adopt a definite budget for itself.

2. That these budgets consist of two divisions—one for maintenance and the other for enlargement and betterments, built upon actual needs.

3. That in view of urgent necessity of getting the budgets to the churches immediately we recommend that the Board of Education and the United Christian Missionary Society appoint committees that can cooperate in formulating, distributing and promoting their budgets, and that this committee be given power to act.

It was further voted that the Executive Committee of the Christian Woman's Board of Missions be asked to release Miss Trout for as much time as necessary for the work of the Promotional and Regional Committee.

The following recommendations were also voted:

1. That the resignation of Mr. C. B. Osgood as Regional worker for N. and S. Dakota and Minnesota be accepted.

2. That Mr. M. M. Moss be secured as regional secretary for this region, salary $2,400.

3. That $150 be appropriated for above regional office equipment.

Miscellaneous—It was voted that indorsement be given to letters that had been prepared under auspices of Mr. Burnham, Mr. McLean and Mrs. Atwater, and sent to large numbers of ministers and laymen, giving information concerning matters pertaining to the United Christian Missionary Society, and urging attendance upon the International Convention in October.

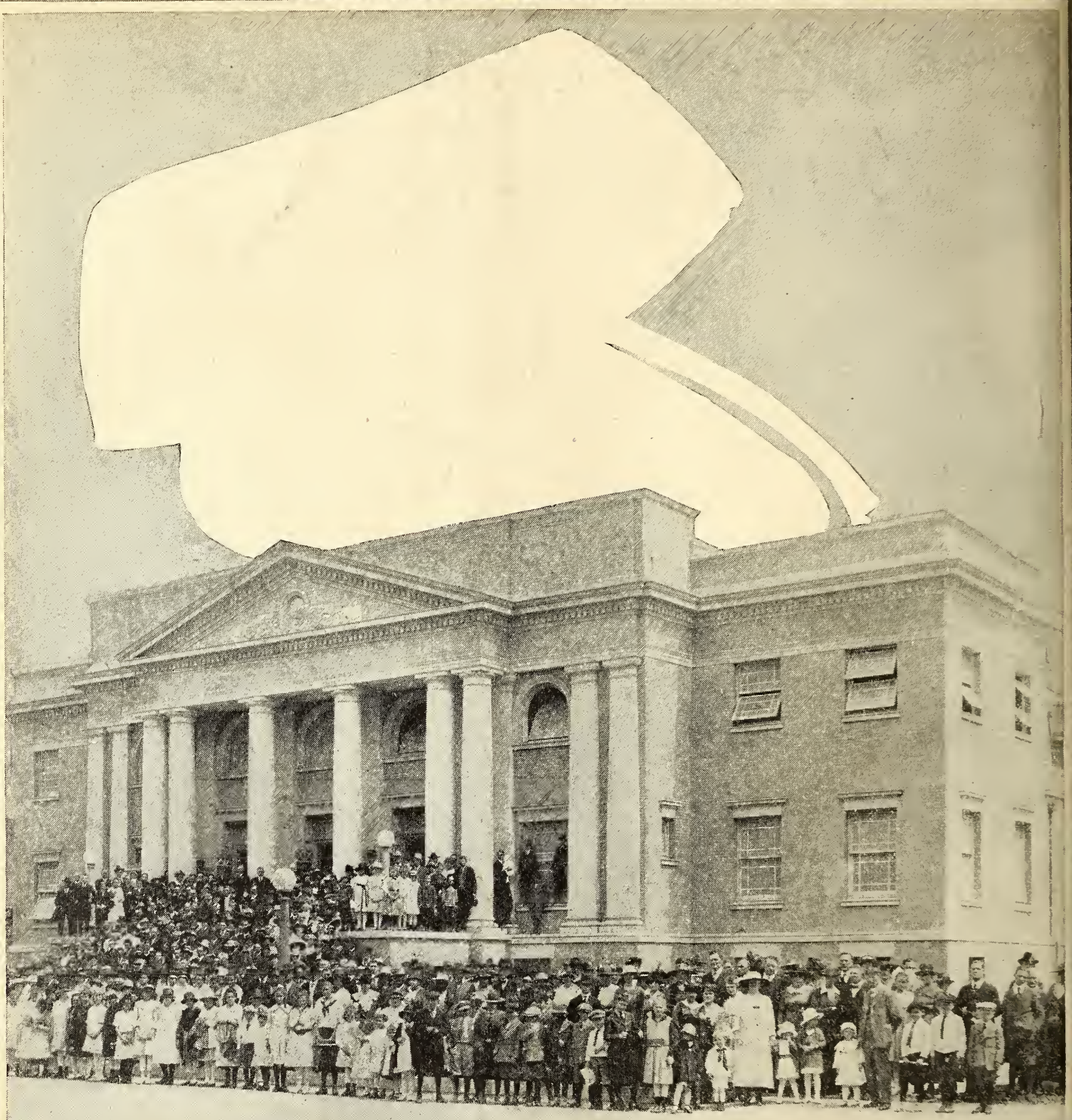
2. That indorsement be given the August News Letter prepared for missionary societies of the Christian Woman's Board of Missions, with the request that this letter be sent to the ministers of our churches, as named in the Year Book.

3. That the Annual Reports for 1919-1920 of all boards be made uniform in size and style that they may be bound in one volume for distribution.

4. That the recommendation of the Officers' Council that Mr. Hopkins be invited to attend the International Sunday School Convention, in Tokyo, Japan, in October, be passed to the Bible schools with the approval of the Executive Committee asking that the schools send him by special offering.

ELLIE K. PAYNE, *Recorder.*

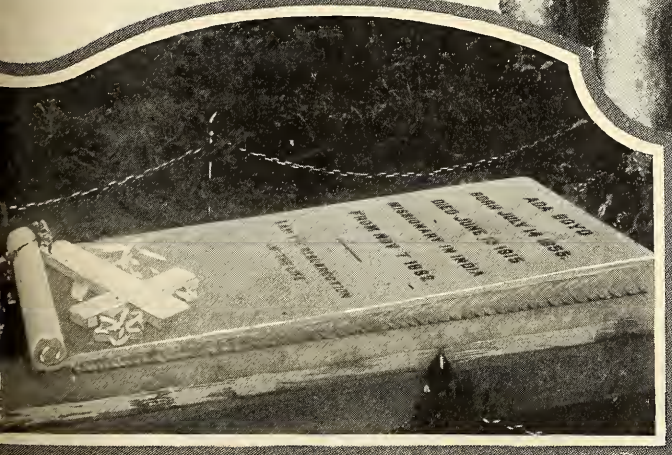
CORNELIUS PRINTING COMPANY, INDIANAPOLIS



First Church, Phoenix, Arizona, Built by a Loan of $30,000 from Church Extension. The Largest Ever Made.

WORLD CALL

Shall we not keep Faith?



OCTOBER 1920 15 CENTS

The NINETEENTH AMENDMENT

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of sex.

Congress shall have power to enforce this article by appropriate legislation.

Technically, this amendment does not bestow the right to vote upon women; the privilege of the franchise is conferred by state constitutions. State constitutions have still the right to fix the qualifications of the voter, educational or otherwise, and to limit the franchise in any way, except that states must not discriminate against women. To that extent, provisions in state constitutions which have excluded the women from voting, are annulled.

The plea of the Governor of Vermont that he could not call the Legislature to pass upon the amendment because such ratification would violate their constitution, was the merest piffle. The manner of the ratification, and its constitutionality, were determined by the federal constitution. No governor had any part in it, or responsibility, other than to convene the legislature. Of course it would violate the state constitution if passed. It would annul any provision excluding women from the vote, just because they were women, as it would annul a similar provision in any other state constitution. The federal constitution provides that it shall be the supreme law of the land.

The anti-suffragists of the Tennessee legislature are making a hard fight to undo the ratification of August 18. While I do not wish to offer a snap judgment on a constitutional question, it is my opinion that their efforts will be entirely unavailing. The people of the United States have spoken, the requisite two-thirds majority of both houses of Congress has spoken, the legislatures of three-fourths of the states have spoken, the Supreme Court of the United States has spoken. It is finished.

As a result of this amendment, at least 9.000,000 women now have the right to vote, and to vote for all officers for whom men may vote. Ordinarily, this also makes them eligible to hold the offices for which they may vote. There may in some states still be a discrimination against the women for which the states are not responsible. This is in reference to their citizenship. For example, the constitution of Indiana provides that citizens may vote, and also aliens who have declared their intention of becoming citizens. Federal statutes determine the matter of citizenship, and no provision is made whereby a married woman may become a citizen independent of her husband. If he is an alien, she is an alien, though born in and always a resident of this country. Whether or not he has declared his intention of becoming a citizen, or, as it is called, taken out his first papers, there is no provision made whereby a wife may take out her own papers. He may vote indefinitely on the strength of those first papers, while she may not vote, or become a citizen, until he has taken out his second papers and completed his naturalization.

This presents a nice constitutional question, and I should like to see it tested—whether the federal constitution, the supreme law of the land, which provides that there shall be no discrimination by reason of sex, does not supersede federal statutes which declare that married women are not citizens unless their husbands are.

All women are not yet ready to vote, any more than all men; some from ignorance of their right, some from indifference. The same methods will be necessary to get out the woman vote as are necessary to get out the man vote. A very small proportion of political campaign funds are spent to change votes—they are spent to get out the vote. Excitement and enthusiasm are stimulated to increase the interest in the result, and promote competition. But never in the history of the world has the electorate been increased by a body so ready to vote, so educated for the ballot, as this body of women. They are reading, thinking, intelligent citizens, already taking their full share of work and responsibility. There will be no millennium because of their admission to the ballot, but it is inevitable that to a great degree politics will be cleaner—municipal government will be cleaner.

Women will be partisan, as they should be. They will enter politics, as they should. Politics has been defined, by a woman, as "patriotism on the job." Women are patriotic enough to see that in this government, always known as a two-party government, the way to accomplish the most for the country is through a political party. That is the cooperation that gets things done.

The heaviest voting among the women in this fall of 1920 will doubtless be in the west, where they have had full suffrage by state action for a number of years—in Wyoming since 1869—and they have acquired the habit. The women of the east are not less interested, but many of them are conservative, and it will take longer for them to vote in full numbers. While the south has been almost solidly against suffrage, excepting only Texas and Arkansas, there will probably be no effort made to forcibly prevent the women from voting as there has been to prevent the Negroes, but the women there are more dependent and less likely to accept the responsibility at first.

The Nineteenth Amendment is accomplished. The educational process, extending up to the time of its adoption by Congress, was long and tedious; but the course of its ratification has been remarkably short. There is now no political reason why women should not take any place in the economic or business world for which they are fitted.

MRS. EDWARD FRANKLIN WHITE.

[Mrs. White is one of the real leaders of Indiana, not merely in the suffrage movement, but in everything relating to the higher life of the state. She is a lawyer of high standing, a successful Sunday school teacher in the Central Christian Church, Indianapolis, and an honored wife and mother.]

Circulation Department

THE new subscriptions and renewals have been coming along splendidly during the last thirty days. We are gratified but not satisfied. Not dissatisfied but unsatisfied. We who are subscribers and readers of WORLD CALL have come to love it for the vision and inspiration which it brings to us each month.

Every subscriber should be an ardent self-appointed agent to secure other subscriptions and thereby more of our great brotherhood would be reading WORLD CALL and be blessed.

If you are moving from one street, city or state to another will you not please advise the Circulation Department and not leave it to the United States Post Office Department. This will assist greatly in having your paper reach you regularly and promptly.

We ask that you note carefully the expiration date on your magazine and send in your renewal. It saves money if renewals are sent in promptly and especially before names are withdrawn from the mailing list.

"*WORK* FOR *WORLD CALL*"

In this column last month we asked that all correspondence be sent to our new address, "Missouri State Life Building, Fifteenth and Locust Streets, St. Louis, Missouri." Some of our readers took us too literally and omitted "WORLD CALL" from the address. Naturally the postman handed their letters to the insurance company which owns the building and occupies all of it except the sixth floor. Just as naturally they were surprised to receive requests for changes in addresses of subscribers to WORLD CALL, new subscriptions and renewals with checks and money orders payable to WORLD CALL, and even checks payable to "Missouri State Life Building." Let us be more explicit and also simplify directions by omitting the names of the streets, which are not necessary. Please address all correspondence to,

WORLD CALL, Missouri State Life Building, St. Louis, Missouri.

Churches That Have Reached Their Aim in World Call Subscriptions

IN addition to the list published in August WORLD CALL, the following churches reached their aim in the subscription campaign:

Illinois—Ursa; Chapin; Litchfield, Union Avenue Church; Streator; Falmouth; Lawrenceville.

Indiana—South Bend, Indiana Avenue Church; Fowler; Thorntown; Augusta; Vincennes, First Church; Greencastle; Mt. Summitt.

Iowa—Perry; Vinton; Rinard.

Kansas—Council Grove; Coffeyville; Benton.

Kentucky—Louisville, Parkland Church; Louisville, Crescent Hill Church; Cynthiana.

Michigan—St. Johns.

Nebraska—Lincoln.

New York—Syracuse, South Salina Church.

Ohio—Tiffin; Springfield; East Liverpool, Columbia Church.

Pennsylvania—Washington, Second Church.

Tennessee—Nashville, Woodland Street Church.

Texas—Corsicana.

Washington—Sunnyside.

West Virginia—Bluefield, First Church.

WORLD CALL

Continuing

MISSIONARY TIDINGS
The MISSIONARY INTELLIGENCER
AMERICAN HOME MISSIONARY
The CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

United Christian Missionary Society
Missouri State Life Building, Fifteenth and Locust Streets, St. Louis, Mo.

American Christian Missionary Society
Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
Missouri State Life Building, St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
Indianapolis and St. Louis

Board of Education
222 Downey Avenue, Indianapolis, Indiana

Board of Temperance and Social Welfare
821 Occidental Building, Indianapolis, Indiana

Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

National Organizations of Disciples of Christ

By Men and Millions Movement, Cincinnati and St. Louis

W. R. WARREN, *Editor*
MRS. ESTHER TREUDLEY JOHNSON, *Associate Editor*
EARL V. EASTWOOD, *Office Editor*
J. W. ALLEN, *Business Manager*

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Shall We Not Keep Faith with This Lad

And With the Seven Hundred Other Motherless and Fatherless Children That Come to Us Every Year For Bread and Love and Christian Nurture?

TO INFORM THOSE WHO ARE INTERESTED, TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

Indianapolis, Indiana St. Louis, Missouri

OCTOBER 1920

Shall We Not Keep Faith?

WE may be selfish and lazy, pleasure-loving and money-mad, but we are not traitors. We not only stop short of covenant breaking, where we have definitely and formally made a contract, but we recognize as equally binding many obligations into which we come without conscious choice.

The formally and publicly acknowledged bond between husband and wife is not more binding than the natural duty of both husband and wife to their child. The citizenship of the naturalized foreigner, with its public oath of allegiance, is not more exacting than that of those who were born Americans. No sort of compact, except the divine contract of marriage, can be made between men and women that will tie them tighter than the accident of being brothers and sisters in a family.

Canada and Australia absolutely could not stay out of the war without perfidy unthinkable. Finally the United States was called as inexorably. Everyone who saw the facts and recognized the obligation put his strength into the conflict as best he could. Some were called slackers, but few were so in spirit; they simply did not know, or failed to understand the force of the facts as the rest of us did.

"Greater Things Than These Shall Ye Do"

The situation following the war was generally recognized as scarcely less serious than the war itself, and all the more serious because not so sharply defined and so, capable of numerous interpretations. However others might see it, most Christians who took an hour from the struggle for existence, the race for wealth or the strife for pleasure, were convinced that future and worse wars could be prevented only by making the world Christian with a better brand of Christianity than prevailed in either Europe or America before the war. How could it be done? By more thorough religious training in home and church, by making the Bible a real handbook of daily living, by establishing the habit of vital prayer in every life and every home, by ordering industrial relations as well as other social contacts according to the Golden Rule, by systematically carrying the propaganda of such actual Christianity into every corner of every land.

A Truly Christian Revolution

Of course such a program demanded a revolution in the measure of our giving, both of life and of money, to the Kingdom of God. As it was equally the concern of all who believe in Christ as the world's only possible Redeemer, profiting by the lesson of the war, most of the Protestant bodies of the United States undertook to go forward together, uniting in surveys of the fields, in publishing the facts and in seeking contributions. But whether avowing cooperation or acting in complete independence, all the evangelical communions of America recognized both the supreme obligations and the extraordinary opportunity of the hour. Some of them have made wonderful progress toward meeting the challenge of the new world into which the war has thrown us. Whatever we may think of them as denominations and however we disagree with their creeds, their individual members, who have devoted their lives to missionary service or divided their livings to support the missionaries, are our brothers and sisters in Christ and we cannot be indifferent to their sacrificial faith.

In aggregate financial results the Methodists and Baptists lead, but even more influential with us may be the larger per capita giving of the United Presbyterians, to whom Thomas and Alexander Campbell belonged, the report of the Northern Presbyterians, who produced Walter Scott of pioneer fame, and that of the Reformed Church with its model organization.

But we do not need to go outside our own fellowship to find inspiring examples of first-century consecration in twentieth-century churches. Not only in our own brotherhood, but in our own particular state has the impossible been done. Not only in our state, but in precisely our sort of church, big or little, city or country, well housed or renting, clear of debt or heavily encumbered, have records been made that remove all possible excuses for ignoring the world's cry for light.

Great Loyalties That Cannot Be Denied

There are other loyalties that compel us to do our utmost in this great hour. It is not a matter of organizations and agencies, but of unescapable duty.

The blood of our brothers who died in the great war cries evermore, "If ye break faith with us who died." For their sakes we must carry on. The graves of our missionaries who died at their posts on foreign fields must not be dishonored by our selfishness. The Christian martyrs are singing their undying songs of triumph down the ages and across the seas; shall we claim partnership with Judas rather than with them?

The illustrious pioneers of our own Restoration movement; the men and women of our ranks who are in closest fellowship with them today—devoted teachers in our Christian colleges, ministers in frontier churches and missionaries in foreign lands; the young men and women who are preparing with single-minded devotion to follow in their steps; the great-hearted men and women of China, India, Japan, Africa, Tibet, Philippine Islands and Latin America who have accepted the gospel at our hands as Cornelius and Lydia heard the apostles; all look to us for steadfast loyalty.

But even if all human relations and obligations were swept aside, there sits on the throne of the universe One who for our sakes once hung upon the cross. We cannot break faith with Him!

The Will of T. A. Cary

TO use money rightly is a fine art. It is also a gift of God. Only the few ever learn it. Many spend their money well in life and ill in death; others, not so many, redeem to some extent their misuse of it while they live by the way they leave it after they are gone. But to few is it given to illustrate the fine points of Christian stewardship and the social obligation of wealth, not only in life, but also in death, as to T. A. Cary, in whose recent death the Disciples of Christ in Virginia have suffered a well-nigh irreparable loss.

That he took his stewardship seriously all who knew him were aware. Not even his business gave him more anxious thought than the right administration of the Great Trust. Eminently and even meticulously just, he did not believe in the easy salve of indiscriminate charity. He investigated, he weighed, he sifted the chaff from the wheat and the coarser from the finer grain. There were few good causes, whether religious, patriotic or charitable in the larger sense, that at one time or another he did not help and help generously. But always he did it with understanding, and with due regard to what he believed to be the relative merits of each. *His* problem was not how to divide his resources between God and self: that came easy, for it was all God's. To him there was a more serious problem—how wisely to administer the Divine Estate, so that his giving should do the most possible good and stand the test of the most exacting wisdom and justice. If he turned down any good appeal, it was because he felt he had to help some other that seemed to him better. Above all, he gave unostentatiously. His left hand scarcely knew what his right hand gave. It hurt him like a wound to have his generosity paraded.

As he gave in life, so he gave in death. His will is unique in the history of Richmond, perhaps of Virginia. Out of an estate estimated at $900,000 he has left $578,000 to religious and benevolent causes. Here is the schedule of the debts thus liquidated to God:

Sheltering Arms Hospital	$34,000
Children's Home Society	17,000
Home for Incurables	17,000
Trustees of Seventh Street Christian Church	68,000
Virginia Christian Missionary Society	68,000
Lynchburg College (Endowment)	340,000
American Christian Missionary Society	17,000
Foreign Christian Missionary Society	17,000
	$578,000

One need not elaborate on the good that these bequests will do—the burdens they will lift from the hearts of anxious trustees—the lives of little children they will bless—the suffering of hopeless invalids they will lighten—the opportunities of larger service they will give to straitened missionary enterprises. The gift to Lynchburg College is typical. It means the putting of this worthy and necessary institution, for the first time, on its feet, so that it can run a not wholly unequal race with the other colleges in the state.

But, beyond all this, the outstanding fact about this will is that it is a challenge to all Disciples and men of wealth of every or no communion. In Richmond, it is the "talk of the town." The public conscience has been quickened. During the past twelve years, during which the writer has been in Richmond, many rich men have died, richer even than Mr. Cary, but their bequests to church and charity have been few and unimportant. Mr. Cary has set a new pace. Henceforth, it will be increasingly difficult for men of means to go into eternity with their social and religious obligations unkept. Quite apart from the actual funds devised, Mr. Cary has done more for the churches and charities of the city than anyone else in this generation, for in his death he has lighted a fire of Christian stewardship that no one can put out.

There was a little group in one of the offices in Richmond. The will of Mr. Cary was under discussion. Various opinions were expressed. At last one of the group used these words: "Most men leave their money behind them when they die; Mr. Cary took his with him." Another of the group was silent for a moment, and then said: "I'm going right home and alter my will." Thus the good seed fructifies.

Disciples of Christ, will *you* take *your* money with you when you die?

H. D. C. MACLACHLAN.

Richmond, Va.

Directory of Boards and Officers

International Organizations of Disciples of Christ

INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST

St. Louis, Missouri, October 18-24, 1920.

R. H. Miller, President, Graham Frank, Secretary, Central Christian Church, Dallas, Texas.

UNITED CHRISTIAN MISSIONARY SOCIETY, combining:

American Christian Missionary Society of Cincinnati, Ohio, and Board of Church Extension of Kansas City, Missouri.
Christian Woman's Board of Missions of Indianapolis, Indiana.
Foreign Christian Missionary Society of Cincinnati, Ohio.
National Benevolent Association of St. Louis, Missouri.
Board of Ministerial Relief of Indianapolis, Indiana.

Headquarters, Missouri State Life Building, St. Louis, Missouri.

F. W. Burnham, President; A. McLean and Mrs. Anna R. Atwater, Vice-Presidents; C. W. Plopper, Treasurer; Mrs. Susanne Moffett and M. H. Gray, Assistant Treasurers; G. K. Lewis, Robert M. Hopkins, G. W. Muckley, John H. Booth, Mrs. E. L. Cunningham, Mrs. Ellie K. Payne, Mrs. J. M. Stearns, Mrs. Affra B. Anderson, Mrs. Esther T. Johnson, Miss Daisy June Trout, S. J. Corey, Bert Wilson, R. A. Doan, C. M. Yocum, J. H. Mohorter, W. R. Warren and F. E. Smith, Secretaries.

The individual boards maintain their legal existence at their old locations, but the functions of these societies are now carried on by the United Christian Missionary Society and communications should be addressed to it at Missouri State Life Building, St. Louis, Missouri.

BOARD OF EDUCATION OF DISCIPLES OF CHRIST

Headquarters, 222 Downey Avenue, Indianapolis, Indiana. H. O. Pritchard, Secretary; Joseph C. Todd, Associate Secretary.

BOARD OF TEMPERANCE AND SOCIAL WELFARE

Headquarters, 821 Occidental Building, Indianapolis, Indiana. Milo J. Smith, Secretary.

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY

Headquarters, 540 North Fulton Avenue, Baltimore, Maryland. Peter Ainslie, President; H. C. Armstrong, Secretary.

MEN AND MILLIONS MOVEMENT

Headquarters, Missouri State Life Building, St. Louis, Missouri. A. E. Cory, Secretary; H. G. Bowden, Associate Secretary; J. W. Allen, Treasurer.

Program of the St. Louis Convention

MONDAY, OCTOBER 18, 1920

ANNUAL BOARD MEETINGS

Christian Woman's Board of Missions, American Christian Missionary Society, Foreign Christian Missionary Society—Union Avenue Christian Church, 9 a. m.
Board of Managers, United Christian Missionary Society—Union Avenue Christian Church, 2 p. m.

TUESDAY, OCTOBER 19

Afternoon

UNITED CHRISTIAN MISSIONARY SOCIETY

At the Coliseum

2:00—President F. W. Burnham, Presiding.
Prayer, G. P. Taubman.
2:10—Report United Christian Missionary Society, President Burnham.
2:30—Report American Christian Missionary Society, including Bible School and Church Extension.
3:00—Report of Christian Woman's Board of Missions.
3:20—Report Foreign Christian Missionary Society.
3:40—Report National Benevolent Association.
3:55—Report Board of Ministerial Relief.
4:10—Devotional Service, L. N. D. Wells.

Evening

INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST

Mrs. W. B. Craig, Vice-President, Presiding

7:30—Devotions.
Welcome to St. Louis.
Response.
Hymn: "The Church's One Foundation"—Convention
8:00—President's Address—Raphael Harwood Miller
Hymn: "Jesus Shall Reign Where'er the Sun"—Convention
Benediction.

WEDNESDAY, OCTOBER 20

FOREIGN MISSIONS

Morning

9:00—Vice-President McLean, Presiding.
Prayer—W. W. Sniff
9:10—Foreign Christian Missionary Society Business.
9:25—Message from Africa—H. C. Hobgood
Latin America—S. G. Inman
Philippines—Leslie Wolfe
10:10—Introduction of Missionaries.
10:30—College of Missions.
11:00—Message from D. O. Cunningham.
11:20—Memorial Service for F. M. Rains—Led by C. J. Tannar
11:45—Devotional—Mrs. T. W. Grafton

Afternoon

2:00—Vice-President Mrs. Atwater, Presiding.
Prayer—C. G. Kindred
2:10—Christian Woman's Board of Missions Business.
2:25—China—Alexander Paul
2:45—India—Bert Wilson
3:30—Report of Recommendations Committee, United Christian Missionary Society Business.

Evening

7:30—President Burnham, Presiding.
Praise Service—Stephen E. Fisher
7:50—Japan—R. A. Doan
8:30—Tibet—Dr. A. L. Shelton

THURSDAY, OCTOBER 21

Morning

HOME MISSIONS

9:00—President Burnham, Presiding.
Prayer—F. M. Rogers
9:10—American Christian Missionary Society Business.
9:25—Fields of American Christian Missionary Society:
Immigrant Work (10 Min.)—Karl Borders
Indian Work (10 Min.)—S. G. Buckner
Evangelism (10 Min.)—Jesse M. Bader
Group Methods (10 Min.)—C. J. Sharp
Social Service (10 Min.)—A. W. Taylor
10:25—Fields of Christian Woman's Board of Missions:
Negro—Mrs. Rosa Brown Grubbs
Spanish Speaking—Elmer C. Child
Highlanders—L. E. Garrett
Orientals—Mrs. Affra Anderson
11:25—Address and Devotional—Finis Idleman

Afternoon

BIBLE SCHOOL SESSION

Vice-President Mrs. Atwater, Presiding

2:00—Devotional—E. L. Smith, California
2:15—"A Decade of Service"—J. W. Hagin, Kentucky
2:30—"Week Day Religious Instruction"—Myron C. Settle, Missouri
2:45—"The Opportunity of the University Church"—Cleveland Kleihauer, Washington
3:00—"Our Investment in Colored Bible Schools"—Robert Goodin, Dist. of Columbia
3:10—"Cooperation in Religious Education"—W. C. Pearce, Illinois
3:30—Report of Committtee on Recommendations.
United Christian Missionary Society Business.

Evening

7:30—Vice-President McLean, Presiding.
Praise Service.
7:50—Address—E. F. Daugherty
8:40—Address—"Church Extension"—G. W. Muckley

FRIDAY, OCTOBER 22

Morning

Conference of Ministers' Wives at Marquette Hotel, at 8 O'Clock
Mrs. S. H. Bartlett, Presiding

BOARD OF MINISTERIAL RELIEF

W. R. Warren, President, Presiding

9:00—Devotions—J. J. Castleberry
9:20—Report of the Year—F. E. Smith, Secretary
9:35—Address—C. S. Medbury
10:20—Prayers for the Workers.

NATIONAL BENEVOLENT ASSOCIATION

W. Palmer Clarkson, President, Presiding

10:30—Song—"God Will Take Care of You"—By the Children of the Christian Orphans' Home
10:35—Report of the Board.
10:50—Report of the Treasurer—Lee W. Grant
11:00—Report of the Nominating Committee and Election.
11:10—"Our Aged Brethren, Our Guests"—A. C. Rice, President Home for the Aged, Jacksonville, Illinois
11:20—"The Widow and Her Child"—Mrs. H. H. Hodgdon
11:25—"Giving the Children Their Chance"—Mrs. B. R. Brown
11:30—"The Young Baby, Its Salvation and Care"—Mrs. F. M. Wright
11:40—A Program of the Children of the St. Louis Home.

Afternoon

BOARD OF EDUCATION

Dr. I. N. McCash, Presiding

2:00—Song Service—W. E. M. Hackleman, Leader
2:10—Devotional—President J. T. T. Hundley
2:25—Special Music.
2:30—Address—"Christian Education and Leadership"—President A. D. Harmon
3:15—Business Session.
3:30—Report of Committee on Recommendations.
Benediction—President John H. Wood
5:00-7:00—College Banquets—Places to Be Announced

Evening

Dr. I. N. McCash, Presiding

7:30—Song Service—W. E. M. Hackleman, Leader
7:40—Devotional—President E. M. Waits
7:55—Special Music.
8:00—Address—"An Educational Program for the Disciples of Christ"—H. O. Pritchard, Secretary
Special Music.
8:45—Address—"Our Most Neglected Duty"—John E. Pounds
Benediction—President L. O. Lehman

SATURDAY, OCTOBER 23

Morning

BOARD OF TEMPERANCE AND SOCIAL WELFARE

L. C. Howe, Presiding

9:00—Devotions—C. M. Fillmore, Song Leader
Prayer—L. E. Sellers
9:15—Election of New Board Members.
9:30—Report of Year's Work—E. L. Day
9:45—Address—"Completing the Prohibition Victory"—Hon. Edward Jackson

INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST

10:30—General Business Period.
Report of General Secretary—Graham Frank
Report of Treasurer—W. Palmer Clarkson
Reports of Committees:
Attendance.
Transportation.
Nominations.
Time and Place.
Necrology.
Publicity.
Fraternal Relations.
New and Miscellaneous Business.

Afternoon

2:00—Devotions.
2:15—"The Federal Council of Churches of Christ."

THE EVANGELIZATION OF THE WORLD

2:45—"Through the Church"—P. H. Welshimer
3:00—"Through Teaching"—C. R. L. Vawter
3:15—"Through a United Effort"—Jno. T. Brown
3:30—Open Period for Other Interests.
4:00—Business.

CHRISTIAN ENDEAVOR

Evening

7:30—Devotional Service—R. E. Alexander
7:45—"A Word of Greeting in Behalf of the Missouri Endeavorers"—Frank E. Lowe
8:00—Response—"You Have Been True to the Task"—John D. Zimmerman
8:15—C. E. Outlook for 1920-21—Adeline Goddard, Acting National C. E. Secy.
8:30—Address.

SUNDAY, OCTOBER 24

Morning

Preaching in Various Churches.

Afternoon

Communion Service at Coliseum with Offering for Aged and Disabled Ministers.

Evening

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY

Address—"The Union of Protestant Churches in America"—George W. Richards, Professor of Church History in Reformed Church Seminary.
Address—"The European Confcrences on Christian Unity—Peter Ainslie

Shall We Not Keep Faith?

With Churches That Are Giving Heroically

THE recent peril of our country placed every citizen under imperative obligation to respond with all he possessed. He who failed to answer his country's call broke faith with its past, present and future, but saddest of all, he broke faith with those who did respond.

In this hour in which the backwash of materialism threatens to engulf all of the finer things of our civilization, the result of centuries of Christian work and sacrifice, every member of the church is under obligation to put forth his utmost endeavor.

One of the most encouraging things about these turbulent times is the universal special effort of the church to stop this mighty undertow by calling the world back to the ideals of the Christ. Every great communion is engaged in a special campaign of conservation and enlargement. We have our own World Movement, the result of the bringing together into a sympathetic cooperation of several unrelated movements, all called into existence in response to the desperate needs of the hour. The World Movement of Disciples of Christ took definite shape last winter and is to continue until certain goals are reached.

THE response of our brethren has been such as to leave no doubt about their faith in the efficacy of the gospel of Christ or about their loyalty to Him. Their giving has been nothing short of miraculous. It has not only broken all previous records, but it has exceeded everything that anyone has ever dared to ask or think. For instance, in speaking of the Chesapeake Area one of our experienced men, with large acquaintance in that area, said, "Keep your heads, brethren, you cannot raise $25,000 among the churches in that section." Already these churches have subscribed $700,000, to be paid in five years, and only one-sixth of them have been visited. The churches of Baltimore, Washington and Hagerstown alone subscribed $212,281. The Ninth Street Church, Washington, gave $55,128; the H Street Church, with only two hundred and ninety members, gave $12,100; the Columbia Heights Church, a mission, gave $6,000, and the Vermont Avenue Church, with great need of modern equipment, gave $47,361. In Baltimore the giving was equally heroic. The Harlem Avenue Church gave $25,000, and the Twenty-fifth Street Church $12,500. Hagerstown gave $25,000, while Beaver Creek, a country church, responded with $10,649. In Virginia the giving was equally sacrificial. The First, of Norfolk, gave $45,000; the First and Euclid, of Lynchburg, subscribed respectively $40,000 and $14,000. In Richmond the Seventh Street Church gave $71,000, the Third $10,000, and Hanover $39,000. Even more heroic than the giving of the city churches is that of the small town and country churches. Four churches in "The Valley" of Virginia gave $40,000. The sacrifice of the churches in New York City and Boston was apostolic, for they gave even beyond their ability. The Central of New York reported $10,767, to be paid this year, and the little church in Boston, $3,000. The Central of Buffalo decided to wait a while longer for its much needed building and subscribed $4,900 to the world program. The little church at East Aurora, half the time without a minister, gave $1,300.

One of the most surprisingly gratifying pieces of giving is that done in the Carolinas. About one-third of the churches in North Carolina have pledged $125,000 within the last two months, while the South Carolina brethren have surprised themselves by giving $30,000, ten thousand beyond their own estimate.

This is the record of the East and South, where our churches are not strong either financially or from the standpoint of numbers. It is impossible to record in detail the truly wonderful things our brethren are doing. Their giving in almost every state in the Union has been on the same scale and in the same spirit as that of the brethren on the Atlantic coast. Exact figures are hard to obtain. However, we know that California has raised over $800,000 within the last six months. Missouri has raised a like amount. The High Street Church, Akron, Ohio, reports $89,000, including one gift of $35,000. From Euclid Avenue Church, Cleveland, comes the announcement of $21,000 contributed, and from Franklin Circle $11,750; and reports of giving in like proportions all over the state. The figures for Illinois range through a long list of churches in like proportion with Champaign's $25,199, Jacksonville's $7,600 and Bloomington's $6,000.

The striking thing about the reports from Nebraska, Kansas and Oklahoma is the number of churches participating. They bid fair to make it unanimous in these states. In Kansas the gifts range from $50,000 by the church at Hutchinson, to $119 by the little group at Colony. In Oklahoma the largest subscription in dollars was $51,744, made by the church at Ardmore; the total for the state, $800,000. In Nebraska the First Church of Lincoln leads with a contribution of $9,800. For real sacrifice the credit must be given to the country churches. While many of them are denied the blessing of a settled ministry, they are not denying themselves the blessing of fellowship with Christ in the extension of His Kingdom.

Time and space forbid more than the mention of the truly sacrificial giving in Tennessee, Kentucky, Wisconsin, Minnesota and the Northwest. The giving has been generous and almost universal. The rich have given out of their abundance, the poor out of their poverty. They have given to Christ with the same abandon of love and devotion with which they gave to the country. They gave because the world is lost and in the confident belief that by united effort it can be saved through Christ. The fruitage of their sacrifice depends upon our cooperation.

FOR us to fail these godly men and women, our brethren, would lower the morale of our brotherhood and the whole Church of Christ. The strength of society and the church depends upon the confidence we have in each other's disposition to do right. The failure of one division of an army to heroically sustain its share of an attack or carry its part of a forward movement weakens the fighting power of every other division and invites defeat to the whole army. The

spiritual conflict that is on in the world at this time is so great, so critical as to demand the presence in action of every reserve of the Church of Christ. The failure of any one of us to carry his full share of the fighting is to take a chance on discouraging and hence destroying the confidence and ability of others. There is inspiration and hope in numbers. We will not fail these heroic souls who have answered the battle cry of the Kingdom. We will cheer their hearts and fire their souls by the touch of our sacrifice upon theirs. If we should fail to give them the heartiest cooperation in this truly heroic thing which they have done they would be deprived of the legitimate fruitage of their sacrifice and toil. We will not fail them. We will keep faith with them. They have sown in tears. They shall reap in joy. They have sown material things; they shall reap spiritual things. They shall see of the travail of their soul and be satisfied, for we shall join our labor with theirs so that we may rejoice with them over a lost world saved to the peace that only Christ can give.

J. H. MOHORTER.

What They Did and How

Ardmore, Oklahoma. Membership, 517. Crayton S. Brooks, Minister
Old Record, $298.07. New Record, $51,744.00 (3 Yrs.)

Our new budget is rather daring for a people of our numbers, limited wealth and conservative history. And the strange part of it is that we are raising it. Every organized, recognized interest and some others are to be remembered. How did we do it? Tithing. John Booth preached it. H. E. Beckler preached it. Arthur Evarts preached it. The minister preached it and practised it. These other men practised it too. Many of our members are giving a tenth and more.

Lincoln, Nebraska. First. Membership, 1,000. H. H. Harmon, Minister
Old Record, $3,863.75. New Record, $9,820.00

It gives me great joy to pay tribute to the faithful members of the First Church and to the corps of leaders and workers who made possible the splendid contribution to the Disciple interests under the impetus and inspiration of the Interchurch World Movement. Notwithstanding the fact that the First Church has been very generous and among the first in point of gifts to the various special movements of our people in recent years, such as the Million Dollar Campaign, the Men and Millions Movement and the Emergency Drive, and, further, notwithstanding the fact that just six weeks before the World Movement undertaking we had closed a campaign for resources for our enlarged church building which totaled $65,000 in subscriptions, yet our people rose to the occasion as if under the spell of a mighty opportunity which they believed to be of God and subscribed in three-year pledges to the World Movement the sum of $9,820, which with a few gifts yet to come in will place us well above the $10,000 mark. The largest gift received was $500, and only two families subscribed $300 each, the beauty of the giving lying in the large number who subscribed. Far above the total of the amount received or the number of contributions was the spirit of our congregation. In all my life I have never seen such a ready, willing and wholehearted response as brought together, in actual fellowship for the task, 150 workers who met at two o'clock on the rainy afternoon of the Sunday of the canvass and, after a delightful and most impressive devotional period, rose silently together while the chimes of St. Paul's church a block away played "Faith of Our Fathers." Then the visitation was on. Each of the sixty teams had about eight persons to canvass and went forth with cards in hands, finding that the distance each team covered was not great because of the system in arranging the route. In less than an hour some of the teams had completed their tasks and were reporting at the church office and in two and a half hours the entire job was finished. The rainy afternoon had helped our people to obey the request to remain at home. In the necessary instances the teams gave themselves to the follow-up task.

Brethren of Christ, let us learn that spirit is everything. Christ's spirit in the hearts of His people for the great cause of world conquest will make indomitable any group whose purpose is to glorify His Name. One hundred and fifty workers, including generals, team captains, canvassers, auto drivers and secretarial force in the finest organization in our history did a piece of work that will never be forgotten by them or our people.

Washington, D. C. Park View. Membership, 210. Walter F. Smith, Minister
Old Record, $240.28. New Record, $1,358.00

The explanation of the increase is found in the fact that there has been a growing interest in missions among us, brought about by a systematic appeal to the missionary conscience of our folk. This appeal was made by means of monthly sermons on this subject, a live Christian Woman's Board of Missions auxiliary, and a splendid Young Woman's Missionary Circle.

The climax was reached by making use of the wide publicity given to stewardship by the Interchurch Movement, and the sending of committees to visit the membership in their homes with the definite purpose of increasing our missionary offering.

Washington, D. C. Ninth Street. Membership, 1,548. George H. Miller, Pastor
Old Record, $3,480.90. New Record, $55,128 (5 Yrs.)

The Ninth Street Church has always tried to "keep the faith." No sensational methods have been employed but a steady evangelistic program has been carried out. The Bible school has, by a consistent follow-up method, been increased over two hundred in average attendance. The average attendance for the year has been more than eight hundred. Two hundred and eighty-eight persons have been received into the membership of the church, making a present active membership of 1,548. In May this church put on the Disciples' World Movement of the Chesapeake Area campaign and the total subscriptions for missions and education amounts to $55,128. This is a five-year campaign. The year previous the total amount given for these purposes was $3,480.90. The church has a building debt of about $20,000 on which they pay over $5,000 each year, and there is a surplus of over $1,500 in the current expense treasury. They do not believe that a larger missionary program will be detrimental to either the running expenses of the church or to paying off the building debt. Our future program is to "keep the faith."

Ardmore, Oklahoma. Advances from $298.07 to $17,248.00 Annually

Church, North Canton, Ohio

North Canton, Ohio. Membership, 302. A. F. Stahl, Minister
Old Record, $700. New Record, $4,200

The village of North Canton, Ohio, has kept pace in its growth with the marvelous growth of the Hoover Suction Sweeper Company's plant, located in its midst. With greater resources, we should therefore be giving more to missions. A proposition to make the budget $2,500 was accepted favorably by the board.

Later it was discovered that this church was expected to give this year $4,200. With this larger figure before us, a committee, appointed by the board, apportioned to the members of the church the amounts they should reasonably be expected to give, but, before doing so, made pledges themselves, in amounts from $100 to $1,000.

On the next day, in fifty-five minutes, two members of this committee visited the men who could be seen in the factory and in business places and brought the total amount pledged up to $3,500. Upon the next Sunday afternoon, by an Every Member Canvass, the total, covered by pledges, was brought up to over $4,200.

To prepare the people for this kind of giving, we had visits from our different missionary officers, I. J. Cahill speaking one Sunday and Alexander Paul on the next Sunday. In addition to this, before the Bible school one Sunday morning, several of the men of the congregation spoke on the church's obligation to the world at this particular time.

Broken Arrow, Oklahoma. Membership, 100. Chas. W. Mahin, Minister
Old Record, $10.42. New Record, $860 (3 Yrs.)

Education plus organization plus enthusiasm made our record better this year. We talked missions freely, put up our "budget" card and tried to meet the apportionment on the day set or within the week. We took every advantage in teaching missions and giving. Something is due to Oklahoma's generosity when properly directed.

Beaver Creek, Maryland. Membership, 265. Chas. N. Jarrett, Minister
Old Record, $655.97. New Record, $10,649.00 (5 Yrs.)

If Christian people are correctly informed and have common sense plans of work placed before them in a practical form, they will respond. The congregation at Beaver Creek, Maryland, is no exception to the rule.

Last December was the first time the congregation ever worked out and put into operation a thorough and systematic Every Member Canvass. The result of this canvass increased our weekly offerings more than threefold, for all purposes.

Our new financial system went into effect the first Lord's Day in January and every one was much pleased over the advanced step we had taken and the record we were making. But before the end of the first quarter we were made to see that a much greater advance must be taken; in fact, we were called upon to enlarge our plans to such an extent that to many it seemed to be the impossible.

It was thought that to go after the members so soon again would spoil all we had accomplished simply because they had so recently undertaken a responsibility which was so far in advance of anything they had ever attempted, but, because of the revelation of the world's need brought to us through the survey by the Interchurch World Movement, all were willing to make the effort.

The information we received and the needs which were presented enabled us wonderfully to stress the importance of practising Christian stewardship. We took advantage of this opportunity to urge people to undertake God's method for us and to begin the work of a steward. Consequently, our tithing list increased very materially. There is one member, fairly wealthy, who had not attended the church for a number of years because of misunderstandings. We were able, by giving the information at hand and also telling of the needs of the world, to interest that one to the extent that the desire was expressed to become a tither even before consenting to come back into the church. It is needless to say that that member is now happy in the church work.

The benefit which accrues to this congregation alone far exceeds the effort which we have put forth.

Greensburg, Kansas. Membership, 255. Dan E. Smith, Minister
Old Record, $332.82. New Record, $2,618 (3 Yrs.)

The growth of the missionary and benevolent offerings have been largely due to the work of our Christian Woman's Board of Missions Auxiliary and the Endeavor Society. The pastor has also lent some aid by constant, earnest appeal from the pulpit.

Raymond, Washington. Membership, 57. James Mailley, Minister
Old Record, $67.92. New Record, $464

First—Emphasis, during two years, on stewardship and the tithe. Second—The inspiration of a great program, that of the Interchurch World Movement. The program was carefully explained to them. No such an amount could have been raised otherwise. Third—This was backed up by a careful personal canvass of the members and friends of the church.

Waynesboro, Pennsylvania. Membership, 250. F. A. Poffenberger, Minister
Old Record, $300. New Record, $4,000.00 (5 Yrs.)

Our people were moved to this superb accomplishment, (1) Because the church, supported by mission money for sixteen years, saw in the campaign an opportunity to demonstrate the wonderful returns of missionary expenditure. (2) Because the Church attempted the impossible in the power of Christ. (3) Because the Church had an overpowering feeling of a great world need.

Lexington, Kentucky. Old Union. Membership, 200. H. T. Wood, Minister
Old Record, $334.29. New Record, $2,840.50

The reason for this gain was the new vision of the great task. The missionary budget was not made when the budget for local work was made. We find that it is better to have two different drives. Following the drive for the local budget, we installed a furnace at a cost of $700. Following hard on that came the drive for the missionary budget. We had as our aim $2,740. Some of the members were scared to death. Others said it could be done. We told the first to keep still and the others to talk it up. A large

amount of personal work was done as well as a series of sermons on the drive. We found one that would give a good amount and told this to another of equal means. Every member of the church was given something to do. Then it came. They caught the vision. They say that it was not a playing thing, but a real task. Most of the families were readers of the World Call. They passed the news on. Others caught the swing. The night the final amount was announced the building was jammed, and there was great cheering when we found that we were over the top. The credit goes to no one person. The minister and board could not make it go, neither could the membership, neither could God, but the minister and board with the members and God's help, all working together, went over the top.

Evanston, Illinois. Membership, 255. O. F. Jordan, Minister
Old Record, $163.50. New Record, $2,476.00

From a small annual offering to Disciple causes of three hundred dollars and less, this church has risen to pledge during the past year $2,476 in two canvasses, one the regular one and the other in connection with the Interchurch. There are a number of contributing causes. The Interchurch World Movement undoubtedly helped, for we went twenty-five per cent over the quota which it set for us. Having our church debt out of the way helped. The coming of some new members with large resources helped. But the big fact was that men who had previously shown little or no interest in missions gave largely. They were influenced by a long course of education received from our missionary visitors. The steady stream of educational teaching through the Christian Woman's Board of Missions has laid broad foundations. Because I believe our giving this year was the result of teaching and not a mere spurt, I shall hope to see the higher level maintained. Our men now know that missions is a cooperative and not a competitive enterprise and that it has a social service as well as a doctrinal program.

Hutchinson, Kansas. First. Harvey B. Smith, Minister.
Old Record, $2,174.42. New Record, $10,000

In September, 1919, our missionary budget was planned for the year on a percentage basis, in connection with the church budget, to meet the suggested apportionment of the budget committee. This was subscribed in the Every Member Canvass.

However, when the surveys of the Interchurch World Movement began to reveal to the membership the inadequate care given to the whole task of the church, the missionary committee went over the program for missions, education and benevolences. They took into consideration the twelve million-dollar budget of the United society, worked out a pro rata basis of stewardship and placed the totals before the church. It was slightly in excess of ten thousand dollars per year. The church voted to accept this as a goal and undertake a five-years' program for fifty thousand dollars. In view of the changing methods of work in getting the United Society articulated with the whole task, we decided to ask for one-year pledges pending the final plans of our national leaders. This was done and the quota overscribed. Five-minute talks by different church workers were used before several services, and slides illustrating needs and fields were shown and explained. There was no magic. The needs pressed on the hearts of the people. Information fostered inspiration and the giving was free, generous and, we pray, prophetic of better days.

Williamsville, Illinois. Membership, 225. James N. Thomas, Minister
Old Record, $202.60. New Record, $956.00

The church had already decided to change from the old special offering plan to the budget system the first of May. The Interchurch drive coincided with this plan. The pastor attended the various conferences of the Interchurch at Springfield and the pastors' conference at Chicago. He was in full sympathy with the movement. The big world challenge was held before the church. The president of the board and Sunday school superintendent caught fire, the entire board became sympathetic, and victory came. We asked for larger things and tried to give the world-vision. The people did the rest.

Bloomington, Illinois. First. Membership, 1,200. E. E. Higdon, Minister
Old Record, $2,859.53. New Record, $7,533.35

Why this increase? I believe it was in large measure due to the inspiration resulting from study of the Interchurch World Movement program, "The Whole Church, at the Whole Task, for the Whole World." The people felt that this was the hour for the church to carry the gospel of good will and peace to a war-torn, tired world. Our folks had a splendid opportunity to compare themselves with the members of other churches. The giving was widely distributed. There were no extraordinarily large gifts.

Portsmouth, Ohio. First. Membership, 1,042. Chas. R. Oakley, Minister
Old Record, $3,040.66. New Record, $8,080.08

The Every Member Canvass in December was the most thorough that we have ever taken. Great preparations were made, both of the men and the congregation. It resulted in subscriptions to the amount of $63.27 per week, by far the best we had ever done.

When the World Movement came on in May, we felt the need of more thorough and careful preparation. We made the congregation acquainted with the pressing needs and urged a meeting of them. The Stewardship cards were used and many sermons were preached on this and kindred topics.

Then we divided the church into ten companies with the ten elders as captains. Each captain had ten lieutenants, 100 in all. Each lieutenant had nine or ten members in his squad. Each captain was given a quota. This he divided by ten and gave each lieutenant a quota. Each lieutenant divided his quota by the number of members he had. A big clock was used to register each company's progress. The result was that we duplicated the results of the Every Member Canvass of $63.27, making the total $126.54 per week.

(Other Reports in November WORLD CALL*)*

Hutchinson, Kansas, Church, Giving Over $10,000 a Year

With Forward Movements of Other Churches

The Reformed Church in the United States

THE Reformed Church Forward Movement was started at a special meeting of the General Synod, the highest executive body in our communion, held in Altoona, Pennsylvania, March 4-6, 1919. At the last regular meeting of the General Synod held in Reading, in May, 1920, the commission reported the progress made under its direction.

The results of the survey of the world's needs, made mostly by the Interchurch World Movement, were found to be so great that they almost staggered the imagination. What the world now needs is the religion of Jesus Christ. Our spiritual resources in Him and His Kingdom are greater than the world's needs. The fuller coming of the Kingdom of God in Jesus Christ, ruling in the hearts of individuals, and in all their social, industrial and political relations, will put an end to all social, industrial and international wars, because it will cast out envy and jealousy and greed and hatred. Human hearts must be cleansed of sin, and redeemed individuals must carry their regenerated life into all their earthly relations.

The facts and figures were collated, studied, reduced to mere necessities and presented as the needs of the Church to make her more fit to do her share of the world's work. Along with these needs were presented the financial necessities of each board, so that each might adequately meet the new demands of enlarged service. That gave us our Forward Movement Financial Budget of $10,847,425.

In our campaign, carried on under the Departments of Spiritual Resources, Stewardship, Education and Publicity, and Field Work, the following definite objects, to which the people were asked to contribute, were set forth as worthy of study and support: (1) Missions—home and foreign. (2) The academies, colleges and theological seminaries of the Church. (3) An enlarged and better ministry, adequately supported. (4) Good literature. (5) Publication and Sunday school work. (6) Life service and stewardship.

In order that the Church might be able to do the task thus outlined, the necessity of deepening the spiritual life of the people was stressed, they were urged, (1) to go to church regularly; (2) to study their Bibles; (3) to pray without ceasing; (4) to give proportionately and adequately of their time and money. Sermons were preached on each of these topics by our ministers at appointed times. Appropriate and inspiring literature was sent out to the ministers and to the people during the periods when these various subjects were presented.

This campaign of education and discipline in the spiritual life, carried on through the year, was crowned with a financial canvass conducted along definite, designated lines, and after the most approved method.

Where the campaign of education and spiritual reinforcement was faithfully carried out, and where the proposed financial plan was faithfully followed, the congregation succeeded in raising the quota which had been given to it.

The commission at the General Synod at Reading further reported that of the 1,776 congregations of the Reformed Church in the United States, about one thousand had carried out the program and made the canvass; four hundred and five had subscribed their quota in full; about six hundred in part. The total of the subscriptions taken in all the churches up to this time amounted to six and one-half million dollars. Our budget for the five years is $10,847,425.

General Synod heard this report with marked pleasure and congratulated the churches and the men who had led in the work. From its opening to its close the Synod was pervaded by a spirit of joy and thanksgiving.

Then, in order that this feature of the Forward Movement might be finished, and the whole five-year campaign be completed as planned in the beginning, the Synod requested the commission to continue its work. It was decided that from September 19 to November 14 a supplementary campaign be conducted, leading up to a financial canvass during the week of November 14-21 by those churches which had not made a canvass, or had done so only in part.

We are trying to keep faith with God, with our sister churches, with ourselves and with humanity. And we hope that after this emergency movement, which is to continue for four years more, will have run its course, we will have acquired the habit of study, prayer, life service and giving, to such an extent that we will continue to go onward and upward, so that from then on the special work of the Forward Movement will be merged in and become a part of the regular work of the Church, and so continue through the ages.

These are our hopes. And we pray daily that the Master may keep clear our vision of His Kingdom, that He will keep our courage equal to our task and that He will give us patience to endure always in His service.

United Presbyterians

TAKING into consideration the membership and the amount to be reached, the United Presbyterian Church practically stands at the top among the denominations in their financial campaigns. We give all glory to God, praising Him for answered prayer and for the real spiritual awakening that has come to our Church.

Several striking features make the campaign a notable one in the history of our Church. In the first place, it bears the marks of genuine self-sacrifice. It is safe to say that fully 75 per cent of the pledges have come from the rank and file of our membership rather than from large givers. There was a general feeling before the campaign began that a large part of the money would come from people of wealth, but exactly the opposite happened. It has been a movement of the people and very largely those of small means who have given at the point of sacrifice because they loved the Lord and His kingdom.

Many instances of such sacrifice could be given. For example: A teacher, with a child, a father and mother almost dependent upon her for support, receiving a salary of $1,140, has pledged $50 a year for the five years. A father, with a family of ten, with an income considerably under $2,000, has pledged $50 a year for the five years. But, perhaps, the most far-reaching sacrifices have been those of our brethren in the ministry, many of whom are living on "starvation salaries" and yet have made liberal pledges to the New World Movement. Incidentally, may not this movement be the forerunner of a plan whereby no minister in our denomination will ever be compelled to live on a "starvation salary?"

Linked up with this outstanding feature is also the fact that,

as a result of the campaign on stewardship, a new recognition of God's claim on life and money has come to the Church. The financial campaign would never have reached its great success if there had not been a most thorough campaign on stewardship during February and March. This was the foundation, and in proportion as people convenanted with God to give Him the tenth, they likewise pledged liberally to the movement. Congregations were completely made over as their leading business men signed tithing cards. Of the 138 congregations now over the top, 81 conducted a most thorough stewardship campaign. From these same congregations are registered 4,765 of the 17,000 tithing stewards now enrolled. The six congregations, which reported over 200 tithing stewards, for each congregation, with a combined membership of 3,812, have pledged $310,297 to the New World Movement, or an average of $81.40 per member.

This financial campaign is also notable because of the new standards that have been set in giving, with the consequent releasing of new forces in the work of the kingdom. With the completion of this campaign, the total for the New World Movement Fund amounts to $10,805,351.80, which is an average per member of $68.76 for five years, or $13.75 per year.

Looking at it for the next five years, our people will give to the regular benevolent work of the Church during these years approximately $7,500,000, and in addition $10,805,351.80, which will mean $23.27 per year for each member in the denomination. If to this is added the amount given for current expenses for the next five years, which will approximate thirteen million dollars, it will be seen that each member in the denomination will be giving $39.84 per year to the work of the kingdom at home and abroad, or an increase of $13.60 over the average, per member, at the present time.

It is certainly the day of His power and the New World Movement has offered a compelling challenge to measure up in the largest possible way to this unparalleled opportunity. Only a very few congregations refused to conduct the canvass so that we can truthfully say the response has been practically unanimous.

There were two notable instances of very liberal giving: First United Presbyterian Church, North Side, Pittsburgh, with a membership of 935, and a total subscription of $1,149,700; Sixth Church, Pittsburgh, with a membership of 1,246, and a total subscription of $679,250. The largest subscription in the latter congregation was $100,000.

Presbyterian Church U. S. A. (Northern)

THE New Era Movement made its second annual report to the General Assembly of the Presbyterian Church, U. S. A., at Philadelphia, in May. The following extracts from that report furnish some conception of its achievement.

The achievements of the Movement in its broad and in its technical aspects have been significant. One of the most conspicuous features of the New Era program has been the introduction of goals and objectives into the thinking and working of the Church. It has set before the whole Church definite goals for the winning of souls, the enlistment of life, the training of life and the stewardship of life and substance. Two hundred and ten Presbyteries out of 288 have reported their adoption of the New Era organization for the achievement of these goals. Sixty-two more Presbyteries have reported a partial adoption of the New Era form of organization under which they are seeking the same goals.

One of the most important features of this New Era organization is the organization of the entire membership of the individual church into neighborhood groups giving every member personal oversight and definite tasks. Nearly two thousand of our churches have been organized on this group plan with a very decided improvement in *esprit de corps* and efficiency.

In fact, one of the great achievements of the New Era Movement has been the quickening of a new spirit in the whole Church. The evidences of that spirit are manifold. They appear in the unexampled canceling of mortgages upon church property, the increase of ministerial salaries, the enlistment of largely increased numbers of church people in definite Christian work, the enlistment of more than 120,000 church members in 7,199 Mission Study classes, the widespread study of the principles of stewardship and the enrollment of about 25,000 in the fellowship of stewardship, the establishment of thousands of family altars, the ingathering of 98,000 into the fellowship of Christ and the Church on confession of their faith, and a net gain of 42,000 members over the previous year.

There was also the contribution of the largest sum of money, given by the largest number of givers, in the history of the Church. The total increase in receipts from living givers, by all of the General Assembly's agencies was $2,700,000 over the previous year. This does not include the gifts of self-supporting Synods or Presbyteries, or the gifts to local church enterprises. In the case of seven of the General Assembly's agencies the increase in receipts for the last year (the New Era year) was equal to the increases they had made for the previous ten years.

While the Movement did not achieve 100 per cent of the goals set for it, it has every reason to thank God and be grateful for the successes attained.

The following illustrations and testimonies from individual churches will speak more loudly than any general figures.

Joplin, Missouri. Bethany Church. Membership, 200. E. W. Love, Pastor.

We put the lists of families and a work chart in the hands of each group leader. They have visited families, reported prospective members, conducted cottage prayer meetings preparatory to evangelistic services. There has been renewed interest in our whole program. The results are better attendance, closer fellowship and more people at work.

Cranbury, New Jersey. First Church. Membership, 450. Joseph E. Curry, Pastor.

The congregation, both the village and country residents, was carefully districted and each district given to two coordinate residents of the district. They were set apart publicly by prayer. They have made a survey of their districts tabulating results. They helped to carry out the Every Member Canvass and make their reports at meetings of the Men's Service Club. The results have been splendid. The people realize that oversight is being exercised and respond most gratifyingly. Sunday school attendance increased 50 per cent, also marked effect on church attendance.

Toledo, Ohio. Collingwood Avenue Church. Membership, 1413. R. Lincoln Long, Pastor.

Your group system is the medicine. We are getting an average of 33 1-3 per cent increase. A noontide club formed as the result of our men's work.

Butler, Pennsylvania. Membership, 950. George Miller, Pastor.

The Every Member Plan works and this year we will go fully 25 per cent over the benevolent quota assigned.

Carthage, Missouri. Main Street Church. Membership, 190. W. K. Eubank, Pastor.

They put over their program in great shape—raising their subscriptions from less than $200 to over $1,300.

With the Missionaries Who Died at Their Posts

IN his address at the dedication of Gettysburg National Cemetery, President Lincoln, referring to the dead who were buried there, said, "It is for us to take increased devotion to the cause to which they gave the last full measure of devotion; it is for us here highly to resolve that these honored dead shall not have died in vain." It is in this way that we should feel with respect to our missionaries who died on the field. Their devotion, which manifested itself in heroic service and in the supreme sacrifice, should challenge us to play a part that will be worthy of them and worthy of the cause for which they died.

In 1882, Green Lawrence Wharton led a little band to India. After twenty-four years of pioneer work he fell asleep. In these twenty-four years he saw the work fairly begun. He saw churches planted in four stations and small groups of believers worshiping at a number of outstations. He saw schools opened, and hospitals and orphanages and leper asylums established. But when he entered the life that is life indeed, the India Mission was only in its initial stage. The most that can be said is that different kinds of work had been begun.

Mr. Wharton resigned the pastorate of the Richmond Avenue Church of Buffalo to become a missionary to India. He did this against the advice and earnest protests of a people that loved him and wished him to continue with them as their minister. For the sake of his family he returned to India twice alone. The last time he left Mrs. Wharton and the children in Hiram, that the children might attend the college. Mr. Wharton gave himself wholly to the redemption of India. He did so in the belief that the Disciples of Christ would carry on the work they began until India is redeemed.

LIVINGSTONE told the students of Cambridge that he had opened the door leading to Central Africa; and he besought them to see that it was not closed against commerce and Christian civilization. Mr. Wharton had a similar feeling. He had shown his own people the way to India and established a mission in the Central Provinces. He felt sure that the people who sent him to inaugurate the work would send others in ever-increasing numbers to continue it until the day of Christ. Sue A. Robinson and Hattie Judson and Dr. Martha Smith and Daisy Drake and Ada Boyd died in the same confidence. Shall we not keep faith with these workers? Shall we not send out qualified men and women as needed? Shall we not open new stations and outstations until the whole field is occupied? Charles Elias Garst resigned his commission as an officer in the United States Army that he might carry the gospel to Japan. After fourteen years of faithful and unselfish service, his spirit went home to God. He lived to see the gospel preached regularly at three points and to welcome some reinforcements. But at the time of his death there were not more than a dozen missionaries in Japan, and most of these were engaged in the study of the language. It was his confident expectation that scores and hundreds of trained men and women would follow him to Japan, and that they would be thoroughly equipped for the service. It is probable that he would not have given up his commission in the army and his prospects of promotion if he did not feel that the Disciples of Christ were going to do a work for the Japanese that would be worth while. Otherwise, they would be like the man in the Gospels who laid the foundation of a house, but was not able to finish it. Charles Elias Garst died in the belief that a great people would do a great work in Japan. The same was true of Josephine W. Smith and Kate V. Johnson. Shall we not keep faith with this man and these women of God? Shall we not send some of the ablest men and women in our churches and schools to continue and to enlarge what he and they began? We are able to do this: shall we not do it?

SOON after Dr. Macklin entered Nanking, Frank Eugene Meigs and Dr. James Butchart left home and kindred that they might be associated with him in the work in China. Mr. Meigs, at the time the call came, was and had been for several years Sunday School evangelist for Missouri. His position was one of the most influential in the state, and he filled it with great credit to himself and to the entire satisfaction of his patrons. Dr. Butchart was the gold-medalist of his class, taking every first prize that was offered. He had a growing practice and the prospect of a handsome annual income in the near future. At the call of God, both left all and went to China. After many years of devoted and efficient labor they went to their reward. They lived to see the work established in Nanking, Shanghai, Chuchow, Wuhu, Luchowfu, Wuweichow and Nantungchow. Mr. Meigs lived to see three small colleges unite to form the University of Nanking. Dr. Butchart saw Luchowfu opened, a hospital built, and a church organized. Because of his marvelous skill as a physician and surgeon, he was called to fill a chair in the medical school of the University and to serve as a member of the University Hospital.

While these men rejoiced and praised God for what had been accomplished, they were not satisfied. They knew that what had been done was only a drop in the bucket compared with what remained to be done. Only one Chinese in a thousand was enrolled as a Christian. They wanted to see the whole people won from the faith of Confucius and Mencius and Buddha to the faith of Christ. Albert Saw and Edwin Arnold and Thomas J. Arnold and Carrie Loos Williams and James Ware and Ethel Brown Garrett, who laid down their lives for China, held the same sentiments. Shall we not keep faith with these men and women, and strengthen the work they began? Shall we not enter adjacent Provinces with the gospel and the Christian institutions that are the natural fruit of the gospel of God's grace?

DR. ZENAS SANFORD LOFTIS died within three months after reaching Batang. On the way across China he passed the grave of a missionary far from any mission station. Perhaps he had a premonition of his own untimely death, for he wrote in his diary that if it was God's will that he should die in that land, his prayer was that his grave might be a landmark and an inspiration to others. He felt in his inmost soul that if he fell, others would follow where he led, and that the work would go on from strength to strength. Doubtless Dr. Susie Rijnhart-Moyes believed that, though it was necessary for her to give up the work because of failing health, Tibet would not be deserted. Her confidence was that someone else would be found who would take the torch from her hand and hold it high. Shall we not keep faith with Dr. Loftis and Dr. Rijnhart-Moyes? Dare we do other than this? It will be more tolerable for Sodom and Gomorrah and for Tyre and Sidon in the day of judgment than for us if we do not meet the reasonable expectations of these servants of the most high God.

Dr. Harry N. Biddle and Ellsworth Faris spent a year in Africa, seeking a suitable place in which to found a mission.

Dr. Biddle died before any work was done. But he believed that God used him as His agent in calling the attention of the Disciples of Christ to Africa as a mission field. R. Ray Eldred and Mrs. Eldred and Ella Ewing responded to the call of God, "Who will go for us?" and "Whom shall we send?" All four sleep in African graves. But they looked forward to the time when the Belgian Congo would be a Christian land, and when fetichism, and nakedness, and uncleanness would pass away forever, and all the people, from the least to the greatest, should know the Lord. Shall we not keep faith with these saintly and sainted workers? We have done something toward the fulfillment of their hopes and desires, but we can say with Cecil Rhodes, "So much to do; so little done." Shall we not do all that is in our power to do?

We must keep faith with our honored dead in order to retain our own faith in God and in His Son, our Lord. The one work assigned to the disciples of Christ was that they should be His witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth. We cannot be guilty of disobedience to the parting charge of our Lord without injury to our own faith. Disobedience will inevitably issue in infidelity, and in our rejection in the day of judgment.

Please God, we shall keep faith with those who died at their posts. We shall send out more workers, and give more money for their maintenance and equipment, and give it thankfully and joyously. We shall do what we can to hasten the coming of the day when the knowledge of the Lord shall cover the earth as the waters cover the sea.

A. McLean.

With the Men Who Died in the War

ONE of the great statesmen of the Christian Church, Sherwood Eddy, has said, "We are living in the birth pangs of a world struggling to be reborn, and the issues of our time will reach into eternity." The Church has never faced such a superb opportunity for world-conquest and for the vitalizing of the present structure of human society with the principles of Jesus Christ. But for this opportunity humanity has paid a terrific price. Cities where the noise of industry mingled with the songs of contented toilers are now heaps of ruins. Beautiful countrysides where happy people tilled the soil and tended their herds and flocks are almost as barren as the desert. But more appalling than all this, seven millions of the choicest men of the earth "lie beneath those rows of white crosses in the ordered armies of the silent dead, or scattered in nameless graves under the fields of France and Flanders."

To the scientific mind an accurate statistical measure of the tremendous loss of life is a powerful appeal. But to the average mind it is not. The mass of figures telling the number of American boys who died in our camps, on the sea, or in France, is a very small thing compared with the human units represented by those figures. Let us think of a few of these human units as they are represented in the lives of our own young men who made the supreme sacrifice. Some died gallantly on the field of battle. Others were not called upon to face the fire of machine guns; it was not theirs to go over the top and be pierced by steel or blown to pieces by shells. And yet, they all died as heroes. They met death in the line of duty, and they faced it calmly and with courage.

One of the most promising of our young leaders to give his life was John Gross Boone. He had finished his work in the Chaplains' Training School, and was sent to Camp Mills to await overseas orders. While there he was stricken with the influenza and died. Dr. Lloyd R. Boutwell, a splendid young physician, who with his wife was under appointment to go to China as a missionary, felt the urge of the great world-struggle and went to France. Three days before the armistice was signed he was wounded in action and died three days later. Hilton U. Brown, Jr., a young man of rare ability and character, who was reared in a splendid Christian home and about to graduate from a Christian college, joined the "glorious throng innumerable, of heroic souls joyously triumphant," who deposited their bodies in the soil of France as a pledge of their faith in the new order of things that should come as a result of the war. On the "Croix de Guerre" presented to his family are these words, "A very brave officer, animated by a high spirit of sacrifice, died gloriously while commanding his battery under concentrated enemy fire." Then there were those who were not killed in action who came home to linger for months as a result of wounds received and then die. This was the lot of the son of one of the great leaders in our church. Dr. Fred Abbott was gassed while in action, and because of the urgent need of doctors, served others when he should have been in the hospital himself. The photograph was made when his temperature was 103. He was a genius in surgery and was performing miracles right back of the front line. His was the characteristic spirit of the men in all branches of the service. "They counted not their own lives dear unto themselves." Returning to this country, for long months he battled with death that he might put his splendid medical training into the service of humanity, only to lose the battle. Magnify and multiply these pictures fifty thousand times, and

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The Largest American Cemetery in France, Along the Road from Soissons to Villers-Catterets. Each Grave is Marked with a Wooden Cross Bearing the Name and Military Rank and Connection of the Soldier. The Photograph Brings to Mind Strikingly Major McRae's Lines, "Between the Crosses, Row on Row, That Mark Our Place"

you will see the awful price American homes have paid for our part in the great war.

Does not the death and sacrifice of these men present a mighty challenge? When the news of Dr. Boutwell's death came his wife's brother hastened to her home. As she met him she said, "This is not a house of sorrow. I have kept Lloyd alive for service in the world by bearing him a son." Lieutenant Paul Brown, in speaking of his brother Hilton, says, "He died the way all soldiers would like to die—quickly, while doing his duty on the far-advanced battle line of a great drive." In talking with his brother, Fred Abbott said, after he realized that death was near, "I only did my duty, and if I had it all to do over again, knowing what I do now, I would do the same thing." The doors through which a conquest of the world for the principles of democracy and Christianity is made possible, have been opened with blood. The blood of Jesus Christ made it possible for God to break through into the heart of man with his message of love and redemption, and the blood of these men who gave their lives through a sense of duty and love to a "great drive" has made it possible for the Church to break through into the heart of the world in a larger and more effective way than ever before. If the Church is to keep faith with these men it must now throw all its reserves into "the spiritual battle, that the freedom won in the earthly war by so vast a sacrifice of human life and happiness may be used for the building up of a nobler social order and the laying of the foundations of an associated instead of a warring world society." We must keep alive the spirit of service of these men by our own renewed service. We must be willing to give our all, if necessary, upon the "far-advanced battle line of the great drive of the Kingdom of Heaven." We must keep alive that heroic sense of duty by the deeper realization of our own duty to the Church in these great days.

Hilton U. Brown, Jr., Lieutenant of Artillery, Killed in Action, The Argonne, France. A Spirit Unafraid.

Why did these men die? Many reasons and aims have been given for the war, but the real issues of the conflict were these: The war was but the opening battle in the death-struggle between autocracy and democracy on the one hand, and the spiritual and the material conception of the universe and life on the other. These are the real issues of the war which is on today, and whether the men who died at home or in France realized the full meaning of their death or not, there is ample evidence of the fact that they died in the faith that somehow they were giving humanity a lift toward higher and better things.

Speaking of the many factors which had to do with the crash of the old order of things in the war, the authors of the "Army and Religion," come to the conclusion that,

> Behind all these, and working through them, was the spirit of materialism, carrying up into the life of human society the force of the brute inheritance, putting the love of material wealth and pleasure and power above justice, mercy, and the love of God. It is no doubt true that great changes were coming in Europe in any case. But that they have taken this appalling form is due in the main to the practical materialism of Christendom. The roots of this lie in the loss of faith in the living God, to which materialism, however weak in theory, is in practice always the real alternative. In the end of the day there are only two alternative interpretations of life. Either all things have their origin in One who loves goodness, or in unmoral force. The age which is now closing, obsessed by its victories over nature, has been swaying toward the latter conclusion. To meet this uprising of evil there must be a mightier uprising of all the powers of the spirit.

In the horror with which all thinking peoples look upon the destruction which brute force has wrought upon the earth, and in the general reaction of civilization in the face of what is happening in Russia, the materialistic conception of the universe and life is receiving a staggering blow. Never has the opportunity been greater for the triumph of the spiritual conception and interpretation. But the way into a complete realization of the spiritual ideal for the life of the world is the way of a greater loyalty and sacrifice than the Church has manifested since the days of the Apostles. As J. H. Oldham says in "The World and the Gospel,"

Dr Fred B. Abbott, in Charge of Field Hospital on Argonne Front, After Gas Injuries from Which He Died.

It is only in the measure that the Church has a sure hold of eternal things, a clear vision of the spiritual world of truth and beauty, and an unwavering trust in a God of love and power, with whom nothing is impossible, that it can hope to regenerate human society and lead mankind into a richer and fuller life.

It was the young men of America, the young men of our own homes and churches, that vast army of youth who went down into the "haunted valley of death unafraid," who turned the tide of battle toward victory. Utterly careless of their own welfare, they dreamed of a day when the ideals and practices of democracy should cover the earth. And in this dream many of them died. They have challenged us to dream of the possibility of a "new heaven and a new earth" in which the ideals for which they died may be realized. If we are to keep faith with them we must accept this challenge.

"It's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God.
But it seams the face and it tires the brain,
And it strains the arm until one's friend is pain,
In the fight there for man and God.
But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God."

B. H. BRUNER.

With the Workers Who Are Now at the Front

A FAILURE to send reinforcements to the aid of the practically exhausted workers in every Christian activity at home and beyond our borders amounts to more than a breaking of faith with them. It is a failure to keep faith with Christ himself. There is not a single phase of Christian work anywhere in all the world today that is not crying desperately and almost despairingly for consecrated lives. The hour for advance has been sounded. A world is hesitating between right and wrong, and Christian forces are calling for recruits, and are unable to meet the demand which must be met *right now*. Incidentally this tremendous forward movement will require dedicated money; but the deepest, most appalling need is for men and women who will suffer for Christ as they have done and will do again for their country. Every delay on the part of one who could go increases the strain on the thin line of faithful workers who are holding on as long as life lasts.

Uppermost of all the impressions made upon us during the recent visit to Japan and China is the experience we had in being present at the meetings in each of these countries where the location of new missionaries, who had just completed the language course, was determined. We had felt the pressure of the need before, but not until we saw the missionaries from station after station pleading for the assignment of one or more of the new missionaries and realized that the supply could hardly begin to meet the need, did we comprehend what our failure to send help meant to those who are trying to do the almost impossible with an insufficient force. Those who needed the workers were really in agony in their desire to have one of those who were being assigned. But alas, most of them were doomed to disappointment for the supply could only meet a fraction of the demand. In one lonely station there was but one man located, and it was decided, rather than allow him to remain there alone, to attempt to carry on the work with native leadership, which is not adequate. The situation was so desperate that at these meetings missionaries almost contended with one another in the presentation of the reasons why they should be given assistance at once. With an immediate need on the foreign fields for nearly two hundred missionaries, only twenty-eight new ones were sent out this fall!

NONE of these dire needs across the earth can be met unless we "keep the *home* fires burning." The supply over there depends absolutely upon the Christian living of Christians here. The war taught us that our workers had been telling us for years about the need for intensive and extensive work for Christ among the immigrants. We learned to our sorrow what the neglect of these, most of them ignorant, meant. Now the stream is flowing this way again *at the rate of twenty-five thousand a week!* That task alone challenges the best effort of every individual Christian. Then there are empty pulpits and indifferent congregations throughout our land. Our people have gone to a length in riotous pleasure, personal and selfish gratification, beyond anything ever dreamed of in pre-war times. Saddest of all is the fact that followers of the Master are not guiltless in this respect. We cannot keep faith with Christ or with those who are literally giving their lives to save America unless we do not rest till every deserted pulpit is filled with a consecrated preacher, every seeking immigrant has been enlightened and given a fair chance, every thoughtless Christian has been brought to his senses, and every unchurched community has a suitable place of worship. The work of Christ throughout the earth depends absolutely upon the faithfulness of those at the home base. In these days no Christian dare spend a day without serious consideration of his fitness to be called such. The standard of living laid down by Christ cannot be changed and the seeking of the Kingdom must be *first*. We have forgotten that "whosoever he be among you that forsaketh not all that he hath, he cannot be my disciple."

THERE is another thing which we must not overlook. None of these imperative needs can be met without a prepared leadership. What of our colleges and the teachers who have been as heroic in self-effacement as have the pioneers in our missionary work? It is upon these we depend for those who enlist. As a people we have been blessed with consecrated teachers in our colleges who have for the most part ignored every personal advantage in the passion to train young people for their best service. We have allowed these instructors, men and women, to assume a financial burden we should have carried. We have paid them so poorly that we have made it next to impossible for them to maintain their families, and have made the calling impossible to others with deep devotion, but who could not ignore the needs of their families. In a program that is to meet as great a part of the world's needs as we can carry, we cannot for a moment ignore this basic need. Our duty is plain. Our self-condemnation for past neglect is severe.

But why continue to enumerate the many places where we must keep faith with those whose strength is failing in an unequal struggle against darkest sin? Every place we turn, in every corner of the globe, we face sin, organized and unorganized, that makes us shudder in our weakness but challenges our faith. A half-hearted, lukewarm, it-cannot-be-helped attitude will be fatal. It must be our business above every petty personal enterprise of our own to keep our hearts and lives right, and to stir every believer to a realization of our dangerous position. It is no time for hesitancy or compromise. We must keep faith with Him and with those at the Front, both near and far, or dishonor our Leader and condemn ourselves. The decision cannot be postponed. R. A. DOAN.

With the Men and Women of All Lands Who Have Answered Our Call

SHALL we not keep faith with Hira Lal? As an Indian boy he was an idol worshipper. He and some other boys heard the story of Christ. They pledged each other that they would become Christians, no matter what persecution came to them. Hira Lal gave up his idols and accepted Christ. He pledged that even if they killed him, he would not renounce Christianity. He finished the school work, took the course for assistant in the hospital and is now assistant to Dr. Miller in our hospital at Mungeli. Nearly half of all the Christians in the Mungeli district are relatives of Hira Lal. He has done personal work in season and out of season to bring his relatives to Christ. He is devoted and consecrated and true. He said to me, "The time is near when the dam will break, and many will come to Christ." To break faith with Hira Lal would be like the Jerusalem church breaking faith with Stephen.

Shall we not keep faith with M. J. Shah? Shah is one of the converts of G. L. Wharton. He worked with Wharton and has much of the evangelistic spirit of Wharton. While in India I heard him preach several sermons. He preaches with the passion and power of a prophet. He began work in a new field, Fosterpur, nine miles from Mungeli, two years ago, where there were no Christians, no buildings, no schools and not very encouraging prospects. Today at Fosterpur there is a good bungalow, the home of Mr. Shah, a church of about twenty members, a school building with an attendance of about fifty, a home for the assistant evangelist and teacher. There is evangelistic work being carried on in about forty different villages and already there are nine villages in which Christians live. This is only the beginning of a great work. Shah is the heart and soul of the whole program. He believes that with proper assistance that whole area can be won to Christ. He makes tours among the villages, encouraging the Christians, setting things in order and seeking out other individuals and persuading them to accept Christ. To break faith with M. J. Shah would be like Antioch breaking faith with the Apostle Paul.

Shall we not keep faith with Saru Bai? She was one of the first converts in Harda in the beginning of our work in India. Like Cornelius of old, she has brought the gospel to all within her own household. Her son Isaac is now a tall man of the kingdom, and is the successful pastor of our church in Harda. One of her daughters, Esther Bai, is the head mistress of our Girls' School in Harda. Another daughter for a while was teacher in our school at Bilaspur. Her youngest boy is in the high school. Saru Bai is faithfulness personified. When others are tired she works on. Many of the women of Harda, both Christians and non-Christians, come and tell their troubles to her and she knows how to sympathize with them. She is now getting old, and yet she goes on tours among the villages for a month at a time, entering the homes of the women and talking to them personally about the Christ she loves so well. One day she said to me, "Sometimes I just feel I can't go out to do my work, and then I ask the Lord to give me strength, and He always does it." Harda is in a great field. There are nearly five hundred non-Christian vil-

Photograph by Bert Wilson

Hira Lal and Dr. Miller Baptizing Lepers at Mungeli, India

lages around it. Saru Bai's consuming passion is that Christ shall be made known to all the poor, degraded women in that area. To break faith with Saru Bai would be like the church at Philippi breaking faith with Lydia.

Shall we not keep faith with Chinaswamy? He is a Christian cook, and took the cares of life from Mrs. Wharton in those difficult early days. He is still living and is now the cook for Dr. Drummond. He is not only a cook, but a Christian gentleman, a faithful disciple of Christ, a devoted father, and an ardent preacher of the gospel in a personal way. His children and his grandchildren have been brought to Christ. The family altar is reared in his household. He recently wrote: "I am very glad to let you know something about my house. In my house there is daily one small meeting of my children and grandchildren. They all meet to pray and sing a song in the evening time. My son will read the Bible before them and explain the mysteries about our Lord Jesus Christ's history. When I come in from my work in the time of meeting, I always sit among them and pray for all of you. I am very glad now that in my house even a small child or grandchild is taught to write and read the Bible." To break faith with Chinaswamy would be like Philemon breaking faith with Onesimus.

Shall we not keep faith with Shyan Bhabini? She is the matron of our home for girls and women in Kulpahar. In her early years she heard the story of Christ. Her parents and all of her relatives were of the strictest sect of the Hindus. They refused to allow her to become a Christian. Her mother got her half married, but after her mother's death the marriage was called off. She was compelled to work in the home of her brother, taking care of his wife. She said, "I learned by praying that Christ is true. He is the only incarnation of God. I hold Him fast and believe in Him with all my heart, and I told my brother so." Her brother gave her some anti-Christian books, thinking to win her away from her ideals. She said, "There was one horrid book by a man named Thomas Paine. I hated that book." Finally she ran away from home and made her confession and was baptized. She is not only the matron, but the mother of the women in Kulpahar. Many of the inmates of that home have been turned out of their own homes, and they are thankful for this haven of refuge. Shyan Bhabini said of these women, "The wonderful thing Jesus does here is to help change middle-aged women whose forefathers were Hindus. Their faith is changed and their character is changed. They learn to read and write." Even the poor blind women who come to this home are taught to read the Bible for the blind. One Sunday afternoon, sitting on the front porch of the Mission bungalow, Shyan Bhabini said to me, "India is becoming Christian. The Hindus are imitating Christ. See all the new things. Are they not the fruits of the Christian religion? I believe it. I know it. And some day all India will be Christ's." To break faith with Shyan Bhabini would be like the church at Joppa breaking faith with Dorcas.

These devoted native Christians, and a multitude of others in China, Japan, Africa, Philippine Islands, Latin America and Tibet are our converts. An obligation is laid upon us by that very fact. When we baptized them into Christ we thereby laid upon ourselves the responsibility of encouraging and assisting them to win their own people to Christ. They are our children in the Lord. To break faith with them would be as if Paul had broken faith with Timothy; as if a father had broken faith with his own child. We dare not, and we will not.

BERT WILSON.

With the Missionary Volunteers

A HORSE leaping high into the air, his body so badly disproportioned as to resemble the globe on which we live, his ears thrown back threateningly, his eyes protruding, his mouth opened wide, showing teeth ready to bite viciously, a label fastened to his back identifying him as "The Untamed World"—this is the newspaper cartoonist's idea of the "Job the Student Volunteers Have Met to Consider" as 5,428 students of North America assembled in Convention Hall, Des Moines, Iowa, in the Eighth International Convention of the Student Volunteer Movement. A saddle marked "Christian Civilization" lies on the ground and the bridle hangs on a signboard which announces, "Wanted!! Strong Young Men and Women for a Tough Job. No Mollycoddles Need Apply."

As one studies the cartoon he becomes conscious of the fact that, though the drawing is skillfully done, there is more truth than art in the picture. Truly the work of evangelizing the world is a difficult task calling for strong bodies, alert minds and consecrated souls. He who engages successfully in this work must be the embodiment of a glorious trinity; he must be Athlete, Philosopher, Christian.

But it is just such a task as this that youth seeks out. Call him to work requiring courage, close application and consecration and he answers. Challenge him to a statesmanship that is transforming the nations of this world into the Kingdom of our Lord; call him to the work of leading redeemed men and women into the presence of the King and, with alacrity and gladness, he responds. More than 5,000 students met in Des Moines last January to hear the challenge of the Foreign Mission fields and, considering the needs of men a call from Christ, some thousands of them returned to their colleges and universities to prepare themselves for overseas service for Christ.

But such preparation requires hard work and hard cash and this means sacrifice. Here is a young lady from a family unable to send her to college, but she has put her hand to the plow and will not look back. She has finished her normal course and will now teach school on a meager salary and, by painstaking care and economy, will save enough money to put herself through school. It is hard enough to exist on a school teacher's salary, much less save enough for a college course. There will follow four long years of hard study in college, some specialized study and a year in the College of Missions. But, "he that doth not take his cross and follow after Me, is not worthy of Me," and she, anxious to be worthy, is glad to pay the price though, for her, the price is high.

A young man and his wife heard of the need for medical missionaries in China, and, believing that a need made known is a call to service, they presented themselves for the work. They entered Transylvania University and by preaching for a country church on Sunday and working at odd jobs through the week financed themselves through four years of academic work. But the Great Physician was their ideal and to heal the sick of China was their aim. Four more years must be spent in medical school. Again preaching for a church on Sunday offered not only a means of service but a method of finance, which, added to remuneration received for after-school

Student Volunteers of Disciples of Christ
Teachers and Secretaries at Close of Conference in University Church, in the Des Moines Convention, 1920.

work, helped keep the "wolf from the door," and clothes on the backs of wife and babies. The wife was not robust in those days when her two babies were small, yet she was assistant pastor to her husband, nurse to the babies, washerwoman, housemaid and cook all in one. Many of those days were dark days. The sun shone but little. Other men about him, no more capable than he, were making large salaries, why should not this young husband and father give up his ideal and give to his family the same comforts and luxuries that others enjoyed? But a consciousness of the fact that "man shall not live by bread alone" enabled them to take heart and they went on. On commencement day the coveted M. D. degree was bestowed, but the end was not yet. A year's interneship in a good hospital with scarcely enough remuneration for his own needs must be served. The wife and children went to the College of Missions and for another year, she in Indianapolis and he in Dayton, they further prepared themselves for their work. Nine long years of preparation now ended, they sail at last for China, but only they and God will ever know the hardships they bore and the discouragements they overcame, that they might be fitted to represent the Great Physician in a land of four hundred million men, women and little children whose bodies need medical attention and whose souls lack the healing balm of Christ's Gospel.

Another young man and woman with iron in their blood and love in their hearts yearned to serve God by serving humanity in Africa. Through college and university they struggled only to be told by the examining physician that they must not go to their coveted work because of the ill health of the husband. What a disappointment! Had not their fondest hopes been dashed to pieces by the decision of a merciless physician? But then, dejection gave place to determination. If they were capable of mental preparation perhaps, by taking thought, they could strengthen the body also. A few months spent in outdoor work, proper exercise and diet and the doctor says the word that sends them across the sea rejoicing.

Into a home of plenty came a son who in childhood attended a Bible school and church which had recently sent out one missionary and half a dozen preachers. The lad early decided that "when he became a man" he would be a missionary. In college he was not disobedient to the heavenly vision but sought those courses best calculated to prepare him for his work. He married a young woman likewise from a home of plenty who also had caught the vision. Friends tried to dissuade them, telling them of the hardships to be encountered and of the utter impossibility of living on a missionary's salary on the plane to which they were accustomed. But they were determined, and counted neither houses, nor lands, nor social standing, nor luxuries dear to them if only they might witness for Him. But let no one suppose that it was an easy task for them to make the adjustments necessary.

Look into another home of plenty. A beautiful daughter of splendid accomplishments and rare culture graced that home. The mother had long planned that the daughter should fill the place in the social world for which she was so eminently fitted, but the daughter had planned otherwise. She had learned to look upon life as a sacred trust, as a stewardship to be ministered. She decided that in China her life would count for most and determined that there her life investment should be made. She announced her purpose only to be told that if she persisted in that desire she must go out from her mother's presence never to return. Now, like every normal daughter, she loved her mother dearly and it was not an easy matter to hold true to her course. After a soul struggle that only she can know she decided that to be true to God and to hold her own self-respect there was only one thing to be done. She must go out to China though the going should close her mother's heart and home to her. She went, and in China today she opens heaven's gates to the women of that oldest of all nations. May I quote Joaquin Miller's well known poem here as especially fitting:

"The bravest battle that ever was fought?
Shall I tell you where and when?
On the maps of the world you will find it not.
It was fought in the hearts of men."

But what is the message to us of these gifts of life? The

command of our Master is to us who stay at home as well as to those who go. The only difference is that they discharge the obligation directly, while we must answer some other way. But though our gift must be of a different kind, shall it be less freely given? Does not the sacrifice of these daring souls who brave the danger and bear the burdens demand a like sacrifice from us? Shall we not keep faith with them? How shall we keep faith?

The work of God cannot be done even by missionaries save God be in it and the power of God is released by prayer. We must pray the Lord of the harvest to thrust forth laborers into the harvest. We must pray that wisdom and strength and grace sufficient be given them for their work. When the Church of Christ really unites in prevailing prayer then will the world be won.

"Then shall the shackles fall, the stormy clangor
Of wild war's music o'er the land shall cease.
Love shall trample out the baleful field of anger
And in its ashes plant the tree of peace."

Pastors must seek out and raise up Timothies to fill up the thin ranks of the all too feeble force. As long as we send to China each year less than enough missionaries to care for the natural increase in population in China how can China be won?

Funds must be gathered to help worthy students in their courses. The medical course especially is expensive and financial aid should be given young doctors in fitting themselves for the field. A large scholarship fund should be built up by the Disciples of Christ.

Finally, proper equipment, sufficient supplies and adequate salaries should be given to all the missionaries. Some one has said that some folk must make money that others be enabled to make converts. It is equally true that those who have money should give it as freely as others give life and time. The average American is capable of making $1,200 per year. Counting our missionaries just average folk (they are far above the average) each missionary life dedicated to the work is as a gift of $20,000, for that sum producing at 6 per cent makes $1,200 annually. Can we stay-at-homes keep faith with our missionaries on 10 cents per week unless that be a true measure of our ability? As long as missionaries are compelled to make bricks without straw, as long as the gospel travels on ox carts while commerce goes in automobiles, we are not keeping faith.

When in July, 1918, the American soldiers stopped the German advance, what if we had failed them at that moment? That would have been blackest treachery. Yet that is precisely what we are doing with our missionaries. A long time ago they took the front line trenches of heathenism; a long time ago they began calling for reinforcements and supplies, and we in America sat down and began debating whether we would use one communion cup at the communion table or use the individual service; whether we would use instrumental music in our churches or just vocal music and, in our anxiety over these things, we failed our brethren abroad.

Why were Ray and Mrs. Eldred alone when the death angel came and took Mrs. Eldred away? Why had we not sent out other missionaries? Why had we not equipped them adequately? Some day we will look up into God's face and answer the question. May we keep faith with those who give their lives that the peace of God may possess all lands.

C. M. Yocum.

With the Pioneers of Our Religious Movement

IT is a question of devotion and consecration to ideals and the sacrificial men who showed us the way to their realization. It is a question also of loyalty to a great leadership, under God, in the divine business of the world's redemption. It is a supreme task, and a compelling responsibility that these fathers of ours have bequeathed to us. They were large men, catholic men, broad minded, big hearted men, men of faith and vision and power from on high, men who thought in terms of continents and worlds, and not in terms of pig pens and cabbage patches. Theological pigmies, Lilliputian ecclesiastics and degenerate sons of noble sires need not apply as successors to these prophets of God, these stalwarts of the Kingdom of Heaven. Their plans and purposes were large and forelooking, and will require strong hands and brave hearts to pass them across to the generations that will follow us. Spirit-filled and Christ-intoxicated men, they contemplated nothing less and nothing smaller than the restoration of the unity, simplicity, spirituality, catholicity, fraternity and redemptive activity of the Church as Christ conceived it and the Apostles began to establish it.

We need continually to refresh our memories and to inform the rising generation as to just who these men were and what they did, and especially at what sacrifice they entered upon and persisted in the great adventure to which their long lives and superb powers were consecrated.

Thomas Campbell and Barton W. Stone had reached the age when men become conservative. They had won distinction in their world, and to break with their people meant to throw away their capital and not only start anew, but into a trackless wilderness. It was not merely their own lives and comfort which they hazarded, but, that which was more precious, the comforts and friendships and the very subsistence of their dependent families.

Many who had been their stanchest friends became their bitterest enemies and felt they were doing God's service when they persecuted them as the former comrades of Paul persecuted him.

Alexander Campbell and Walter Scott were young men. Their sacrifice was different, but no less marked. They could not be unaware of the marvellous intellectual powers and personal graces with which they were endowed. The superior education which they had received in Scotland fitted them to rise rapidly to pre-eminence. The way was open and the path was plain. Many others with similar equipment had won distinction and so their future was practically certain. Yet they abandoned all such ambitions and threw themselves completely into a venture of faith that was as radical as that of Abram when he left Ur of the Chaldees, or the Pilgrims of three hundred years ago who braved the storms of the Atlantic and the terrors of the New England wilderness for conscience' sake.

They were not mistaken in their anticipation of hardships. By his marriage and the surpassing ability with which he managed his affairs, Alexander Campbell came to a degree of physical comfort, but all that he gained over his fellow reformers in that respect was more than counterbalanced by the greater bitterness with which he was assailed by those who counted the reformation he was leading a damnable apostasy.

Grave of Barton W. Stone, Cane Ridge, Kentucky; School of (Sunday School) Methods, Lexington, on Pilgrimage

School teaching was for them what tent making was to the Apostle Paul, a meager and precarious means of existence. Scarcely any compensation was ever given them directly for their labors in the gospel. They were sowing in tears that others might reap with joy. We are the others. Shall we not keep faith with them by carrying forward the glorious work which they began? Their entire incomes were literally consecrated to the cause of Christ. Are we true to them when we balk at giving a tenth of our incomes? Are there not many of us that will keep faith with them by going at least as far as Zaccheus and giving to God half of what we possess?

Their fundamental aim was the union of Christians in order to the conversion of the world. Theirs was the church of all good people, "the union of all who love in the service of all who suffer."

The Christian religion had given to mankind the three divinest and greatest things in this corner of the universe; the greatest man, Jesus Christ; the greatest institution, the Church; the greatest book, the Bible. This threefold affirmation or proposition was "the everlasting yea" of the gospel of life and salvation. God, righteousness and immortality made up the unified message of the supremest greatnesses of all time. The apostasy of a millennium and a half ago had dethroned the divine Man, corrupted the divine Institution, and buried the divine Book under the rubbish heaps of ecclesiastical tradition, in a temple more than half pagan. Thus the solution of the problem of making the world righteous by saving it from its sins, had been indefinitely postponed.

The denominational era intervened four hundred years ago, as the first stage of progress on the way back to the Man, the Institution and the Book, the historic trinity of original Christianity. Denominationalism was a temporary stage in the escape from Babylon and the return to Jerusalem, and our fathers believed, a hundred years ago, that the time was ripe for another step to realize in practice the idealism of things as they were at the first. The denominational conception was divisive and outworn, and had become as great a hindrance to the conversion of the world as the rotten unity of Romanism.

The method of this new reformation was the exaltation of the divine Man to his rightful place as Leader and Lord of the spiritual realm; the restoration of the divine Institution as the instrument of the Kingdom in the application of its ideals to human life in the world; and the rational interpretation of the divine Book as the standard of character and the means of instruction in righteousness. And the fact must be noted and emphasized that no representative man among the pioneers of the first generation of Disciples ever made the mistake of supposing that these inspired supremacies are mere ends in themselves for the enjoyment and salvation of those who receive them. In the light of the purpose of the incarnation, the function of the Holy Spirit and the mission of the Church, all of these things were great means to practically greater ends, the world's redemption from sin and its preparation for God's presence "where there is fullness of joy and at whose right hand there are pleasures forevermore."

And now for the thesis and moral of this little paper: Was this great cause of union and reconciliation and world evangelization worth the sacrifices the pioneers made to establish it and to hand it on, unimpaired, to the generations that should follow them? And, may it not be said in answer to this question, that the most becoming way to keep faith with them, and the only way that counts, is to embrace the opportunities of the present to pass the blessing on to our contemporaries and to those who shall come after us? J. J. HALEY.

With the Christian Martyrs of All Ages

ONE of the books in my boyhood home was Fox's Book of The Martyrs. It had a strong influence on my life. To me it stood for loyalty to Christ in the face of great opposition. Early did I receive the idea that there was something more precious to us than this life. Better death than the denial of Christ who stood for all that was true and high and good, was the message of that somber book.

We have been bought with a price, the price of many martyrs stretching back to the first one upon the cross. The flower of Christianity that blooms so divinely fair in our civilization was fertilized in the blood of many saints only a few of whose names history has saved for us.

My young soul was stirred by the courage and fidelity of the martyrs. It is still stirred when I recall their tragic and faithful deaths. The word martyr means witness. Beginning with Stephen and James in the New Testament there is a long line of noble witnesses to the reality and power of the faith. Polycarp was on his farm when the authorities came for him. Seeing their approach he said, "God's will be done." Taken to Smyrna the Judge said, "Swear, curse Christ and I will release thee." The old Bishop replied, "Six and eighty years have I served Him and He has done me nothing but good, and how could I now curse Him, my Lord and Savior?"

"As they were about to fasten him with nails to the stake of the pile, he said, 'Leave me thus. He who has strengthened me to encounter the flames, will also enable me to stand firm at the stake.' Before the fire was lighted, he prayed, 'Lord Almighty God, Father of Thy beloved Son, Jesus Christ, through Whom we have received from Thee the knowledge of Thyself; God of angels and the whole creation; of the human race, and of the just who live in Thy presence; I praise Thee that Thou hast judged me worthy of this day and of this hour, to take part in the number of Thy witnesses, in the cup of Thy Christ.'"

"What appeared the greatest thing, to this church, was not the martyr's death of Polycarp in itself, but the Christian manner in which it was suffered."

MANY of the martyrs of the early Church were prominent leaders, mature men occupying responsible places in the Church. But the martyrs were of all classes. The spirit of assurance, courage, strength and comfort came to the young as well as to the old. All ages and all classes bear testimony to the sustaining grace of Christ.

Balinda was brought in to see her fellow Christians die torn by the wild beasts. After a time only she and a boy named Ponticus were left, and finally she alone was left out of the believing group. All had died save Balinda. Although tortured by flogging, the hot iron chair and the wild beasts, she would not recant. She passed away refusing to deny her Savior.

The life of Perpetua of Carthage, though brief, has shone through the centuries with great luster. She was only two and twenty when cast into a vile prison. She was the mother of a babe which part of the time was allowed to be with her. Her aged father was not a Christian and besought her to renounce her faith. She was a tender woman, loved life and her friends and relatives. She said to her father, "We stand not in our own strength, but only by the power of God."

John Huss of Prague, who lived at a much later date, is one of the inspiring martyrs of history. July 6, 1415, he was led to the stake. Refusing to recant he said to his accusers, "In the truth of the gospel which I have written, taught and preached I will die today with gladness." He followed these words with the prayer, "Christ, thou Son of the Living God, have mercy on me."

Many of the Covenanters of Scotland signed their covenant of religion with their own blood and many wrote after their names, "Till death."

No less illustrious are the martyrs of modern missions, Pattison, Hannington, Pitkin and scores of their compeers and thousands of converts.

RUNNING through the Church is the scarlet cord of sacrifice taking us back to apostolic days. The martyrs stood for duty and for the truth of God. In their trials they were supported by Christ; counting it joy to suffer for Him. And they looked upon themselves as witnesses for Christ. Their blood proved to be the seed of the kingdom. The value of witnessing for Christ through death is well brought out in the story of the forty martyrs at Sebaste in 320. They were exposed naked on ice in one of the coldest of nights. All perished but one who, after recanting, was taken into a comfortable shelter. When the pagan captain of the guard learned of this he was so impressed by the fidelity of the thirty-nine that he confessed Christ and took the place of the one who renounced the faith, so that forty perished.

Do you not think that this age needs to be reminded of its heritage? Do we not need some of the courage and iron of the martyrs? Christ was always courageous. Our pictures of Him do not do justice to His vigor and manliness. He never won a convert by lowering the cost of discipleship. "Christ never hides a scar to make a disciple." Emerson says, "Every heroic act measures itself by its contempt of some external good." "Courage," says Christian, "is almost a contradiction in terms. It means a strong desire to live taking the form of a readiness to die."

Materialistic philosophy has had much influence in the past years. It regards every thought that has been as being potentially in the beginning alone. Man is but a microbe that is acted upon, never acting with freedom himself. Can you recall the martyrs and hold this theory? We need to guard our moral responsibility for today and for the future.

There is a threatening love of the world possessing thousands today. They ask, "What will it profit if I gain my own soul and lose the world? I have my life to live. In no case must I lose the world or any of the sensations it has to give."

THE challenge of service comes mightily to our people today. What is our standard of measurement of men in this time? In the days of Hercules the supreme standard was that of muscle, in Shakespeare's, brain. Some one has it that the standard of measurement now is the pocketbook. Some day it will be that of the heart, of love, of service. Now how is the Church, the spiritual instrument of God, to capture the men and women of today? It must do as the martyrs, witness to the gospel of the Cross.

It must witness to its joy which is higher than the world's joy. It must show to the world its deep peace and satisfaction.

Again, its members must show to the world that it is not possessed by the spirit of mammon. This it can do by liberality in giving of money, and far better, by liberality in giving of lives. Only as we give both money and life up to the full measure of the world's need and our ability, do we keep faith with the Christian martyrs of all ages.

GEORGE A. CAMPBELL.

With the Christ of the Cross, of the Throne

COUNT ZINZINDORF, having looked upon the great picture called "Ecce Homo," in a gallery at Dusseldorf, a picture of the thorn-crowned, bleeding Christ inscribed with the legend, "All this I did for thee; what doest thou for Me?" went forth to a life of consecration and service the like of which the world has seldom seen. In a later age Frances Havergal, looking upon the same picture, was inspired to write the hymn to which her own complete devotion was a beautiful response,—

"I gave my life for thee—
What hast thou given for Me?"

These two rare saints saw that the cross and its victory meant not merely the supreme gift on the part of our Lord—it implied also a supreme gift on the part of all who accept Him.

That the body of the Church thus answers the challenge of the cross it would be sheer pretense to affirm. Many of those of all time who have been reckoned as Christians might have said, each for himself,—

"I lived for myself, I thought of myself,
Of myself and none beside,
Just as if Jesus never had lived,
As if He never had died."

Very many more willingly accept the way of escape provided by the cross, but fail to see that it entails a debt of honor and gratitude.

The obligation of the Christian to his Lord is perpetual and complete. If His claim upon our lives is real it is a claim upon all that we have and are. We have no more right to accept Christianity for any good we may be able to get out of it, and then to ignore the obligation it entails, than has the slacker to claim police protection for his person and property while he refuses to pay his tax or to defend his country.

But while the obligation entailed by the cross is always present, there are times when we are made peculiarly aware of the debt—when, indeed, we are criminally blind if we fail to recognize it. Never since Calvary has the world cried out to Christians to complete the work of that awful and glorious hour more insistently than it cries today.

The cross and its sacrifice is tremendously real and understandable to the present age. It is no longer a stumbling-block, as it was to the Jews, or foolishness, as it was to the Greeks, or a tragic mistake, as it was deemed by a multitude of the past generation. The crosses of France speak not only of the many, but also of the One who died to make men free. Persons do not longer argue that the death of Christ was not worth while. Was the death of the brave lads of France and England and America worth while? We dare not say it was not. That they could not have withheld life we know. With all reverence we can say that thus it behooved them to suffer, that liberty and justice might be known among all nations. But the full fruits of their victory may even yet be held back by the materialism and selfishness of those who claim to be themselves exponents of liberty. The glory of the cross is best known by those who have suffered or given their beloved to suffer, and who know that the way of the cross is the only way. But what shall be the shame of those who withhold His victory?

In every age the Church has been measured and tested by the cross, but it seems that the testing of the present age is to be the sharpest of all. As in no other period of the Church's history we know the height of the cross as measured by the divine love, the depth of the world's need to which it reaches, the breadth of it as measured by the outreach of its arms in human brotherhood.

Its height? We know now that real power comes through self-giving, that divinity must be supreme in love and sacrifice. Other ages might have argued that other forces might win the world, but a weary humanity, bleeding and bereaved, is willing now to testify that love is the only way to power. Armies have come through war itself to be the shame of the nations that maintain them. Physical force is recognized as the appeal of moral weakness. Diplomacy is seen to be pretense and often mere child's play. What the world needs to know is that God loves it, that

"His greatness
Flows around our incompleteness,
Round our restlessness, His rest."

The depth to which the cross extends? We know human conditions as they have never been known by the church in any previous age, and we know that human need is greater than it has ever been before. "Let well enough alone," we used to say of heathen peoples, but now we know there is no well enough to let alone. The Christian doctor can no longer ignorantly run in competition with a dozen of his profession, for he knows that thousands of patients are waiting for him in Africa and that there are epidemics to be stamped out, cities to be cleaned up and hospitals to be organized. The Christian millionaire can no longer ignorantly go on piling up dollars he will never need, not knowing that his surplus would build colleges and orphanages and churches and send forth missionaries bearing the unsearchable riches of Christ. Christian parents can no longer ignorantly hold their children to pleasant fields and congenial associations in the homeland, for the cross has measured the depths of human suffering and need of which the world of the past never dreamed. The march of armies over alien soils, the surveys made by governments and by religious bodies, the commingling of the races in commerce, above all, the work already done on all fields in the name of Christ, have shown the depth of human need in our time—a depth which only the cross can reach.

The outreach of the cross? Who but the divinely forgiving One can bring the spirit of brotherhood to mankind? The arms of the cross point round the world. The outstretched hands of the Son of God are pierced for every son of Adam. "Father, forgive them!" Murderers? Yes, but brothers still!

Shall we not be found keeping faith with Him who hung upon the cross, with Him who, from His throne, asks the conservation of His sacrifice, the completion of His work? Blessed is the man whom, when He cometh, He shall find so doing.

Hiram, Ohio. JOHN E. POUNDS.

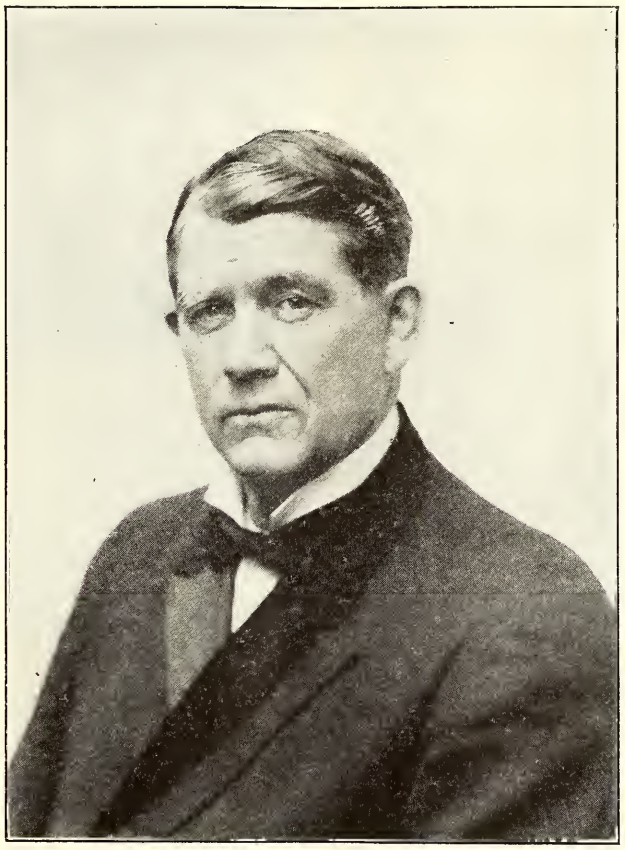
Across the earth have marched and countermarched throughout the centuries the merciless armies of world conquest. Nineveh and Babylon, Greece and majestic Rome. Turk, Teuton, Saxon, Slav and the rest have, in turn, drenched the world with blood. Shall we not reverse the order of the world, and send forth men to serve mankind? Would that from this day we might begin to raise a goodly fellowship of men and women, strong in soul and brave to minister to a wounded world, to go forth with hands quick to find, to heal, to bless. Year by year their numbers would increase. And in time—in the good time of God—they would reveal the secret of the reconciliation of the world. HARRY EMERSON FOSDICK.

A Governor Who Was More

J. Frank Hanly was killed August 1, 1920, in an automobile accident. Oliver W. Stewart, partner of Mr. Hanly in Prohibition reform pays the following tribute to his friend, who was one of the foremost leaders in the abolition of the liquor traffic.

J. FRANK HANLY was no ordinary man. There are many former governors whose passing would attract but little notice from the press. It was not possible for the great spirit of our hero to bid the world farewell and wing its flight to its heavenly home without causing commotion by its going.

He had the elements of true greatness. The poverty of his childhood could not thwart his boyish determination. Difficulties, which beset his political career, could not daunt his courage. The bitter opposition, which as a reformer he was forced to encounter, could not stay the conviction which impelled him in his course.



J. Frank Hanly

He was born for great things. God put upon him the stamp of a splendid personality. He had little patience with inefficiency or indifference. But he had the love which carries weakness in its arms and which forgives even before forgiveness is asked by those who try and fail.

He was unable to turn back. Once the course was charted, he followed it to the end. He was not a fatalist, but he believed in a Father's love and care. When in December of 1914 a great New York specialist told him that he could not live through the Flying Squadron campaign, and that he must pack his grip and go back to Indianapolis and keep quiet, he said to me, "There is one thing the doctors do not know: God never lets a man die until his work is done." With him that was not fatalism; it was a calm belief that he had been divinely called to lead that great movement and that if he did his best, God would take care of him until the work was finished. Tender as a woman, simple as a child, thoughtful and considerate of the feelings and rights of others, he was at his best when in the midst of a conflict. One would not care to say that he loved a fight for the fight's sake, but may unhesitatingly assert that he loved a fight for the right's sake, and that he went into it with the light of joy upon his countenance and with an unwavering faith in the victorious outcome.

He hated sham and hypocrisy; he admired courage, strength and faithfulness. His heart was touched by weakness and helplessness. He believed in his country—and in its mission. It was his firm conviction that America is to lead the nations into right governmental channels and that it is to cleanse and purge the social order and be the chief instrument in the hands of God in making over this old world and its institutions.

With such convictions life was to him a stern battle, but he fought it according to a code of ethics which required him to be chivalrous, merciful and forgiving.

A warrior has laid off his armor and has bent his head for the crown. Let us not begrudge him his rest, nor envy him his great reward.

An Unanswerable Arraignment

The closing part of the famous address which J. Frank Hanly, as Governor of Indiana, delivered to the Republican state convention of 1908:

I bear no malice toward those engaged in the liquor business, but I hate the traffic.

I hate its every phase.

I hate it for its intolerance.

I hate it for its arrogance.

I hate it for its hypocrisy; for its cant and craft and false pretense. I hate it for its commercialism; for its greed and avarice; for its sordid love of gain at any price.

I hate it for its domination in politics; for its corrupting influence in civic affairs; for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men.

I hate it for its utter disregard of law; for its ruthless trampling of the solemn compacts of state constitutions.

I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens.

I hate it for the human wrecks it has caused.

I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potters' fields.

I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation.

I hate it for the crimes it commits; for the homes it destroys; for the hearts it breaks.

I hate it for the malice it plants in the hearts of men; for its poison, for its bitterness, for the Dead Sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless; for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery, and the coming of the time when the sun should shine and the rain should fall upon no slave in all the Republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars.

What Twenty-Five Years Can Do

IT can discover, organize for and minister to a great need—the cause of support for the ministry.

The warm-hearted A. M. Atkinson was first to heed the appeal and determined it should be answered. He wrote many letters, took time from his business to make journeys to homes of aged ministers and widows, assuring them they should have the comfort and care they so much deserved. The cause was born out of his passion to see the shameful neglect of our worn-out veterans stopped.

Others took up the work, and the brotherhood began to realize its obligation. A. L. Orcutt, of sainted life and devotion, helped to establish the work and caused the brethren everywhere to think of the responsibility God imposed in the long ago. Others have added their leadership and labor until now the cause of support for the ministry is recognized as fundamental to the success of every cooperative enterprise.

The work of a quarter century has ministered to 525 homes with the help of $550,000. The support has grown from scattering offerings by churches and individuals to regular individual payments, some as high as $50 a month, and a definite place in the support of the churches, not a few of which are at or over the $500-a-year mark. The list of churches paying 6 per cent on the minister's salary shows a large increase each year.

Of the nearly 250 homes now on the Relief Roll, it is interesting to note that seventy-one have served 45 or more years. Of this number fifty-four have served 50 years or more. Of these, four have a service record of 60 and more years. The highest number of years in service is 65, by a preacher now 86. Several others are a close second to this record. Those now on the roll are 241, with applications pending to reach very close to 250. Of these, 130 are preachers, 97 widows and 14 are missionaries, besides wives and children who are supported.

There are eighty children in the homes which receive the help of the churches through this Board. In twenty homes there are two or more children. In seven cases there are three children and in three homes four children. There are many small children. There are 41 girls with an average age of 11 years and 39 boys averaging 11½ years. There are 100 wives and others in the homes, making a total of 425 who depend on the regular support of the churches.

The White Gifts Christmas service has been inaugurated and developed to the place where 600 schools this year are giving over $15,000. Already schools are making offerings of $300 each. This is not only to be an important part of the income for the work, but is a high spiritual service rendered every school that accepts the opportunity offered in the White Gifts exercise.

One of the most radical actions of this board was undertaken when the Pension system was established January 1, 1919. There are already 525 who have enrolled. The dues with the reserve from the churches will form a fund of $100,000 by the close of this missionary year. This provision will develop into one of the greatest enterprises of the brotherhood and rightfully so because of the assurance for the ministry. The benefits of the Pension system are more than a promise. Three claims are being paid, two for disability and one for death. All have arisen in the last five months.

This is part of the record of a quarter century, worked out in faith and devotion with a courage that asserts that when the churches understand the justice and serious responsibility of such a cause they will give whole-hearted support.

T. T. Holton

One of the messengers of the Lord. Eighty years have flown over his head, sixty-one of which have been in the church and fifty-six in the ministry, baptizing 1,500 people. For several years past he has been a pastor at large, many churches of his state (Illinois) receiving the blessing of his labors. One of the foremost leaders in the state says, "He has laid the entire State of Illinois, in so far as the churches are concerned, under obligations to him by his splendid work." His honors are the more complete now by reason of the sacred fellowship with the churches into which he has entered through the Board of Ministerial Relief. Fifty-eight years ago he and Ellen M. Campbell were married in the old church at Bethany by Alexander Campbell.

The philanthrophy of Jesus was objective. He cured real diseases by direct action, not by mental abstraction. The good works of Buddhism, as Edwin Arnold in "The Light of Asia" shows in one case, are imaginative—"A poor woman got all her comfort by simply understanding that suffering is universal, and the way to get rid of suffering is to get rid of affection." If you have no relation, such as father and brother, wife and child, when you lose them you do not suffer. The way to get rid of suffering is to get rid of feeling.

W. E. MACKLIN.

The New Emphasis on Knowing the World

By J. G. McGAVRAN

WHAT do we mean when we say that we are living in a new world and that we must reinform ourselves about all the un-christian lands to which we send missionaries? Do the changes which have taken place within the last ten years amount to very much after all, and does it make any difference whether we know anything about them? Are not the Japanese and Chinese and Hindus and Africans just the same folks that they have been for centuries?

Ten years ago one might have said that, on the whole, these peoples were practically the same as their fathers had been for generations, with indications only here and there of impending change. Today that is not true. We all know that the war did not bring about the sudden regeneration of the race. On the whole, it degraded all nations in just so far as hate and selfishness and vengeance became dominant in their thinking and those who entered the war with the most holy and unselfish ambition to serve their day and generation have had to suffer with the guilty. So along certain lines the world has gone backward and not forward.

But there is another phase of the subject which far outweighs the moral and spiritual catastrophe of the war. That is found in the general loosening of the bonds of authority. All over the world old customs have lost their grip. The old restraints have ceased to operate and three-quarters of the people of the world have been more or less cast adrift. They find themselves in a new era in which all sorts of changes are going forward at a bewildering pace.

THE most apparent of these breakups is connected with the political life of the world. Before the war the spirit of what has come to be known as Bolshevism had been abroad for centuries but had taken hold of the minds of comparatively few. Since the rise of the Soviet regime in Russia, this spirit has penetrated to the remotest corners of the world and is a factor in the thinking of millions of people in all mission lands. It strikes directly at the tap root of Christianity and the two cannot exist together. Not because the new radicalism would extend to the masses everywhere all human rights and opportunities, but because it is based on principles which, among the illiterate masses the world over, mean nothing other than the spoliation of one class for the benefit of another.

All the problems of the native church on the mission field will be tinged by this new political movement and unless the missionaries, missionary societies and individual supporters keep themselves well informed as to the relation between the rapidly growing desire for greater freedom, fuller self-expression and extended self-government, we shall suddenly find that the forces of Christian missions are promoting revolution rather than development. There is special need that all Christians, whatever experiments they may care to try at home, should be very careful about their attitude toward the forces of unrest in China, India and other oriental countries.

Another breakup which is producing startling results with which all Westerners ought to be familiar is the failure, all over the world, of the thing known in China as Feng Shui. It expresses, more or less clearly, the idea that the earth herself, or the spirits or the ghosts of deceased folks, or devils or gods are displeased and resent disturbance of old customs, especially those through which the will of these beings is expressed. This idea is very dominant in China and has been not only one of the great factors in hindering development—especially such development as involved interference with hills, rivers and cemeteries—but it is also, under other names and expressed in other terms, the cause of the stolid inertia which missionaries find so hard to overcome. For more than a hundred years modern missions, through the seeming miracles of medicine and surgery and the real miracles of Christian love, have been undermining these beliefs in the potency of spirits and godlings of all kinds and degrees. To crown all this the war disturbed, in a forcible way, millions of men and compelled them to do all sorts of things which age-long custom forbade. China and India and all the East are seething with people whose confidence in the old ways and the old inhibitions have been broken.

The world has known for a long time that China was a vast storehouse of undeveloped resources, but only now do we begin to know what and where these resources are.

The caste system in India has been getting weaker for several generations and in several more it might have broken down. It has lost more during the last decade than in two centuries before that.

The changing of the German colonies in Africa from mines of human wealth to be exploited to regions of human homes to be developed means that intercommunication, education, sanitation and progress will more and more dominate the dark continent.

In Japan the belief in the divine nature of the imperial family has received an apparent reinforcement, but, in the light of all that is going on there, the Western Christian who keeps abreast of the times will be ready at any time to learn that this reaction is only seemingly important and that Japan has really joined the forces of democracy.

IN the world of religion there has never been so much questioning, so much doubt and so much longing. The non-christian world may have been a bit puzzled at first at the seeming inconsistency of Christian nations and war, but it is now a thousandfold more puzzled to know how the old religions are to grapple with the problems of the day. This has resulted in the formation of numerous religious cults which are seeking to incorporate the spirit of Christianity in the body of the old religions of fear and superstition. It seems to be more hopeless than the task of making figs grow on thistles and so the rather rapid decline in moral stamina, under conditions with which the old religions cannot cope, is driving the peoples to consider the real worth of Christianity.

All these conditions and all these changes are matters of profound interest to every intelligent Christian. No study of the old books and the old conditions will make one an intelligent interpreter of the affairs of today; nor will it enable untrained and uninformed men to cope with the problems of the mission field. Those who go forth as missionaries must not only be men and women of first rate ability and highly educated, but also specially trained for their specific task.

Fortunately, there is a growing literature which deals with the new order of things, and among that must be mentioned the current magazine discussions of the conditions of the Far East. Such magazines as *World Outlook* and WORLD CALL are great sources of fresh, up-to-the-minute information. Such information is essential to an understanding of the problems and tasks of the mission field and of our duty in respect to them.

China's Greatest Need—Ideals and Leadership in Agriculture

By THEODORE MACKLIN

CHINA is one of the most undeveloped of the densely populated regions of the world. Known as the home of a quarter of the world's population, whose occupation is chiefly agriculture, it is something of a revelation to learn that Chinese farming is exceedingly unproductive and inefficient.

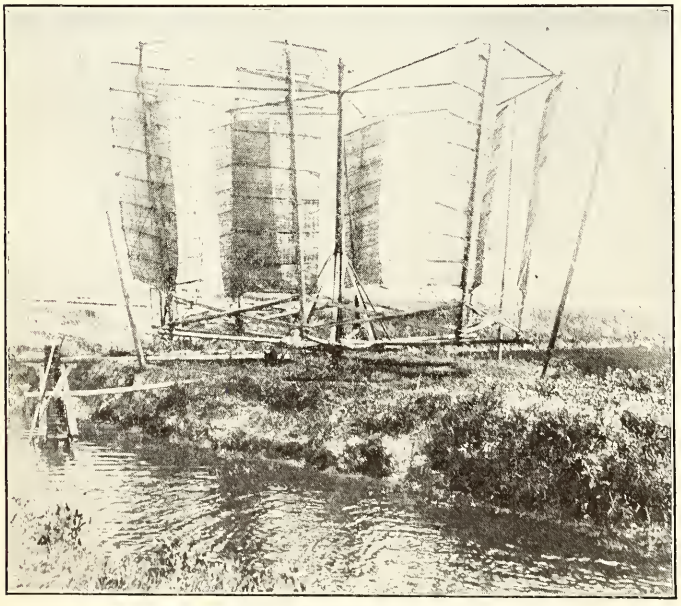
While the wonderfully fertilized and cultivated vegetable gardens and irrigated rice fields of selected areas in China are remarkable in themselves as examples of intensive development, they are not in any sense representative of Chinese agriculture nor of the efficiency of use or the productiveness of most of the land now farmed.

A measure of the productiveness of agriculture is found in the number of persons, in addition to the rural population, who are provided with food.

In 1820 farming in the United States was so inefficient and unproductive that about nine persons were required in agriculture to produce enough food for themselves and one person in another occupation. In less than a hundred years the use of invented machinery and scientific principles has changed the productiveness of American farming so that one person in agriculture now produces the food for himself and two persons in other occupations. Consequently, only one-third of the people of the United States are required in farming in 1919 where in 1820 almost nine-tenths were so occupied.

China of 1919, from an agricultural point of view, is behind the United States of 1820. About nine-tenths of her people are rural. Her wonderful natural resources, such as coal, iron and water power, are scarcely touched.

Farming for the masses is, therefore, almost the only known method of gaining a living. So overcrowded has agriculture become that farms are exceedingly small and the year's output of products is scarcely more than enough to support the farm family. A living is so difficult to obtain that food and clothing sufficient to hold body and soul together are all that the masses hope to gain.



An Eight-Sail Irrigating Windmill Used in China

If China is to make improvement of any kind, her agriculture must become more productive. The efficiency of the Chinese farmer must be increased. Farm products must be produced in sufficient quantity to support a man in non-farming occupations for every one who farms. The products which the farmer sells must then have a purchasing power which will bring back to the rural population resources adequate to pay for a higher standard of life which means ideals, education, convenience and luxuries, which are at present beyond their horizon.

Three paralyzing obstacles stand in the way of vitalizing Chinese farming. The most deadening of influences center in Chinese superstitions and the destructive negative ideals of the religions which dominate all activities of life. To cite the effect of these forces on improvement, witness the superstition regarding railroads. Being an agricultural country of uncertain rainfall, one of the most obvious and persistent needs is adequate moisture. The dragon, according to popular conviction, is at once in direct control of rain and omnipresent beneath the surface of the land. The establishment of railroads is believed to be a restriction placed on the free movements of the dragon because of the rigid steel bands thrown about him. The cramped effect being disliked by the dragon, his anger leads to retaliation by withholding rain from the Chinese Empire. Just such beliefs retarded railroad development, and yet without railroads the surplus products of a more productive and efficient agriculture could not be placed upon the market.

The universal belief in evil spirits directly affects soil fertility maintenance and causes a low yield of crops. The average farm is exceedingly small and the income, at best, inadequate for proper life were even the full 100 per cent devoted to the physical needs of the family and the farm. But owing to the belief in a future world which is no more than a replica of the present, with all its graft, bribery and injustice, the poor peasant is hoodwinked into spending a fifth of his already inadequate income for paper money, incense and other articles which he burns for the evil spirits of the after world. This expenditure robs him of the needed money for purchasing or otherwise providing sufficient fertilizer.

As a consequence, after ages of cultivation, all but portions of the flat lands of China are exhausted of productive ability and only very low yields of wheat or other products are the meager returns harvested from the enormous area of washed clay soils on the hills and slopes. To shatter such superstitions as these and replace them with worthy and humanitarian ideals is to take a long step in increasing the productiveness of Chinese agriculture.

The second obstacle lies in the ignorance of Chinese farmers as to methods which will enable them to produce more grain, live stock and other products per man. What good there is in Chinese methods in agriculture has come as a result of survival of the fittest and not because of any accepted scientific knowledge or real understanding of the principles involved. Upon such a flimsy foundation no rapid or sound improvement in agriculture is possible. Scientific principles and ma-

chinery must supplement improved technical application in Chinese farming.

The third serious obstacle lies in the faults of the economic organization of Chinese agriculture. From half to two-thirds of the farmers of China are estimated to be tenants who first divide the crop with the landlord and then devote a fifth of their share to the evil spirits of which they stand in awe. Neither the landlords nor the government contributes to make permanent improvements on the farms or in the rural districts. Floods, droughts, deforestation and other calamitous influences ravage the country with the result that crop failures bring famines and pestilence. Here then is the opportunity for human ingenuity, operating through an enlightened economic system, to protect and multiply the fruitfulness of effort on the part of millions of submerged Chinese farmers.

Such is the problem which staggers China and makes her look to enlightened, idealistic America for hopeful encouragement and a practical helping hand. In this opportunity for service Americans cannot be and are not slackers.

American universities have the spirit and the trained men who can put across the improvements of which China stands in need. Men of ideals and action, trained to find the deficiencies and supply the critical elements in Chinese agriculture are imperative as leaders. By practical demonstration to the Chinese farmer of the productive power of fertilizer on his clay soil and of the comparative loss which he chooses when a fifth of his income is spent on idol worship, the trained agriculturist can reform and vitalize a hopeless race. In economic reforms he can open an avenue of approach and instill ideals which will straighten out internal chaos and lead to international confidence and cooperation. It is a big game, worthy of the best that university caliber can give of financial support or in actual service.

University of Wisconsin.

A Statement from the Foreign Society About the Union Situation in China

FOLLOWING the China Convention of 1919, a letter was received from China which stated that a union of churches was being proposed by the missionaries and Christians of several communions, and asked what the attitude of the Society with regard to entering such a union would be if the union were formed. The two main points in the plan of union upon which an opinion was desired were these: (1) the control of the local churches by a district association, and (2) the question of open membership. The Executive Committee adopted the following resolutions:

1. That we express our gratification at the growing interest in the subject of Christian unity among the workers in China and in other mission lands, as well as here at home. We cannot but feel that the Spirit of God is working to the end that his people may be one.

2. That we express our sympathy with our missionaries in China, who, passionately desiring, as does every true disciple of Christ, the consummation of such a unity, naturally seek cooperation in this movement so far as is consistent with individual loyalty to Christ and with the interests of the kingdom as they see them.

3. It appears that no constitution has been adopted by the missions in China. This being the case, action on the part of the Executive Committee would not be either proper or advisable. If any constitution should give to the district organization authority over the local churches, that would be contrary to the teaching and practice of the Disciples of Christ.

4. The Executive Committee is committed to the program of the organization and maintenance of work on the mission field in consonance with the teaching and practice of the Disciples of Christ in the United States. Such teaching and practice is clearly that of receiving into membership those only who have been baptized by immersion. Recognizing though we do the fact that the missionaries may see many facts in the situation which we do not see, and eager as we are to use this apparent opportunity to speed any movement toward unity that will save China from a divided church, we feel none the less that to approve anything else than the established teaching and practice of the churches we represent would be to exceed our authority as an Executive Committee.

These resolutions, beyond question, mean that the Executive Committee does not approve of any control of the local churches by a district association, or of the advocacy or practice of open membership among the missionaries or mission stations supported by the Foreign Society.

It should be added that the China Mission is not practicing or advocating open membership and never has done so. Persons are admitted to membership in these churches on the same terms as among our churches in America.

Mr. R. A. Doan, one of our Secretaries, attended the annual convention in China in May last. He reports that the question of open membership was not discussed in the convention, though it was referred to by the President in his opening address. Mr. Doan was in the resolutions committee of the convention when the question was discussed. He reports that the committee agreed that open membership was not being practiced and that they were not planning to practice it.

With respect to the suggestion that Frank Garrett be recalled, it should be said that it appears to the Executive Committee that a missionary should not be recalled because of an opinion expressed by him, provided he does not attempt to force his opinion upon his brethren, or reduce his opinion to practice and thereby create a schism in the body of Christ. To do so would be to do violence to the fundamental principles of our movement. As long as Mr. Garrett does not practice or advocate open membership, the fact that it occurred to him that the practice of open membership might be a possible solution of the union problem in China does not appear to the Executive Committee to be a sufficient reason for recalling him.

Frank Garrett has been in China for nearly a quarter of a century and recently his daughter Rose has sailed to join him in missionary work there. He is a true man of God. In all the years he has been in China he has worthily represented the Disciples of Christ. In view of the long service he has rendered, and in view of his devotion and fidelity, we may rest assured that he will continue to do so.

Signed by the members of the Executive Committee.

A. McLean,
T. W. Grafton,
L. N. D. Wells,
M. Y. Cooper,
Joseph Armistead,
C. R. Oakley,
David W. Teachout,
John E. Pounds,
R. A. Doan,
Bert Wilson,
C. W. Plopper,
C. M. Yocum,
Stephen J. Corey.

International Foreign Missionary Conference, Geneva, Switzerland

By STEPHEN J. COREY

THE first international missionary conference following the war was held at Crans, near Geneva, Switzerland, June 22-28, 1920.

Following the Edinburgh Missionary Conference, held in 1910, the Continuation Committee carried on the work which had international bearings until the beginning of the Great War in 1914. The war necessarily disrupted this committee and from its outbreak until the summer of 1920 the numerous international problems which arose were handled by a special emergency committee, of which J. H. Oldham of England, was chairman. As soon as the war closed it was apparent that an international conference would have to be called soon to deal with imminent problems which had arisen and also to try to perfect a permanent organization to serve internationally for all the Protestant missionary boards. Serious misunderstandings had arisen during the war, not only as between the German representatives and those of other countries, but on the part of neutral countries as well. Because of the necessary withdrawal of the German missionaries from Allied territory and the further grave complications resulting from the deterioration of the German mark, it became necessary to confer on these problems and try in the best possible way to adjust them. It was recognized that since a League of Nations had been formed to deal with the political and economic problems of the nations, the churches should have something of a parallel in an association which would guard missionary interests and help in every possible way to put a Christian spirit back of the international problems.

It was evident from the beginning of the plans for this international conference that it would be necessary to hold it in a neutral country. Since Switzerland had suffered less complications arising from the war and was in happy relationship with both France and Germany, it seemed wisest to hold the conference there.

Sixteen nations were represented in the conference. These were America, Canada, Great Britain, France, Switzerland, Germany, Holland, Belgium, Denmark, Finland, Norway, Sweden, India, China, Japan and South Africa. Very fortunately the home of Colonel Von Berchem, a fine old chateau on the shore of Lake Geneva, was made available by this consecrated Huguenot family for the important conference. Their oldest daughter had served as a missionary in India and had died on her way home on furlough. The hearts of these people were very tender and they had longed for many years to do some large service for world missions and international friendship. Through many weeks of special prayer the atmosphere of the home had been prepared for the coming of this difficult but important conference and from the very beginning there was a spiritual, sympathetic atmosphere which was most helpful to the sessions. The conference was conducted in the large drawing room of the chateau and the forty delegates sat around a table with Bishop Roots of China as chairman. German, French, Danish, Finnish, Dutch and Swedish addresses were given, but where necessary the addresses were translated into English, which was the official language of the conference.

A. *General Problems.* Some of the pertinent problems growing out of the war which were under constant discussion at the conference were such as the weakening of Western moral and intellectual domination in the East; the new self-consciousness of Oriental and subject races and their discontent with outside influences; the national and racial antagonisms growing out of the war which are a great factor in tempering missionary endeavor; the further fact that governments distracted by problems growing out of the war do not find time or inclination to think constructively or act favorably toward foreign missionary endeavor. Much of the old freedom for missionary work which we had formerly taken for granted is insecure now.

B. *Educational Problems.* The value of education in foreign missionary work is perfectly evident to every one who is conversant with missions at all. We must depend upon native leadership, and mission schools of various kinds must be conducted. But it is found that even the most backward governments are rapidly taking charge of education, and that they are very jealous of any type of education not definitely under their control. It seems absolutely necessary that there should be a unified policy and unity of action by all Protestant missions throughout the world with regard to missionary education, or this phase of the work may suffer much in mission fields. It is also evident that missionary societies must increase and make more efficient their educational standards in order to keep pace with the more progressive governments in non-Christian lands. More and more our schools must be model institutions and such as will not overlap any more than necessary the distinctive work done by the government schools themselves. We must emphasize quality and character and set forth high ideals for our educational propaganda everywhere. Japan has recently passed a law for Korea that all religious teachings and exercises shall be excluded from the schools conducted in that land. Ten years' grace is allowed for schools to adjust themselves to this new plan, but if the Japanese insist on this new standard it would seem that missionary education will practically disappear from Korea. Similar legislation has been discussed seriously in Japan itself. In India there is considerable agitation over what is called a "conscience clause" for the school system which might work in very much the same way in that land. There is a growing feeling in all mission countries that education must be national and must distinctly represent national aims. Because Christianity is international and Christian schools are often looked upon as weakening the national consciousness, this problem is extremely acute in some lands. Christian education always acts as a solvent in lands where people are oppressed politically because it brings ideals of freedom and democracy. Colonial governors are disturbed and feel that Christian schools make their work harder. Thus it may be seen that the carrying on of Christian education in mission lands is not an easy problem and that this kind of work is facing more difficulties just now than at any time in recent years.

C. *The Problem of German Missions.* During the war it seemed to be necessary on the part of colonial governments in India, Africa and many of the islands of the Pacific to exclude German missionaries. Thirty-two German missions were affected and at the present time fifteen hundred German Protestant missionaries and eight hundred of their wives are at home in Germany, separated from their work and with no im-

mediate prospect of return. This withdrawal of German missionaries leaves only such countries as the Dutch East Indies, Japan and China open to German missionary work. In these lands they had put forth very little effort before the war. Their larger missions were in Africa and India. Because of the removal of these missionaries from the field it is claimed that 750,000 native communicants are unshepherded. The property of these missions has been placed in the hands of holding companies and the governments have tried in each particular case to form these holding companies through sympathetic missionary organizations holding similar theological belief to the German societies which had carried on the work. However, all mission boards are undermanned and it has been impossible to provide anything more than a fraction of the workers needed to guide these disrupted missions. In German East Africa the German foreign missionary work was very promising. All the missionaries were removed. It was possible for the Catholics to man their stations by using other nationalities than German, but the Protestant missionary work has not been cared for and it would seem that Islam and Catholicism may soon sweep this field where so many promising missions were located. It is a territory twice the size of Germany. The Basil Missionary Society was conducting a remarkable work on the deadly Gold Coast of West Africa. This mission carried on extensive industrial operations and was largely self-supporting. It was of Swiss organization, but there were ninety-five German missionaries in that field and all have been removed except three Swiss who are able to stay. This work is rapidly disintegrating.

The German leaders are suffering great anxiety from the loss of this work which was at the heart of German Protestantism and from the feeling that forty million Protestant people are now practically shut off from foreign missionary work. Added to these problems for the Germans is the fact that the German mark has deteriorated so that what they have collected during the war is practically useless now. The mark, which was formerly worth twenty-five cents, is now worth less than two cents in our money. The work the Germans have in China is seriously menaced although their missionaries have not been forcibly removed. Their money has been practically worthless and they have suffered great hardship, managing to live largely because of the kindliness of missionaries of other nationalities in China. The German leaders now ask that American societies help them financially to save their work in China.

D. *The Outlook for German Missions.* The conference at Geneva gave evidence of the finest Christian sympathy for the German missionary work. It was realized, however, that while all would be glad to have worthy German missionaries return to their fields at the earliest possible moment, this was a problem with which the governments would have to deal and that these governments have very serious difficulties of their own. The colonial governments naturally prefer their own nationalities as missionaries if they are interested at all. The feeling in the homelands is very deep and will be lasting and no colonial governor would think of taking up such a question as the return of the German missionaries until he was backed by his home constituency.

The problems which governments and colonial managers face in these days are very great. There is much suspicion and many movements among the native people that are hard for those in authority to manage. No government wishes to add to these difficulties. The return of the German missionaries for at least some time to come looks very dubious. Those who go back will have to return gradually here and there as local governments become sympathetic and as the organizations which have taken over the German work are ready to return the work to them. It was realized by all in the discussions at Geneva that this situation was but one part of the intense suffering following a great and evil war.

E. *Another question* discussed at Geneva was the one of freedom to carry the gospel throughout the world. The German Protestant people naturally think that they should not be limited in preaching the gospel of Christ anywhere throughout the world, that Christianity is universal and international and that if the nation or a church is limited in its expression of the Christian teaching its spiritual life at home may be wrecked. It was realized that the problem of dealing with governments just now is a very delicate one and we are apt to face grave difficulties if there is an attempt in any way to press the issue.

Photograph from Western Newspaper Union

The Harbor of Geneva, Switzerland, Which Will Be the Seat of the League of Nations

From the days of John Calvin, Geneva has been a capital and center of Protestant Christianity. It is equally a seat of learning and culture and international fellowship

F. *An International Organization.* Much time was spent in the discussion of the needed international organization to deal with problems so grave and vital. The reasons for such a body were as follows:

(a) Such an organization would bring united conviction to bear everywhere, for freedom of conscience and missionary work.

(b) It would enable societies to form united policies with regard to educational work and other forms of missionary service.

(c) It would make the best experience of missionary communions and boards the property of all.

(d) It would enable the various boards to set aside persons who are highly trained for the work to give intimate study to international missionary problems and thus have available for all the best trained talent.

(e) It would place at once at the disposal of all the best knowledge, contacts and relationships existing between governments and missionary boards of the world.

(f) A very important necessity for such an organization arises from the fact that governments are impatient with a divided Protestant front.

(g) It is recognized that if governments deal internationally with each other through a League of Nations the missionary forces of the world must be able to also deal internationally in great problems that concern all, or we will lose out.

(h) The plan of the new organization is very simple. It is that a council of twenty be appointed representing the foreign missionary organizations of the different nations and that this council have a smaller executive committee, with a chairman and two secretaries who shall work between the meetings of the council or the international conferences and deal with the different problems which arise. No organization was constituted at Geneva for it was felt that final authority should lie with the individual mission boards and that no step should be taken of which they did not approve. A suggestion for the organization, however, will be sent down to the various national councils and from them to the individual mission boards for sanction.

Some of the outstanding observations gleaned from the Geneva Conference are as follows:

1. It is absolutely necessary that our foreign missionary work keep abreast of the current of world events today. It must not be caught in an eddy of hesitancy or reaction in this explosive time of readjustment and reconstruction. We cannot be static in a dynamic world. Many of our old securities and confidences are gone and we must be alert to every changing condition.

2. Our foreign missionary message must be vital and living and have to do with the great realities of the Christ life. While we need to plan wisely and look to the international bearings of foreign missionary work, our dependence must be upon the gospel of Christ and spiritual leadership, and if governments are not willing to deal fairly we must proceed as loyal followers of Jesus Christ anyway, overcoming prejudice and breaking down barriers through the simple truth of the gospel.

3. The time has come when we must free our missionary work from the domination of money; not that money is less needed than before, but if we would win in this time of world spiritual dearth, money must be put in a secondary place and prayer and faith and the other spiritual foundations placed first. We must have foundations for the money in spiritual life and character. It seems evident from all sources that a great world economic crisis is coming. We must so adjust our missionary work that this crisis will not mean ruin for us but spiritual victories.

4. We must all be apostles of reconciliation. The delegates went to Geneva in gloom. We came away in radiant hope. We went as representatives. We came away as advocates of peace. Just as there is a solidarity of guilt throughout the world in connection with the crises through which we have been passing, there must also be a solidarity of faith. It is incumbent upon us as Christian leaders to preach and teach reconciliation, to be peacemakers during every conscious moment of our lives.

5. It is recognized that our land and all lands are now drifting from the high ideals of the war days. Our vocabulary has changed. Our thinking has changed. Our ideals have changed. Noble hopes that stirred the nations during the war do not stir them now. There is a dead level of thinking, a lowered appreciation of the horrors of human suffering, and a dulled sense of the iniquity of warfare which should startle us and as Christian leaders drive us to our knees. The church must be awakened to the desperate need of the hour and it will take international Christian thinking to awaken it. The church seems to have fallen asleep as to its international responsibilities in the hour of its greatest crisis and need. We, as Americans, are members of the greatest nation, with the greatest possibilities, and likewise the nation which has suffered least during the war. We must do our part as Christians to make America take not the least place but the greatest place in international friendship and understanding.

6. The foreign missionary work must be done unitedly just as far as possible. Without the most careful cooperation in occupying fields, in planning programs, in settling upon international policies, in carrying on educational and medical work and in the difficult task of dealing with governments, our work will be hesitant, confused and divided. The task is so enormous and conditions so critical and explosive in many parts of the world, that Protestant forces must cooperate to accomplish anything like what conditions demand today. We will no doubt see, within five or ten years, the greatest movement toward Christian unity which has yet occurred. There is a serious recrudescence of demoninational content just now, but the pendulum will be forced in the other direction.

THE following verses were written by a New York school girl. They continue the theme of W. H. Carruth's poem, "Each In His Own Tongue."

The shimmer of dew on the needles,
A lone bird's wistful call,
The whisper of wind-blown grasses,
The gray mist over all;
The pine trees slowly bending
O'er paths as yet untrod—
Some of us call it Morning,
And others call it God.

The thunder of far-off breakers,
When the wind sings wild and free,
The swish of storm-tossed branches
Blown towards the restless sea;
The music of steady rainfall
On the welcoming, thirsty sod—
Some of us call it Midnight,
But others call it God.

Wanderland—Wonderland

MARTA

By ELLIE K. PAYNE

THERE are smiles that make us happy, and that is just the kind little eight-year-old Marta is giving us right out of her picture.

Marta's story begins right down in the heart of Mexico in San Luis Potosi, where Marta lived with her mother and sister. They were all the "folks" she knew anything about and they were so poor they did not always have enough to eat. One day this mother went away to the fields and when they came back Marta says they ate something and went to sleep and never woke up again.

So she was left all alone and wandered about until she came one day to a group of soldiers. These fellows were good-natured, and seeing she was alone and friendless, they invited her to go with them on their journey north to Piedras Negras. It would have seemed a funny way for us to travel, but Marta did not know anything better than the box cars in which the soldiers rode, and on top of which she climbed and rode with the soldiers' wives. The long days passed by until they came to the border city, and there Marta soon found out that the soldiers did not want to be bothered with her any longer.

Bravely she went forth with no baggage excepting her smile, but found no door open to receive her. As night came on she crept into a lumber pile expecting to find a little protection and went to sleep. During the night, while dreaming no doubt of box cars she fell and broke her collar-bone and would have been helpless again, but a poor woman took her in for a few days. Soon she was again cast adrift, for there was not enough food in that house for all, and once more Marta had to look out for herself.

Wandering up and down the streets, dirty, ragged, begging for something to eat, she was at last found by the Consul and her troubles were over. This Consul knew that across the river in the United States there was a beautiful, kind woman who was mother to twenty-five little Mexican girls who had been taken across for safety at the time of the Mexican revolution, and he felt sure there would still be room for one little girl and her smile.

He was right in thinking there would be abundance of love for Marta and she was received and became one of the big family. First there was scrubbing and hair-cutting and clean clothes and new shoes, and how the smile did grow as the days went by!

Marta quickly became accustomed to the new ways about her and was one of the quickest of the girls and most ready to do more than her part of the work.

She had never learned about Jesus as we know Him, and was very much interested in the beautiful new story. One night when the older girls had come from church with Miss Irelan, they found Marta stretched out on her bed busily studying WORLD CALL. She told the "mother" she was worshiping only one God now.

About the middle of December our big missionary family, including all the girls of the Mexican orphanage, went down to live in the heart of Mexico, and so Marta really went back home. It almost seems as if a kind, loving Father had sent her forth to speak out of the heart of her native land, telling of its sin and sorrow and ignorance. Marta smiles at us and says, "Thank you, but will you not hurry to send other missionaries to my country, so that all the boys and girls may have a chance?"

Midsummer Faithfuls of St. Louis Churches

Fourth
Compton Heights

First, St. Louis

First, East St. Louis
Dover Place

Welcome Headquarters and Convention-

Tuxedo
Union Avenue

Maplewood
Hamilton Avenue

The New Headquarters City

By EARL V. EASTWOOD

EIGHTY-THREE years ago a little band of people, seven in number, met in the home of Mrs. Sarah Porter Patterson, in St. Louis, to worship after the simple standards of the New Testament church. Of this occasion the record of Robert B. Fife is as follows:

"On the nineteenth of February, 1837, a congregation of our Lord and Savior Jesus Christ was founded in St. Louis. They continued to assemble themselves together in peace and harmony (although their number was small) for a length of time at least, until their number was so diminished by removal of its members from the city, by death and otherwise, that they soon ceased to meet altogether."

The decade in which this organization took place marks the beginning of a period of remarkable growth in the city. In 1830 St. Louis was a frontier town of 4,977 people; in 1840, the population had increased to 16,469. In 1844, two years after the reorganization of the church, the population had again increased to 34,140. Visitors to the International Convention, St. Louis, October 18-24, will find the new headquarters city a metropolis of 773,000 people, in which the Disciples of Christ worship in thirteen churches having a membership of approximately 5,000.

Following the period of dissolution, the church was reorganized in 1842, under the leadership of Robert B. Fife, one of the three remaining members of the former congregation, and the church continued to depend upon him for guidance for a number of years. Among the visiting preachers who ministered to the congregation from 1842 to 1844, were D. P. Henderson, David Henry, William Brown, Samuel Rogers and Joseph Patton. The congregation secured the Wainwright school house in which the meetings were held for several years.

In "The Dawn of the Reformation" (St. Louis, Christian Publishing Company, 1888), T. P. Haley gives the following reminiscence of the early days of the little congregation:

"These were grand meetings in the Wainwright school house. I have known many to bring their dinner there, being unable (otherwise) to attend three services—morning preaching, afternoon the Lord's Supper and preaching again in the evening—this being the order of service. The afternoon of Lord's day was devoted to the celebration of the Lord's Supper as late as 1852 or '53. The proposition to have it follow the morning service met with much opposition, many feeling that such an arrangement lowered the dignity and importance of the occasion. It was, however, finally tried, and has so continued." Finally the schoolhouse became too small and a hall was secured at the corner of Pine and Third streets. Later a frame building was erected at the corner of Sixth street and Franklin avenue, to be replaced not long afterward by a two-story brick structure on Fifth street, north of Franklin avenue. Joseph S. Patton was the first pastor to give his whole time to the church, his yearly salary being $600. He was succeeded by Samuel S. Church (1850-1856) under whose leadership a Sunday school was organized. This new enterprise was successful from the beginning.

In 1852, Alexander Campbell visited St. Louis and delivered some lectures in the then completed house for the benefit of the church. The lectures were a success; at no one of them could all the people be seated.

With the rapid growth of the city Fifth street began to be invaded by business and ceased to be desirable as a church location. The congregation, in looking for a more desirable location, finally decided on Seventeenth and Olive, exchanging their Fifth street property for this. This occurred in 1862. Some twenty or twenty-five of the members, living in the northern part of the city, felt it too inconvenient to meet at Seventeenth and Olive streets, and petitioned the church for letters and permission to organize a church in their own neighborhood, which was granted, together with a promise to help them, which, when paid, proved to be $1,800.

It will be impossible to trace in detail the further progress of this congregation and the growth of the church in other sections of the city. However, mention must be made of the work of O. A. Bartholomew, under whose leadership six new churches were built, including one in East St. Louis.

The church worshiped in the building at Seventeenth and Olive for a quarter of a century. In the winter of 1888 and 1889, a new location was selected at 3126 Locust street, within walking distance of most of the members. A lot was purchased and Mr. Bartholomew, famed as architect and builder as well as preacher, undertook the erection of the building, which was completed December 25, 1889.

Mr. Bartholomew's remarkable career began at the early age of twenty-three, when he was elected president of Jefferson College. In his ministry at St. Louis it is known that he personally drew the plans and supervised the construction of the six churches which were erected, in addition to caring for his own congregation. The group to which he ministered was known as First Church, which, in addition to being the mother church of five congregations, was also the only congregation of the Disciples of Christ in St. Louis which did not receive outside aid.

An interesting incident connects itself with the establishment of Central Church, now Union Avenue. In 1872, a dispute arose among the members of First Church over the use of the organ in connection with worship. Thirteen members who favored its use withdrew from the mother church and founded a church on Finney street near Grand. The year before the removal of *The Christian* from Quincy, Illinois, to St. Louis, J. H. Garrison, the editor of that publication, was visited by D. P. Henderson, the minister of Central Church, as the new congregation was called. The latter had prepared an article in which he bitterly denounced the anti-organ group and demanded that it be published in *The Christian*. Mr. Garrison refused to do this, stating that he did not believe such an attack could result in any good and might be the cause of incalculable harm. When *The Christian* was established in St. Louis, Mr. Garrison was visited by a delegation from First Church, who asked if his paper would be a supporter of the organ faction. Mr. Garrison, much amused at this turn of affairs, assured the delegation that his publication was not a partisan one. At a later period, Mr. Garrison was minister at Central Church in addition to his duties as editor.

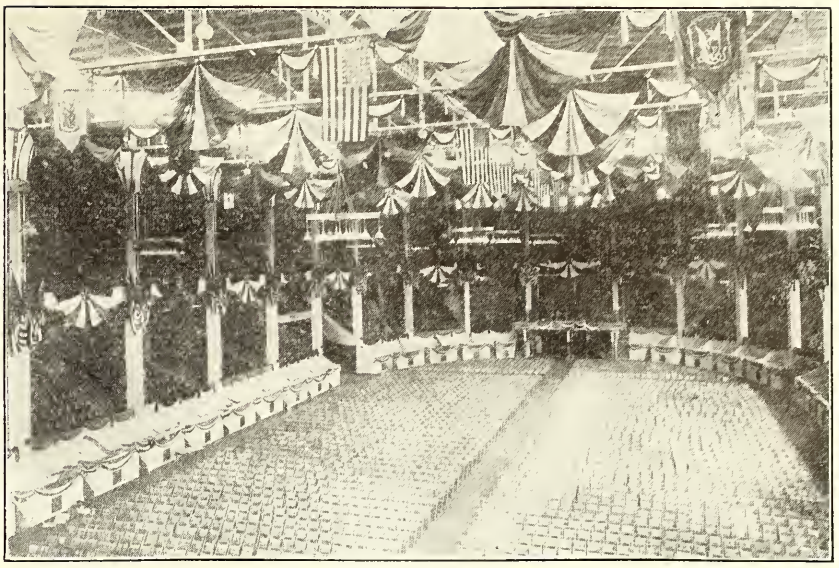
The present strength of the Disciples of Christ in St. Louis is directly due to the missionary activity of its churches, carried on at first by the individual congregations and more recently through the City Missionary Society. The statement has been made that, with the exception of First Church, each of the congregations in the city has at one time been aided in this manner. For determining the present status of the churches the following brief sketches are made:

First Church, now located at 4300 Delmar avenue, continues to prosper in spite of the exodus of its members to form new

The Coliseum, Where the 1920 Convention Will Be Held

congregations. The present membership is 555. C. E. Miller is the minister.

Second Church, Eleventh and Tyler streets, was founded in 1863 by twenty-two members of First Church, who wished to effect an organization nearer their homes. In recent years the section of the city which the church occupies has been entered by foreign classes, and this has interfered with the growth of the church. At the present time, however, the work is reviving under the leadership of Ralph E. Alexander. The present membership is 200.



An Interior View of the Coliseum

Fourth Church, 1501 Penrose street, began as a mission Bible school in a hall on 4106 North Broadway, February 12, 1882. The church was organized March 11, 1882, with forty-one members. For a considerable period this was one of our strongest churches in St. Louis ,and was instrumental in the founding of First Church, East St. Louis, and Central Church, Granite City, Illinois. J. F. Powers is now minister of this congregation, which numbers 300.

Compton Heights Church, California and St. Vincent avenues, was organized in 1894, with a membership of 166. This church is well situated in a densely populated section of the city, and has a present membership of 440. For a time this congregation supported the work of Overland Park. J. H. Coil has been minister of this church for two years.

The Hamilton Avenue Church, Hamilton and Julian avenues, was organized as the West End Church in 1895, with twenty-eight members. The beautiful building in which this congregation is housed, was erected by R. H. Stockton in memory of his wife. This church is now second in point of numerical strength, having a membership of 700. B. H. Bruner is minister.

The Kingshighway Church was established in 1893, as the Hammett Place Church, with thirty-two members. In 1918, the new building at Kingshighway and Labadie avenue was dedicated under the leadership of W. G. Johnston, and the present name adopted. This structure was made possible by the generosity of Mr. Stockton. The congregation now numbers 300, and is prospering under the leadership of F. Z. Burkette.

The Tuxedo Park Church was founded in 1895, with a membership of eighteen, and named after the suburb in which it was located, now a part of Webster Groves. The present membership is 130. Because of the rapid development of this region as a residential district, the church has a bright future. O. A. Hargis is minister. A fine stone building has been erected on Tuxedo boulevard.

The Maplewood Church, Roseland Terrace near Manchester avenue, was organized in 1896, with twenty-five members. This is in a well populated section of the city, and has a membership of 255. Frank James has recently come to this field.

The Dover Place Church, founded as the Carondelet Church in 1897, has a membership of 220. With a new building partially erected, this church is in splendid condition for rapid growth, and is well located. G. E. Ireland plans to retire from the ministry of this church after having served it for thirteen years, including a period of three years as city evangelist.

The church in Clifton Heights dates its beginning from a residence meeting held at the home of J. E. Mitchell, 6241 Columbia avenue, December 6, 1906. The present membership is ninety. This church is located at 6420 Marmaduke avenue, in a rapidly growing section of the city. E. F. Harris, who has served this church for twelve years, is the dean of our St. Louis ministers.

Union Avenue Church is the result of the uniting in 1904 of Central Church, previously mentioned, and Mt. Cabanne Church, founded in 1892. This is the largest congregation of the Disciples of Christ in St. Louis, numbering 1,340. The building at Union and Enright avenues is one of the finest structures of its kind in the city. George A. Campbell is the minister.

Overland Park Church was established December 30, 1906, by G. E. Ireland, city evangelist. The present membership is sixty-five. The work was cared for by Marion Stevenson, of the Christian Board of Publication, for several years and received financial support from the Compton Heights Church. W. H. Arp now serves this congregation.

The Centennial Church (Colored) was supported jointly by the Christian Woman's Board of Missions and the City Missionary Society from 1907 to 1910. The congregation, which numbers fifty-six, worships in a building at 4199 Kennerly avenue. Moses Powell is the minister.

The Strodtman Heights Church, Lillian and Genevieve avenues, began as an independent organization in 1906, but soon came under the care of the City Missionary Society. A temporary building was erected on a lot donated by R. H. Stockton, which was later replaced by a frame building at the present location. For a considerable period this congregation was supported as a living link of the Union Avenue Church, but is now under the joint control of the City Missionary Society and the American Christian Missionary Society. The present membership is 120. Strodtman Heights has become in recent years the immense new industrial center of St. Louis. Plans are being made to secure a strong man who will give his entire time to this important field.

Three churches in the state of Illinois should be mentioned here, because of their close relationship to the St. Louis churches.

First Church, East St. Louis, was started by J. T. Boone, in 1890, during his ministry at Fourth Church. A building was erected at Seventh and St. Clair streets, and at a later period the congregation moved to the present location at Washington Place and Belmont avenue. The present membership of the church is 515. Thomas A. Minyard began his work as minister to this congregation April 1, 1918.

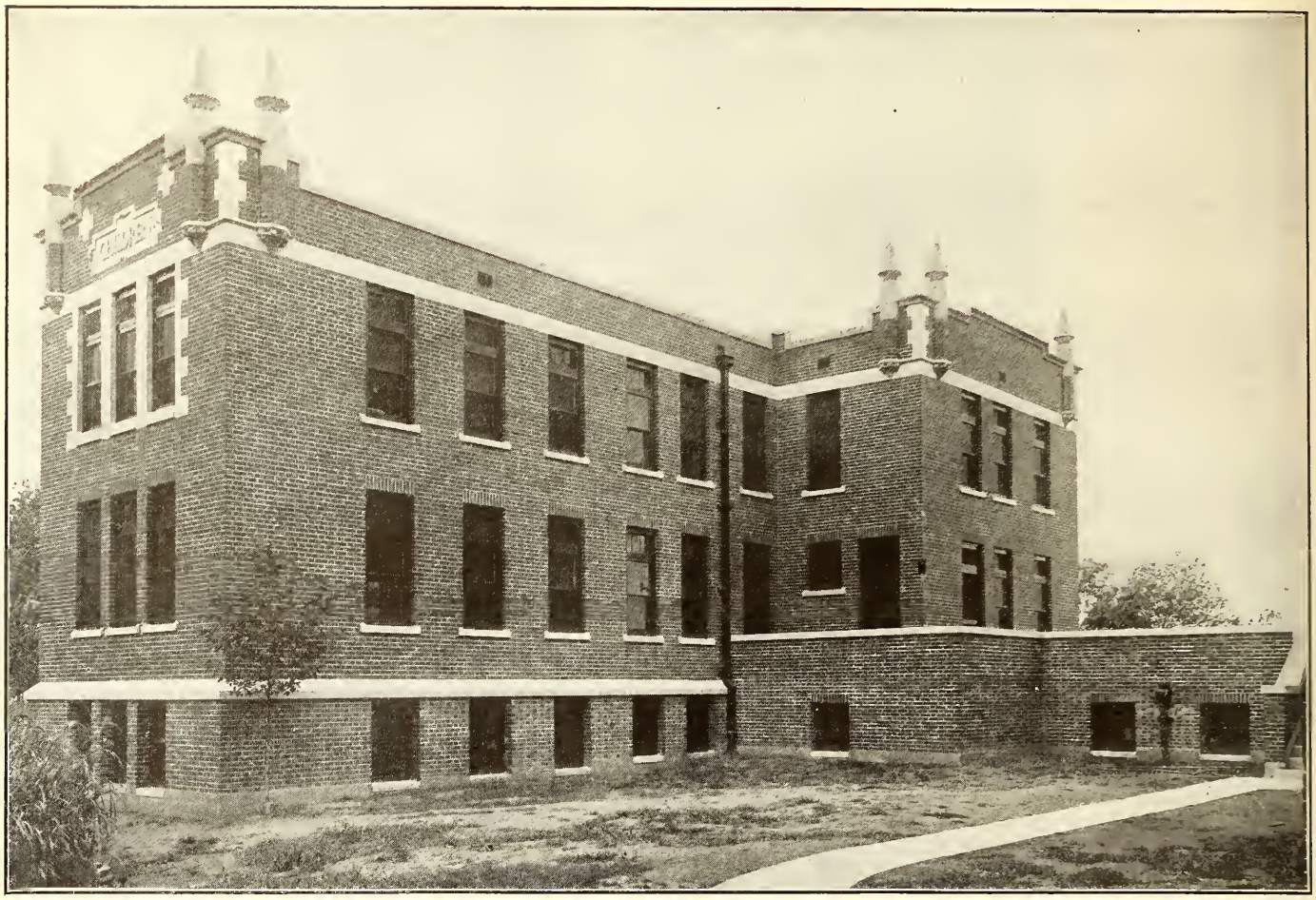
Lansdowne (East St. Louis) is an independent organization that now has 110 members. A. L. Snow is the minister.

Central Church, Granite City, is the outgrowth of a Bible school organized in Madison, Illinois, in 1902. Most of the members of this group lived in Granite City, so the work was moved to the latter place and was conducted at first as an afternoon mission under the direction of E. T. McFarland, then minister at Fourth Church, St. Louis. The present church has 324 members and is prospering under the leadership of Mr. and Mrs. Rochester Irwin, well known evangelists.

The full significance of St. Louis as the headquarters city of our missionary enterprises would be lost if we failed to consider the rise and development of the National Benevolent Association of the Christian Church, a local institution which has extended its ministry throughout the brotherhood.

In 1886, under the inspiration of Mrs. H. R. Younkin, certain disciples in St. Louis completed the organization of the Association. More than two years were spent in planning for the future. In January, 1889, however, the Association faced a concrete problem. A poor widow with three children appealed to the Association for help in caring for them. in order that she might go out to earn money for their support. In the conference which followed this appeal, it was decided that little could be accomplished until something definite was begun, and the result was a committee appointed to secure a suitable home. Mrs. D. E. Cook, who was present, offered herself as matron. By the time a cottage was secured and made ready for use, the children had been claimed by relatives. There were, however, four more children on the way from Houston, Texas, and a mother came to assist in the work, bringing her baby. Fifteen children were cared for in this cottage during the first nineteen months of the Association's work, and then larger quarters were secured in response to the increasing demands upon the institution.

The development of the National Benevolent Association has been a gradual one, for the work of organized benevolence was new to the



New Annex of the Christian Orphans' Home, St. Louis, Mr. Stockton's Provision for Children That Are Ill

Disciples of Christ, and many were slow in coming to its support. The first year's offering was $87. But if the support of the brotherhood was slow in coming, it has been generous in later years. The report given at the Cincinnati convention showed annual receipts of $445,699.22, and the value of property belonging to the Association had increased to $931,369.91. With the recent addition of the Emily E. Flinn Home for the Aged at Marion, Indiana, the Association now controls fourteen homes. For fifteen years J. H. Mohorter has been the General Secretary of the organization. Mrs. J. K. Hansbrough has been an officer from the first.

An excellent example of the work of the National Benevolent Association may be found in the Christian Orphans' Home, the result of the home founded in 1889. After having outgrown several locations the institution now occupies a fine new building situated in a ten-acre tract on North Euclid avenue. The present building was made possible by a $67,000 gift from R. H. Stockton. Last year he gave $100,000 more for the home's endowment.

The home is ranked first among such institutions in America by the Sage Foundation. The new Kingshighway Church is situated on the southwest corner of the grounds, affording exceptional religious advantages.

There are 164 children in the home at the present time. Since 1889, the institution has cared for 4,787 children, and has also aided 3,625 mothers during this period. Mrs. B. R. Brown is the superintendent.

The coming of J. H. Garrison to St. Louis resulted in the founding of the Christian Publishing Company, publishers of much of the literature of the Disciples of Christ. In 1909, after the Centennial Convention at Pittsburgh, the property was purchased from the Christian Publishing Company by R. A. Long and the Christian Board of Publication organized. Thirteen trustees direct the work of the institution, with the provision that all profits shall be distributed to the missionary, benevolent and educational enterprises of the brotherhood. Since that time both equipment and volume of business have been doubled and $30,650 paid in dividends, chiefly to the Sunday school work of the churches. B. A. Abbott is editor of The Christian-Evangelist, Marion Stevenson editor-in-chief of the Sunday school publications and W. P. Shelton general manager of the Christian Board of Publication.

When the United Christian Missionary Society was organized in response to a long felt need for the consolidation of our societies, St. Louis was one of a number of cities suggested as headquarters. The final choice of this city as the headquarters of our missionary and benevolent enterprises was due chiefly to its central location and its easy accessibility to all parts of the country and especially the sections where our strength is greatest. Since August 20, the various societies included in the United Christian Missionary Society, and the Men and Millions Movement and World Call have been at work in their new offices in the Missouri State Life Building, Fifteenth and Locust streets.

The United Christian Missionary Society will begin active operation October 1. Visitors to the International Convention are urged to visit the offices and view at first hand the manner in which the service of the brotherhood is administered.

The churches of the new headquarters city have supported generously all organized agencies of the Disciples of Christ and the workers of the United Society find a warmly sympathetic atmosphere in which to live and labor.

Personal Home Missionaries

AS I step from the door of my office building all Jewry seems to surge around me. These people coming and going, speaking many of them an unknown tongue, are not Christians, but by residence, by reason of proximity and propinquity, and in many instances by a transfer of allegiance, they are Americans. They are a part of my environment. Without asking it, perhaps even resenting it, they claim my sympathetic attention, they should have my fraternal regard and consideration. Toward them I must manifest the spirit of brotherhood. That is a part of my Home Missionary task; that is the task of the Church in America today—not simply to found missions in some extraneous sense, but to be gracious, to be brotherly, to overcome objections and prejudices, to claim and secure attention when there is indifference, if not indeed dislike.—*A. W. Anthony.*

Christian Orphans' Home, St. Louis, Missouri, Ranked by the Sage Foundation First Among Such Institutions

Wise Business Methods

"THE sons of this world are for their own generation wiser than the sons of light." The business world discovered long since the importance of strict business methods. It has taken the children of light longer—even yet many do not see the point. The church has a first responsibility to its own. We are enjoined to do good unto all men, but especially unto the household of faith. The man who will not provide for his own is worse than an infidel. God's children first, then the world's. By means of cooperation, such as our National Benevolent Association affords, the Disciples of Christ can efficiently care for their widows and orphans. This means a common treasury, and trust in the wisdom and goodness of a board of managers who order disbursements. To maintain the confidence of the Brotherhood, the managers must render a strict accounting. Our Association is not less religious, but more, because of its thorough-going business methods in handling and reporting all funds entrusted to it for disbursement. There are many would-be charitable institutions, responsible to no one in particular, that often disgrace the fair name of charity by the squalor and negligence with which they are conducted. It should be highly gratifying to the Disciples of Christ to know that nothing of this kind can be truthfully said about a single institution of our National Benevolent Association.

I have been in more or less intimate touch with the management of our benevolences, and especially the Christian Orphans' Home, St. Louis, for years, and it is a pleasure to testify to the Christian sympathy and business integrity with which all matters are conducted. Those in charge of our benevolences are responsible. An annual accounting must be rendered to the brotherhood.

W. G. JOHNSTON.

Mayflower Tercentenary a Religous Event

"IN THE name of God, Amen!" Thus began the solemn compact entered into in the cabin of the Mayflower as she cast anchor in the harbor of Cap Cod in November, 1620. The coming of the Pilgrims was the mightiest factor in the founding of Christian institutions in America. The very names of the children witness to the things for which they lived and the faith that supported their spirits in their perilous undertaking.

To the American Mayflower Council, in cooperation with similar councils overseas—The English Mayflower Council, the Holland Pilgrim Fathers Commission, the French, Canadian and Australian Commissions—the first significance of the celebration is the religious one, and all the rest hinge upon that. The American Mayflower Council aims to make the celebration an intelligent one, that the message of the past for present and future may not be missed. In a very true and profound sense the Mayflower carried with her the moral destinies of the world. These Pilgrims were the pioneers of civil and religious liberty. They had great and high qualities—the solid virtues on which stable commonwealths are founded. There were in these makers of New England, a grand, masterful sincerity; a noble courage of convictions; an overwhelming sense of the authority of righteousness in human life; and an ever present consciousness of God's personal rule over the world.

Our opportunity and endeavor is to proclaim the truth for which these Pilgrims stood, to recover the sense of the value of these principles, to make them vital through all our broad land. In addition, the celebration has a world-wide significance of peculiar value at this time. It is also an international as well as a religious celebration. What more providential opportunity could religious institutions have than now to declare that there is a religious witness in international affairs and that religion and international relations are inseparable.

Emphasizing anew these mighty factors in our plans for a memorable celebration of the Tercentenary and seeking to make the spirit of the Pilgrims the basis of an appeal to heroism, consecration, and the spirit of sacrifice necessary to meet the new and pressing problems of today—the American Mayflower Council calls upon all religious bodies to unite in setting apart Sunday, November 28, as the day on which to emphasize anew these foundation principles of our American institutions; to recapture the spirit of the Pilgrims; to sound again the heroic note; and to summon the churches to face, in the fear of God, their present responsibility.

How Captured Workers Were Delivered from Robbers

A LARGE portion of the central section of Yunnan province has been terrorized by a large band of robbers headed by an ex-colonel of the Chinese army named Yang Tien-fu. His daring reached a climax when on January 3 he kidnaped, three days from Yunnanfu, Dr. A. L. Shelton, a missionary working on the Tibetan border in Szechwan. At first he demanded $50,000 as a ransom, but later he revealed his true purpose of holding Dr. Shelton as a lever to be used in his negotiations with Governor Tang for a pardon and return to office of himself and lieutenants. Negotiations for his release repeatedly broke down, and Dr. Shelton suffered indescribably as he was led night and day over the mountains with the robber band.

On March 4, at six o'clock in the morning, we were startled, at Taku, by wild cries in the village that robbers were coming. Soon our compound was filled with a band of them; before I was dressed I looked down to the school compound and could see them binding Teacher Yen. They called for me to come down.

In about two minutes they swarmed all through the house, and the looting began. Nothing that met their fancy was spared, and for over an hour they continued.

After about forty-five minutes Mrs. Gowman came running to me with the news that they were binding Mr. Metcalf. In a few minutes my turn came. We were bound so tightly that our hands were soon blue. They even made preparations to tie Mr. Metcalf up to a beam to torture him and compel him to reveal the hiding place of the guns which they insisted we had hidden on the place. A few minutes after this, they divulged their intention of taking both of us, as well as Teacher Yen and Mr. Ho's son and Colporteur Ma from Yunnanfu.

When after an hour and a half the band left the village, every one of the forty-two robbers as well as ten extra men they compelled to go with them were loaded with plunder from our compound.

We had breakfast about 9:30 on a bleak spur of the mountain. While waiting for the meal I had prayer with our little band, and the Lord was very near and real and our hearts went out to Him for deliverance. We traveled off and on during the day, the robbers assuring us that we would meet Dr. Shelton and their "big boss," Yang Tien-fu, that night.

And what of the little flock at Taku? That evening at dusk Evangelist Yang beat the gong for service. Mrs. Gowman was busy writing letters here and there concerning the robbery. At service, after a hymn, no attempt at preaching was made, all knelt down on the mud floor (many of them lay on their faces before God) and Deacon Ch'i began to pray. He had said no more than two sentences before he began to sob, and soon the whole meeting was doing likewise. Sobbing and praying—weeping and praying—they poured out their hearts to God in prayer for the release of their teachers. Never was such a prayer meeting at Taku.

That evening, after service, they were sitting around discussing matters, and one "doubting Thomas" said, "But really there is no chance of their getting away; the robbers will guard them night and day."

But Yang instantly spoke up, "But when Peter was in prison (Acts 12) there were men carefully guarding him and the Lord found a way of escape, and I am sure that He is able and will do so for our pastors now."

After a few minutes another doubter remarked, "But even if they do get away, the wolves and other wild animals are so bad this year that there is grave danger of their being devoured on the mountains, with no one ever to know their end."

But Yang promptly replied, "But God was able to save Daniel right in the midst of the lion's den, and He surely is able to save our pastors from the wolves now."

Thank God for such simple faith and for simple, prevailing prayer!

Almost at that very hour, at Tsaochiatsuen, where we were, a robber came in holding Mr. Metcalf's musical clock, and waking us up, asked to have it wound. This done he went out. I found my sun helmet and remarked to Mr. Metcalf that I thought I would go down below and take a look around, having no idea at the time of making an attempt to escape. As I sauntered out of the door, past the two guards lying by the fire, I thought they seemed strangely still. Passing around to the front of the house, I gazed intently at them from around the corner, but there was no stir on their part. (In fact, they were so sound asleep that one of them burned his coat tail in the fire without discovering it until his jeering companions pointed it out the next day.)

Soon an unarmed robber from an outpost guarding the road about twenty yards away passed by me in the semi-darkness without recognizing or even accosting me. Filled with amazement at this wonderful opportunity to escape, I still pondered—but if I was to make a break for liberty and possibly spend the night on the mountains I ought to have a walking stick with me. Just at that moment my foot struck on something, and stooping down I picked up a fine bamboo rod about four feet in length. I took this as a sign of guidance from the Lord, and in another minute I slid down a ten-foot embankment below me and soon was hurrying away. About a quarter of a mile down the stream I almost ran into an outpost of robbers who were sitting by a fire above the road. I made a wide detour and passed unnoticed.

I must have been gone at least half an hour before my absence was discovered. Then followed the pursuit, and I realized how the runaway slaves in Uncle Tom's Cabin must have felt. At one time they passed about thirty feet below me on the riverside path, and I hid in a crack in the hillside. They passed on and I climbed the hill. It would take pages to tell all the experiences of that awful night and its many narrow escapes. At one place I went down an almost perpendicular slope, tearing my way through the bamboo thickets, and at other times just letting myself go as I slipped down the mountain. When almost to the bottom I heard the sound of the chase at the top of the hill, but it didn't seem to them possible that I could have gone down such a steep place, and they turned back in another direction.

I made my way to the east as I supposed, but at daylight received the biggest surprise of my life when I discovered that I had been going in a westerly direction and that I was in plain sight of the great Yuanmow plain. The Lord had guided my footsteps in that wild night's flight to the safest possible place. In a few hours I was down on the plain, and at ten o'clock in the morning walked into the magistrate's yamen, having been on the road fourteen and a half hours. I think the Lord literally fulfilled Isaiah 40:31 in my physical body that night.

"There was no small stir" among the robbers after my escape was discovered, when they came to call the prisoners to the evening meal, and for a while they threatened all sorts of things to Mr. Metcalf and others. But their wrath wore off a bit after several hours tramping the mountains searching for me. Later, however, they took their spite out on one of our Taku Christians, Li Kuang-e, whom they tied up to a beam and beat unmercifully, threatening to kill him in the morning if he were unable to produce me. When they left him he crawled under a big pile of rice straw and hid himself. In the morning they started a search for him and one of them stood right on his back as he lay at the bottom of the pile of straw. He never uttered a sound, and soon after the robbers left he came out of his hiding place and made his way back to Taku.

Mr. Metcalf, on Friday, had been taken on to a place called Matih, about ten miles from Yuanmow, on the hills, where he met the noted outlaw, Yang Tien-fu. Mr. Metcalf wrote a letter in English to Taku, presenting the conditions under which Yang was willing to negotiate with the Governor, and Yen and Ho were set free to act as letter carriers.

The soldiers scattered out across the plain engaged the robbers about nine on Sunday morning, just as they were leaving the village mentioned. An hour or two previously Mr. Metcalf and Mr. Ma had made an unsuccessful attempt to escape, rising at daybreak and getting almost a hundred yards away when they met robbers, who compelled them to come back. When the soldiers came up and opened the attack Mr. Ma, in the ensuing confusion, made a better attempt at escape. He slipped away unnoticed and stumbled into a small pit between the opposing forces—"No man's land," if you please!—and there he lay, with the bullets flying back and forth over his head within reaching distance. When the robbers retired up the hill, he eventually came out of his hiding place and wandered to a nearby village, where he was promptly arrested as a suspicious character. They sent word to Yuanmow about him and upon my confirming his story he was released and joined us Monday at Yuanmow. This left only Mr. Metcalf in the hands of the robbers. During the engagement he had been forced to ride his horse and go on ahead under close guard, so there was no opportunity to escape.

Tuesday morning I sent Mr. Yen and sev-

eral of the others who had come to us from Taku back to the station to look after the place, and I remarked to my wife, "Well, I guess we can get a bit of rest and quietness today at last." We did—for about two hours. And then—Oh! the most wonderful of surprises—most amazing of events! In walked Dr. Shelton!

I was conversing with the Yuanmow magistrate in our room when Evangelists Yang and Pih, accompanied by five or six others from Taku, came in with a large, full-bearded man, with a cowboy hat. At first thought I wondered if it could be the French priest whom the robbers had boasted of having captured, but Yang soon exclaimed that it was really Dr. Shelton, released at last from his sixty-six days of captivity. With the united help of all, for he could not possibly stand alone, we got him to our bed, and soon he was lying there comfortably. One of the first things he said was, "Well, this is the first word of English I have heard for sixty-six days." As soon as we could get the main outlines of the story of his release, the magistrate and I rushed down the street to the long-distance telephone, and in a few minutes, Wuting, Yunnanfu, and soon the whole world knew that Dr. Shelton's captivity was at an end.

And how did it all come about? A few days before the robbers came to Taku, Dr. Shelton, then in the adjoining district of Mo Lien, grew so exhausted that he was unable to ride his mule any longer, so the robbers rigged up a mountain chair for him, carried by four men. Alarmed by the approach of soldiers, the robbers had run for thirty-seven hours on end, until when they arrived at Tanao, a Laka village a dozen miles from Taku, he was so exhausted that he was nearly dead. He declared that he would have died if they had carried him for another day. Apparently the robbers also thought the same and decided to send to Taku, so near at hand, for Mr. Metcalf and myself to act as substitutes for Dr. Shelton.

So about 2:30 in the morning, March 4, they left Tanao, dividing into several bands, one of which came to Taku—as above related—leaving Dr. Shelton in the loft of a barn. The loft was filled with rice straw, but they made a tunnel-like hole through to the back of the loft, just large enough for a man to crawl through, and then inside they made a larger space, taking out a mud brick to serve as a window. There he lay, Thursday, Friday, Saturday, Sunday and Monday until evening, guarded by one of the robbers. That rest of five days saved his life. Monday morning the guard, seeing that he was reviving and might be able to bear traveling again, left to report to the robber chief.

Monday, about dusk, a special representative sent by the Wuting official to investigate the robbery at Taku, arrived at the village in a mountain chair, unescorted by a single soldier. The report got around that the soldiers were coming, and the villagers fled, leaving only a few old people in the village. The old man in whose house Dr. Shelton was lying, frozen with fear by the arrival of this representative of the law, came and reported Dr. Shelton's presence to him.

Dr. Shelton was able to walk, with assistance, to the next village—a village of unbelieving Lisu, by the way. Here the special representative stayed for the night after turning Dr. Shelton over to the Lisu. Eight of these men, some supporting his arms, some pushing from behind, others pulling on hemp ropes fastened around his waist, succeeded in getting him up the mountain to Miliku, a village of Christian Lisu. Here the whole village turned out to help and escort him to Hchku, where another relay of men brought him to Taku. The Taku people, thinking the robbers were coming again, all fled to the woods, but some returned ere long, when they discovered who their midnight visitor was. Not daring to stop long for fear the robbers would return to get him, he slept only an hour and a half, and then started again for Yuanmow. Our people had found two small ponies (the robbers had taken all the horses and mules) and these he rode alternately, starting on the journey at half-past four in the morning. Our men took turns, one on a side, holding him on his pony, and by noon they arrived at Yuanmow—and safety at last.

A Mountain Gorge in West China

The next morning at eight o'clock all of us were leaving Yuanmow, under heavy guard, on our way to Yunnanfu. From that time until we entered Yunnanfu, five days later, we were never without a hundred or two hundred soldiers as a guard.

On the road we received the joyful news brought by a special messenger, that Mr. Metcalf had made his escape Monday night at dark—the very hour of Dr. Shelton's relief. He had just finished his supper at an adjoining house and was returning before the

others to his sleeping quarters, escorted by one of the robbers delegated to keep guard over him. The guard went on ahead into the house, but Mr. Metcalf, taking a daring chance, bolted out of the door into the darkness. He ran down a convenient gully, sided by high banks, thus cutting off the view from the pursuers, who started the hue and cry about a minute after he got away. Running down to a small but deep river, he crossed on a small tree bridge and ran up the hill on the opposite side.

The pursuers' approach caused him to take refuge in a group of three small trees on a very steep part of the bank, and from there he could see them, armed with over twenty torches, searching for him. Owing to the steepness of the bank where he was hiding, none of the torch-bearers got near enough to find his hiding place, and ere long they started searching in another direction. After the searchers had departed Mr. Metcalf thought he heard a slight rustling of the leaves behind him, and didn't move for fear one of the robbers had remained behind. His fears proved true. One of them apparently had heard Mr. Metcalf rustling the leaves and was waiting for him to reveal his whereabouts. After a long wait the man moved up to the right for a time; later he was heard above and then to the left. Again he was heard down below, and for hours he and Mr. Metcalf played the "cat and mouse" game.

Finally, about midnight, the moon came up and shone on the village where the robbers were, and they began making preparations for going. In an hour or so bugles were blown and the whole band started off, when "Mr. Cat" rushed out of his hiding place and joined his companions. They had not been gone many minutes when the moon, coming over the hill, shone directly on the spot where Mr. Metcalf had been hiding. If the robbers had delayed a few minutes longer, his hiding place would have been clearly revealed. And still, some say that the day of miracles is over! Thank God for His delivering power—not only in ancient times, the times of the prophets and apostles, but today.

All of us are for the present unable to return to our work, and this condition is likely to continue until Yang Tien-fu has been effectually dealt with. So it is a time when we are in urgent need of prayer that the Lord may soon grant a condition of peace in this province, that the work in the country stations among the tribespeople may not be hindered. The whole future of the tribes' work is at stake. Until this matter is properly settled, country residence will be impossible.

Pray much for the Lisu Christians, that they may be kept during this time of trial and testing—that the Lord will overrule the whole thing for His glory and the purifying of His church and the future propagation of the gospel. CARL G. GOWMAN.

Taku, Yunnan, China, in "China's Millions."

The Gospel in Laguna Province

SAN PABLO, one of the most progressive cities of the Philippines, situated in the midst of the largest cocoanut producing district in the Islands, is also the center of a district where there are ten growing churches of our brethren. At San Pablo were held a Bible Institute for women and the Annual Convention of the churches of Laguna from May 10 to 23, 1920.

Miss Vera Adamson of the Laoag girls' school came to direct the institute, as she did the first institute for Tagalog women held there last year. We are grateful to Miss Adamson for coming so far from her station (Laoag) to render us a most needed help. After seeing the number of bright, promising young women she had enrolled in the institute we are keener than ever in our desire to have in the Manila station, all for our own, a single woman to work among women and children; for our success in the Philippines will be measured largely by the success we have in enlisting and training the women. In the institute Miss Adamson was assisted by E. K. Higdon, Mrs. Higdon, Leon M. Bana and the writer.

Some three hundred brethren were present at this, the third annual Laguna provincial convention. Among other addresses given was one by Simon Rivera on the "History of Our Laguna Churches." Simon Rivera was one of the first converts made in Manila. He exhibited the certificate of his baptism, dated at Manila, August 21, 1902, and signed by Hermon P. Williams. Much of the time since his conversion he has spent as a preacher in Laguna province and has seen the work there grow from small beginnings, in which he himself has had a large part.

The beginning of the work in Laguna was on this wise: A young man from Lilio, Laguna, went to Manila to study, where he came under the preaching of our missionaries, was converted and returned to his own town and his own home and told the story to his parents, who immediately turned from their gaming table, cast the images out of their house, placed the open Bible on the center table, and let Christ come into their hearts. Though this son and his father have been dead some years, the wife and mother of the same household still lives to tell the wonderful story to her neighbors and friends near and far, her labors taking her even into other provinces at times. Ligoria, as she is familiarly known, has by her personal work won more people than any other worker of my acquaintance in the Philippines. Another speaker at the convention was Pedro Obico, formerly a cockpit gambler, who was won in the early days of the work at Lilio. After his conversion, it is said, he killed his best fighting rooster, cooked him, and invited his neighbors and friends to feast on chicken and rejoice with him. Among the speakers was an influential man from a neighboring province, an unsuccessful candidate for provincial governor at the last election, who was one of the first to embrace the gospel in Laguna, where he formerly lived, and who, in the days when the gospel had more active enemies, one dark night was badly beaten up by ruffians as he was passing along the street, because of his boldly preaching the gospel. The first church at Lilio has become the mother of ten churches in Laguna province, and, while the Mission has for several years supported the work there, without the faith and zeal of the Lilio brethren and their active interest and participation in every effort made in that province, little would have been accomplished. According to the reports given at the convention we now have a total of 808 members in Laguna province.

The spectacular feature of the convention was a procession of three hundred brethren on the last day through the streets of San Pablo with banners flying and a band playing. At eight points on the march the procession halted and a brief address was made on the significance of the occasion. While Roman Catholic processions bearing the images of the saints are a common sight in all the towns here, it is said that no such procession of Protestants was ever before seen in San Pablo, and the people were greatly stirred by this unusual sight. On a previous day seven teams canvassed the different districts of the city, going from house to house distributing tracts freely, selling Bibles and other books and taking subscriptions for our Tagalog weekly paper. More than $35 worth of literature was sold. Through the literature campaign and the procession the city was made well aware of our presence, and from various comments heard we believe a good impression was made which will result, we hope, in the gospel's meeting in the future with still greater favor.

LESLIE WOLFE.

Manila, Philippine Islands.

A Group of Students in Ginling College, Nanking, China

Report from Akita

WE entertained the primary school teachers from a nearby village recently. Only two of them had ever been in a foreign home before, and the piano, the Victrola and the Balopticon, as well as photographs, gave them much pleasure, not to mention the foreign tea and cakes. But I think they enjoyed singing hymns best of all. One of these teachers seems to be truly in earnest in her Bible study, the others are studying it as literature, but we are praying that this study may lead them to a real faith in the Son of God.

The principal asked our position regarding the worship of ancestors at the shrines, and when we mentioned that we taught deep respect toward all great and good men as well as to our own particular ancestors, he agreed with our position.

The Japanese government is making tremendous efforts to preserve the custom of shrine worship, propaganda in favor of this worship, such as moving pictures, newspaper articles, etc., is being carried on all over the country, and in some schools the pupils were told if they did not go to the shrines to worship on the accustomed day, they would be marked delinquent. The other day I had an interview with the head of the department of education for this prefecture, and he also asked me our position regarding this question. He, of course, said the government did not demand that the reverence paid to the spirits of the dead should be classed with the worship paid to the Creator, yet he acknowledged that the majority of the country people make no such distinction, but consider these shrines as the abodes of deities and worship accordingly.

Never before have I seen so much drunkenness as I saw in the park during cherry blossom time this year. Several times drunken men attempted to interfere with our meetings in the park. One man called upon the crowd, at that hour composed almost entirely of soldiers, to drive us out as we taught there is but one God, hence denying that the imperial Japanese house is of divine origin and the emperor worthy of being worshiped.

A high school girl who has been a faithful attendant at our Christian Endeavor meetings, but whose father had forbidden her to come any more when he returned from Manchuria last December, persuaded her mother to listen to the message as given in the park, and upon the mother's reporting to the father what she heard, he has given his permission to the daughter to attend the Christian Endeavor meetings again.

ROSE T. ARMBRUSTER.

Walking About Nanking

I HAVE just returned from a walk, the principal object of which was to secure some fresh air before dinner. I took some by-paths and followed along between the gardens and ponds until I came upon Bell Temple from one side and rather unexpectedly. This temple contains a huge bell which may be heard for over a mile, and which awakens us most every morning. The temple was closed because the sun was almost set. I walked to the front of the temple and as I turned to look back over the way I had come I saw a beautiful sight, which to me was full of meaning.

The temple was shut in by a high wall which bore all the marks of decay, but still kept the needy out. But turning I found a glorious sunset with a perfectly clear sky and a horizon of the richest reds. And against this horizon the wonderful Drum Tower stood, splendid as an example of Chinese architecture and with a history of over a thousand years. And just a little way to the south of this the University buildings stood out against the sky. The massive Chinese roofs of those buildings made them harmonize with the rest of the picture. The new administration building, still incomplete, and with scaffolding jutting out in various directions, indicated constructive activity. The dusk deepened as I watched and the graves all about and the poverty and filth through which I had walked was obscured, and everything helped one out into dreamland. Old China with her superstitions was there, but was behind me. There was massive, slow moving but sturdy China, static for a thousand years. And there, too, was new China and the only constructive activity anywhere in evidence was with the new China.

On my way back home I walked down the railroad track a little way. Nanking boasts a railroad track. The train came ambling along, a queer sort of little engine trailing five cars, which were of various kinds, including box and flat cars, passenger car and caboose, but all of which were packed with Chinese, many of them soldiers, going out from the city to the barracks or on to Hsia Kwan about three miles away. A little further on I passed some men carrying a coffin out for burial. The men were making the rhythmic cry of the coolie, which enables them to keep step as they carry heavy burdens by means of a pole on their shoulders. Then I walked around by the drum tower and was assailed by a horde of scantily clad coolies, who wanted me to take their *chedze* (ricksha) or *ma che* (carriage) to Hsia Kwan. I was kept busy keeping the ricksha shafts out of my ribs and had a hard time convincing the carriage drivers that I had no intention even of going to Hsia Kwan. It is a more serious struggle that goes on among these coolies than we sometimes realize. It annoys us to have them constantly clamoring to serve us, but to them it is a contest for life itself.

WALLACE R. BACON.

"After Many Days"

CHINA New Year, 1920, a deputation of church members from the Hwaianfu Ku Presbyterian Church went on an evangelistic tour. I had the pleasure to be with these men on this trip. One of the places visited was Chi Chao, fifty *li* east of Hwaian. It is an unworked place and no Christians. This large town had been visited, one week before, for preparation by one of our men who was cordially received by Mr. Sao Tsung Ro, one of the Dong Sz's (elders) of the place and the head of a very influential family. He secured for our party the use of the public school for the services, and showed great interest in the gospel. When I told him that we wanted him to make up his mind to be a Christian he said that about twenty years ago he had heard Dr. Macklin preach in Nanking and long ago he had determined to be a Christian.

He told us he did not remember very definitely the sermons which Dr. Macklin preached, but he remembered very clearly a conversation at the church door which Dr. Macklin had with a man on the street. This man held the hand of a little boy with one hand and in the other was a basket in which was incense and paper for idol worship. Dr. Macklin asked the man if the little boy was in school. The reply was, "No, I haven't enough money to send my boy to school!" Then Dr. Macklin earnestly asked him if it wouldn't be much better if he would spend the money he used to buy incense and paper money on the son's education. Mr. Sao, who was at the time a military student, said that through all these years he had never forgotten this conversation. Perhaps this is the seed thought which caused Mr. Sao to take a very strong stand in his town against idolatry. When the time came for his town to organize a public school Mr. Sao took the lead. Possession was secured of a large temple with over one hundred large idols inside. When the time came to clean up and get rid of the idols, there was not a workman in the place who had the courage to touch them, as the people are very superstitious. Mr. Sao was not afraid, as the story is told that he, with his son and the future principal of the school, in the night burned or carried out over one hundred idols. It is to be hoped that this man will be a great force in putting out the false and bringing in the true God.

JAMES N. MONTGOMERY.

Hwaianfu Ku.

This is interesting, as showing how little of His truth God can use to save a soul, and we pray it may be a whole district. Hwaian is about 200 to 250 miles from here in Presbyterian territory. The second man is 25 miles away, halfway to Wahu.

About three years ago I met a man who had been cured in my hospital over twenty years ago. He says I advised him to attend the nearest chapel when he went home, but he says he neglected to do so and did as most Chinamen do—gambled, drank and lived a vicious life. After over twenty years he believes the Lord called by a vivid dream. He thought he saw me chiding him for neglecting his duty. It impressed him so he nearly lost his mind. He went to a China Inland Mission chapel, studied the gospel and has been baptized. I saw him a few months ago and he is very happy and enthusiastic. In these days of "efficiency" these examples may seem a small thing, but the Kingdom of God is still like a seed cast upon the ground.

W. E. MACKLIN.

Nanking, China.

These All Died in the Faith

Emma Whitmore Reed, June 10, 1920; Akron, Ohio.

Mrs. Ella May Beck, May 5, 1920; Garnett, Kansas.

Mrs. M. M. Smith, April 1, 1920; Wills Point, Texas.

M. M. Smith, April 1, 1920; Wills Point, Texas.

Mrs. Clara Stanley, February, 7, 1920; Freelandville, Indiana. Age 79 years.

Miss Mary E. Stevens, May 26, 1920; Jamaica, Jong Island, New York.

Miss Frances Whaley, February 12, 1920; Oklahoma City, Oklahoma.

Program Helps

Women's Missionary Societies and Circles

Bible Study

The New Emphasis on Knowing the World

MORE than in any previous age, the people of this age feel that they must know the world and the people that dwell therein. Explorers and travelers go everywhere. As a result of this thirst for knowledge, the source of the Nile has been discovered. The North pole and the South pole have been visited. Distant and forbidden places like Lassa and Mecca have been entered and their secrets made known. Livingstone traversed central Africa and added a million square miles to the known world. Amundsen is now in the polar regions on a voyage of discovery. The nations that were once called Hermit Nations—China, Japan and Korea—are almost as well known as the nations of Europe. There is no section or corner of the globe that can remain hidden much longer. There is an irrepressible desire to know the economic value of these nations, their supply of gold and silver and iron and copper and coal, and their resources of every kind.

The nations are being studied as closely as the lands they inhabit. Elaborate and accurate works have been written on the customs, the languages, the literature, and the religions of the nations that formerly were entirely ignored, as of no value and of no interest to Western scholars and thinkers. It matters not how backward or how advanced nations may be, the truth concerning them must be ascertained and published. Nothing relating to mankind is a matter of indifference to the people of our day.

We are told that Jesus Christ tasted death for every man; that He gave Himself a ransom for all. To the twelve He said, "Go ye into all the world, and preach the gospel to the whole creation." And again, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." More than any other class of men, the missionaries are adding to the knowledge of the world. They go in person to the most degraded tribes and lift them out of their degradation, and make them priests and princes among the people of God. Thus Moffat went to South Africa, Williams and Hunt and Geddie and Paton to the South Seas, and Marsden to the Maories, with the word of truth, the gospel of salvation. These men discovered that all men can be saved, and come to the knowledge of the truth. Darwin saw the natives of Tierra del Fuego, and said they were incapable of improvement. Later, when he learned of the marvelous transformation effected among these people by missionary effort, he wrote, "The change is wonderful, and charms me, as I had always predicted utter failure."

Other men have gone to other fields and have gained most interesting information about lands and people. Thus Morrison went to China, Carey to India, Judson to Burma, Verbeck to Japan, and Ross to Korea. Because of what these men and their associates and successors learned and published, the knowledge of the world has been greatly increased.

The men and women who have given most attention to this subject agree with Paul, that God has made of one every nation of men to dwell on all the face of the earth. There are differences among the nations, but the differences are on the surface; they are not essential. As there is one and only one God and Father, so there is one and only one humanity. Every nation has some special gift, and this gift is its contribution to the good of the whole. On Patmos John saw the nations walking in the light of the holy city, and the kings of the earth bringing their glory into it. Paul prayed for the Ephesians, that Christ might dwell in their hearts through faith, to the end that they, being rooted and grounded in love, might be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that they might be filled unto all the fulness of God. It is only as we are strong to apprehend "with all the saints" that we are strong to apprehend at all. Speaking of the human body, the apostle states that those members which seem to be more feeble are necessary. The same is true of the body of Christ. Every race has its place and function and is necessary, that His body may be perfect and entire, lacking in nothing. Bishop Westcott held that we shall never fully understand the Gospel according to John until some Indian Christian scholar writes a commentary on it. The incompleteness of our Western Christianity is our reason for the missionary enterprise, through which we shall have a fuller knowledge of the world.

It has been said that to the Greek all non-Greek peoples were barbarians; to the Jew all non-Jewish peoples were Gentiles; to the Chinese all outside peoples were foreign devils. It was because the Greek and the Jew and the Chinese did not know the other nations and peoples that they spoke of them as they did. As we know other peoples, their capacities and achievements, race pride and race prejudice dies out of our souls. As we know other peoples, sentiments of respect and honor and affection take possession of us. If we understand and realize that these other peoples are God's children, made in His image and made for His service and for His glory; if we bear in mind the fact that Christ died for them no less than for us, it will be impossible for us to hate and loathe them, or to be indifferent to their well-being. One of the most significant mottoes of our day is this, "Above all races is humanity," and this motto is the outgrowth of the new emphasis on knowing the world.

A. McLEAN.

November

The New Emphasis on Knowing the World

MUSIC.
PRAYER.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study.
- Prayers.
  - That the Church may be awakened to a new realization of world needs.
  - That the women of the Missionary Societies may feel the responsibility of giving missionary information to the whole church.

SONG.
TALKS OR PAPERS.
- The New Emphasis on Knowing the World.
- A Review of the World Fields from WORLD CALL for October.

ECHOES FROM EVERYWHERE.
HIDDEN ANSWERS.
SONG.
BENEDICTION.
PROGRAM HELPS.
- Leaflet: Knowing the World, 3 cts.
- Special Article, "The New Emphasis on Knowing the World," WORLD CALL for October.

Echoes from Everywhere

Mr. and Mrs. Moon and Miss Goldie Wells are very happy in opening up the new station in our Congo Mission at Belo. Dr. Pearson writes that their letters, full of faith and cheer, make Mrs. Pearson and himself anxious to be there too.

Miss Mary Campbell, our new missionary just going out to China, writes of her last summer in the homeland as "filled with picnics, relatives, speeches, long drives, larks and tears." She had a wonderful trip up Mt. Rainier, with her brother, into the snow and glaciers and spring flowers.

Mr. and Mrs. Emerson E. Hinds, formerly of the College of Missions, also of Purdue Agricultural School, Lafayette, Indiana, have gone to Berkeley, California, to study dry farming and irrigation in the agricultural school of the state university. These young people have been well known as College of Missions students, and as already under appointment to Central Mexico. We plan to have an agricultural school in our district in Central Mexico, which shall be the means of teaching many of Mexico's people how to get an honest living out of the soil of their country. This is an outstanding need of those people. The character of these missionaries assures us that while the boys are learning agriculture they will also be learning daily lessons in the life of the Master. What could afford a better opportunity for His teachings? We almost dream of that farm in Central Mexico, with its church, its schoolhouse, and its cottages for the home life of those who shall be brought to it. Mr. and Mrs. Hinds were welcomed to Berkeley, California, by some of our splendid missionary women there, who had already secured an apartment for

them, having it in order and all ready for its occupants. Such loving service is deeply appreciated by those who have these special missionaries under their care.

Miss Wenona Wilkinson writes of a number of things for which the missionaries and native Christians at Luchowfu are especially thankful. The Alumnae Club of the high school with their friends have helped to finance a day school in a very good residence district in the city, which opened with an enrollment of 11. They are renting the building and paying the janitor and taking some of the incidental expense as well. This effort of their own was very gratifying to the missionaries.

There has been a decided increase in attendance at the school during the year. The missionaries had hoped for an enrollment of 100, but there were 120. Five of the girls received baptism a few weeks ago, four of them from heathen homes. The missionaries decided that children must be required to gain the consent of their parents before receiving baptism and this makes it necessary for them to do a good amount of teaching before they can win their parents' consent.

Miss Collins did splendid work during her first five years' term of service in Luchowfu, and is now at home with her people in Bedford, Ohio. She finished her entire five years of language work before she sailed from China, an accomplishment which few missionaries achieve before their first furlough.

A number of the India missionaries took a journey up into beautiful Kashmir for a vacation trip. They are enthusiastic over the wonderful scenery, but write that, although "every prospect pleases," men, women and children are sorely needing to know the truth of Jesus Christ that they may be free from idolatry and ignorance and poverty.

A letter from Miss Mills speaks of the great good our workers in Porto Rico received from attending the conference recently held at San Garman. She is very busy with the work in various ways, and is interested just now in giving missionary addresses in the country churches. She uses a map of the world and speaks for an hour in Spanish—just as rapidly, she writes, as she used to speak when doing field work at home!

Mrs. Wilhelma Smith Jaggard of the Congo Mission writes that she and the Doctor have had two very pleasant and profitable trips through the "back country" visiting all but four of the outstations of Monieka. She made a special study of outstation schools and their peculiar problems on the journey. The Doctor had been able to render great help to a Belgian official and his sick wife the day before she wrote.

Mr. and Mrs. Vera C. Carpenter, missionaries of Porto Rico, came home for a vacation in June of this year, bringing their two little girls with them. They were very much in need of this vacation. We had hoped they might have a year in the homeland for further study and refreshment, but of their own choice they go bravely back to their field of service. They will sail by the steamship *Coamo*, October 9, from New York harbor. It will be a matter of interest to many friends of the work in Porto Rico and of Miss Fanny Carlton, who has been a student at the College of Missions for the past year, that she is to join Mr. and Mrs. Carpenter on their return to Porto Rico. She will be associated with our missionaries on that island, especially in work among young people in the churches. This will be a form of evangelistic service. We had hoped that Miss Carlton might have a second year of training in the College of Missions, but the needs of the field call her to service sooner than we had expected. Miss Carlton is a graduate of Hiram College. Her home is in California. The good wishes of all her friends will follow her to the new and important work.

Miss Nora Siler attended the Estes Park Conference in Colorado in August to meet the young women who were gathered there from our churches for missionary instruction and enthusiasm. She greatly enjoyed this experience, and reports the conference as a helpful one. Forty of our girls were in attendance. Miss Siler also taught a mission study class in the Mountain Lake Park, Maryland, Summer School of Missions and her work was much appreciated.

Hidden Answers

1. How many trained teachers will our Bible schools seek during October?
2. Describe the organization of the National Benevolent Association.
3. What motto did A. M. Harvuot give to a Bible school?
4. Describe some of the conditions of Chinese country life.
5. Tell the story of M. J. Shah.
6. What is the statement of Sherwood Eddy with regard to present world conditions?
7. How many immigrants enter the United States each week?
8. What challenge does the above fact make to the churches?
9. Who are the missionaries that are opening up a new station on the Congo?
10. Why was the loan made by the Board of Church Extension to Douglas, Arizona, more than a loan?
11. Tell the story of five missionaries who died on the field.
12. Why is the National Benevolent Association a national institution?
13. What is the approximate church membership of the Disciples of Christ in St. Louis?
14. Tell the story of Mr. Gowman's escape from captivity.

Mr. and Mrs. Richard Dobson, from England, were announced as our new missionaries to Jamaica some time ago. We have, from Mr. Dobson, a letter which is full of interest. He says: "It is nearly five months since we settled here. My wife and I are getting quite used to the work. It is so varied and interesting that we have little time for homesickness. God has given to us a genuine love for these people. Their simple, childlike faith and respectful ways are attractive. God seems to be blessing His word through us, too. Numbers have been brought into the fold of Christ. There is responsiveness to our requests that is most encouraging. I have visited three country churches since we began our labors here, Beres, Bloxburgh, and Highgate. We were cordially received in each place by ministers and their flocks. Bloxburgh is 4,500 feet above sea level and the scene from Mr. A. N. Shirley's house is one of surpassing grandeur. On Sunday I conducted missionary services at the Bloxburgh Church. There were fully one hundred and sixty present. I never addressed a more interested or appreciative company. Mr. Shirley is doing a splendid work in that lovely valley, and is heartily seconded by his cultured and consecrated wife. Our visit to Berea and Highgate were also much enjoyed. Our annual convention was held at Torrington the last week in July. It was voted one of the best yet. Brethren came in good numbers from outlying districts, and the local churches were well represented. "With our plea for complete return to simple New Testament Christianity in its doctrine and life, backed by the indwelling power of the Holy Spirit in the men who represent it, there is no reason why a great work should not be carried on in this island."

The Uplift of the Indians

DR. Samuel A. Eliot, son of the distinguished former president of Harvard University, and himself distinguished in many ways, as author, preacher, church administrator, and Indian Commissioner, on a visit to the office of the Home Missions Council in New York City, saw a map of the United States, which shows the mission stations of all denominations to Indians, with this motto at the top, "The Gospel of Jesus Christ will Solve the Indian Problem," and Dr. Eliot said, "That is true; that must be our reliance more than upon bulls and buildings and bathtubs." And then he wrote, over his own signature, this statement: "The solution of the Indian problem in this country is not to be found in merely increasing the material resources of the Indian people, giving them land and tools and cattle, but in, and through, Christian education, the upbuilding of initiative and character, the inspirations of faith and hope and fraternal good will."

Conference on Mormonism

A TENTATIVE program for the conference on Mormonism, to be held in Salt Lake City, Utah, October 17 and 18, 1920, under the auspices of the Home Missions Council has just been issued. Among the items to be considered are those of better equipment in property and personnel of Gentile churches in Salt Lake City and other Mormon centers; the present available literature and what ought to be prepared in order to present the Evangelical idea of God; the arrangement for a high-class intellectual appeal in Salt Lake City once a year and the arrangement for public lectures with first-class music in opera houses throughout Utah, with moving pictures showing the achievement of the Christian church for the smaller communities. The matter of religious work at state institutions at Logan and Salt Lake City will be taken up. An appraisal of colportage work and present needs in equipment, men and methods and matters of administration will also be a part of the program.

Junior Department of the Evanston Bible School, Cincinnati, Ohio

A Modern Bible School

A CONSPICUOUSLY efficient example of modern religious education is worth many printed pages of theory. Conspicuous examples, however, are not so common as not to excite particular interest and attention. Modern religious education is hardly twenty years of age. Forward moves, like grading, teacher training, and organized religious expression, have been in practice for scarcely ten years in the most up-to-date schools. It will be illuminating to the average reader to learn that Bible school work has progressed in ten years over the ground that secular schools took fifty years to cover.

The Evanston, Cincinnati, Christian Bible school is a conspicuous example. It has received the attention of the most eminent religious educators among the Disciples of Christ. Such names as Herbert Moninger, Mrs. John D. Ellis, A. M. Harvuot, Justin N. Green, Miss Cynthia Pearl Maus and Miss Hazel A. Lewis are closely associated with its history.

Several results stand out. The school illustrates the educational principle of coordination between instruction and expression. The old fashioned Christian Endeavor Society has been discontinued. In its place have come periods of worship, forms of service and recreation adapted and organized in each separate department. In the Elementary Division there is worship and manual work in the regular Sunday session as well as service and recreation in club meetings during the week. The Intermediate Department has its own Intermediate Christian Endeavor Society planned by the superintendent of the department itself. The Young People's Department expresses its religious interests in a Mission Circle which includes the whole department.

The school is remarkable for graded, unselfish service. This is true of every department and is too varied and multiplied to be recounted in a short article. The Beginners annually entertain the inmates of an orphanage. The Junior Department entertains the Campfire Girls of a local social service settlement, and makes scrap-books for the convalescent wards in Cincinnati hospitals. The Young People's Department works in the House of Friendliness and has been engaged in the activities of the Interchurch World Movement. The Men's Class promotes Sunday school work in surrounding weaker churches. This class also conducts regularly a prayer service in the pastor's study preceding the Sunday school session.

Modern educational methods and efficiency have created a wonderful spirit of enthusiasm and faithfulness among the teachers of the school. The Sunday school superintendent, B. L. Humbert, together with his departmental heads, are found in their places from thirty minutes to an hour previous to the opening of the school. One division superintendent spends an hour or two on Saturday preparing for the sessions of the following day. The departments are started by signal from the church office, each department in its own assembly room.

As would be naturally expected in such a condition of efficiency the growth of the school has not depended upon contests, rallies or similar efforts, but upon the actual attractiveness of an educational program in which both scholars and teachers were interested. The promptness of the working force does not have to be promoted by continual injunctions to be on time. In the early days of the mission, some years ago, the first pastor, A. M. Harvuot, put upon the tabernacle, then used for an assembly building, the slogan "*We get up early.*" This new and original motto for a mission school has dominated the ideals of the workers since that time. A tardy teacher is an exception; a tardy department head almost never known.

But the greatest result of this constant attention to efficiency and serious educational work is a remarkable Christian spirit. The spirit and atmosphere of a school are more important than its methods. Where regular workers' meetings keep the working force acquainted with the ideals of religious education, the result shows not only new and efficient activity but a remarkable Christian bond that unites the workers. The most noticeable thing in the Evanston Christian church is the helpful spirit of service, the mutual faith and confidence in each other and in the Lord that has become a settled characteristic of the work. The pastor, Justin N. Green, has an absolutely united working force behind him. The most interesting things of the church and school are the things that pertain to the growth of the Kingdom of God. Even the recreation that is part of the church fellowship is filled with serious purpose and has its joy deepened thereby. The record of this school cannot well be stated in spectacular news items but bulks large as a substantial achievement and Christian enterprise.

CHARLES DARSIE.

A Section of the Evanston Primary Department

The Thanksgiving Sunday Offering

THE first call upon the Bible schools made by the United Christian Missionary Society is the annual Thanksgiving Sunday offering. This offering, which in the past has been made to the Bible school department of the American Christian Missionary Society, will now be made for the work in the home land supported through the United Society. This considerably broadens the work to be supported by this offering and with the increased appeal there should be a correspondingly increased response.

At Thanksgiving time this year all America will be celebrating the tercentenary of the landing of the Pilgrim Fathers. Indeed this promises to be an event of international as well as national significance. Lord Bryce of England has recently said in this connection, "It was by their faith in God's help and blessing and by the courage with which they bore hardships and faced dangers that the men who sailed in the Mayflower won undying fame. They set a noble example for the youth of England and of America to remember and imitate. It is an example in which the present generation, now called upon, as it reaches manhood, to make good the losses of the war, may find stimulus and cheer."

A special exercise has been prepared for use in the Bible schools on Thanksgiving Sunday entitled, "Pilgrims Old and New." While commemorating the landing of the early Pilgrims at Plymouth Rock in 1620, it also calls attention to the thousands of immigrant pilgrims that are constantly seeking our shores in 1920, who, unlike their predecessors of three centuries ago, come largely to seek gold, not God, and present the most alarming menace as well as the greatest opportunity to American Christianity.

The Disciples of Christ through the United Christian Missionary Society are maintaining some very significant enterprises for Christian service among these incoming foreigners.

Two of these are among the Russians—one in New York City, where H. W. Anderson and Miss Bertha Merrill serve efficiently, and the other in Chicago under the superintendency of Karl Borders with John Johnson, native pastor of what is said to be the largest Russian Protestant church in America.

Another station is among the Bohemians in Cleveland with F. D. Butchart in charge. A fourth is in the midst of the coke regions of Western Pennsylvania led by Ray Manley and his helpers, where many races mingle. It is said that the radicals find it next to impossible to secure recruits in the vicinity of these missions among European peoples. Radicalism will disappear from America in proportion to the extension of this type of work.

Five stations are maintained among the Orientals on the Pacific coast under the general supervision of M. D. Clubb. The Japanese Institute is located at Los Angeles, T. Kawai serving as native pastor. The Chinese Institutes are located, one in San Francisco and the other in Portland. Special work is done among the Japanese at Berkeley and San Bernardino, California, and some other work is done among fruit pickers and other migrants.

For the Mexicans that press into our great Southwest, a splendid mission is maintained at San Antonio, Texas, with native Mexican pastors serving three other churches in the same state. Elmer Child heads the work at San Antonio.

The Russian Sunday School, Chicago, Illinois

A new work is being opened this fall among the Philippine students attending the University of Washington at Seattle under the general direction of Cleveland Kleihauer and the University Place Church, Canuto Udasco being the native evangelist.

All this work is supported by gifts of love and prayer given through the United Society. Much of it has never before been directly presented to our Bible schools for support. They will no doubt eagerly respond with increased offerings for the proper maintenance of all these mission stations among the Pilgrims of 1920.

In addition to this immigrant work, there is much other essential work in the home land which the Bible schools must continue to make possible through this Thanksgiving Sunday offering. All our Bible school work in the great field of religious education must be cared for as in the past, yea, must be enlarged to meet the growing needs of all the fields in our day. To reach the unchurched masses the United Society continues the nation-wide campaign of evangelism with the slogan, "Each One Win One." Then there is the steady program of support for evangelists, pastors, regional and state missionary superintendents and rural and city social service workers throughout America. The Indians, the Negroes, the mountaineers, the Mormons, the lumberjacks, the miners, the homesteaders, even to far-away Alaska, all must be reached and cared for with the gospel of our Lord.

Let every Bible school prepare for the greatest Thanksgiving Sunday it has ever known. Copies of the exercise with coin pockets and other needed supplies will be sent free to every school asking for them. Because it is the first call, because it is our opportunity to celebrate fittingly the tercentenary, because it is to support the enlarged work representing all our activities in the home land, let the schools respond with the greatest possible offering on Thanksgiving Sunday for the United Christian Missionary Society.

ROBT. M. HOPKINS,
Bible School Secretary.

Clothes First

"THE crying need here," cables a Near East Relief worker from Diarbekir station, in the Constantinople area, from which there had been no word for several months, "is clothing. We are concentrating on clothing. All clothing sent to us is turned over to the industrial department. Here it is sorted, and women are employed to make the clothing into garments for the children. That which was made for an adult is worn by an adult without alteration, and, sometimes, so great is the stress, we have been forced to make a garment worn by an adult cover a child with almost no alterations. The garment covered a naked body.

"If only the good folks of America could see what I have seen. Little children standing in the snow in line to get a ration of something to eat. The cold is penetrating here, and they had only one cotton garment on their bodies, and all were barefoot. Their little feet swelled with chilblains, and often burst. The pain is distressing; we do all we can but, we could do more if we had more money, and greater facilities.

"But there would be no need of much of our relief work if the children had warm clothing. Thinly clad bodies and bare feet lower the power of resistance, and sickness and disease and death result.

"It is estimated that there are a quarter of a million orphan children who are looking to the Near East Relief for food and shelter. To interest the American people personally, one child has been given to every state for adoption. Forty-eight children off the total number, however, is so small that an attempt is being made to induce individuals to adopt children, the same as was done in France during the war.

"Five dollars a month provides food for one child; ten dollars a month provides food and shelter, and fifteen dollars a month provides food, shelter and schooling. The latter item, however, is so unimportant when one realizes the number of children who are dying of starvation, that greater stress is laid on the importance of adopting three children instead of the one at fifteen. The education will come when all mouths are fed."

Americanization Directors of the Detroit Y. M. C. A.

Americanization in Detroit

By E. O. Maple,

Americanization Director, Detroit Young Men's Christian Association

THE war has taught us one lesson that we can neither forget nor ignore, namely, America will never be safe or Christian until all who live under the protection of the flag understand and appreciate the ideals and purposes of our democracy. As yet, America, as a "melting pot", is only a dream. It is clear now that immediate steps must be taken to make efficient, English-speaking citizens of the millions of foreign born. It is to this end that the Americanization program of the Detroit Y. M. C. A. is directed.

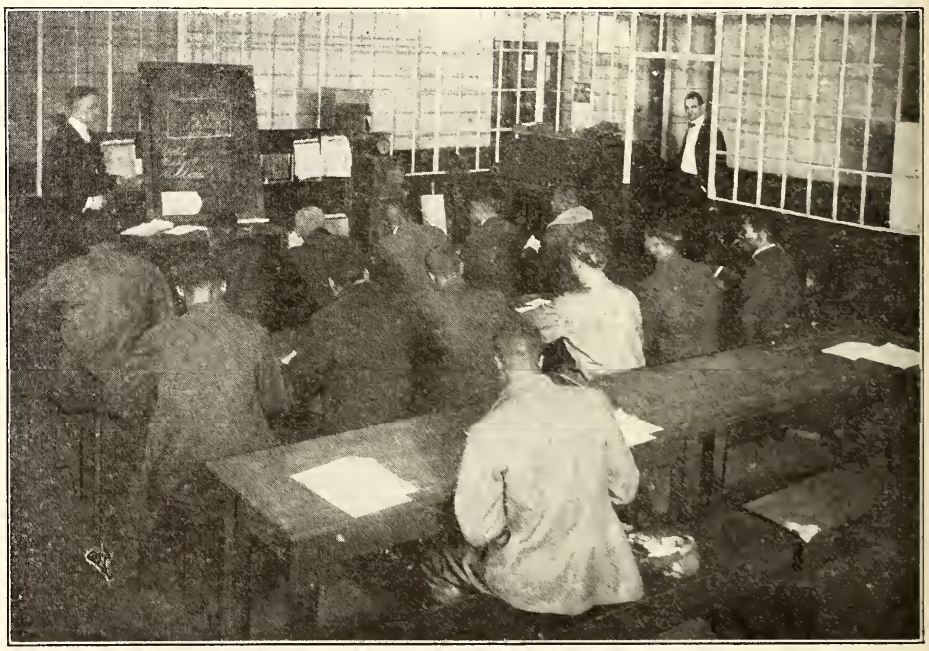
There are in America today more than 8,500,000 illiterate men. Of these more than one-half are foreign born. Government experts state that of the 10,000,000 men employed in factories, 7,000,000, because of the lack of training or the inability to read, write, or speak the English language, are earning less than 35 per cent of what their wages could be and should be. These men are not economically, politically or spiritually efficient Americans and more than half are ignorant of America's ideals and opportunities.

Let us state the problem in another way. Since America means opportunity, the illiterate native born and the non-English speaking foreigner are burdens upon society that seriously menace the security of our future. It is a well known fact that this wrong must be righted. We must train for intelligent citizenship everyone living on America's soil.

Much is being said and written about Americanizing the foreigner. But Americanization is a term generally misunderstood or too narrowly applied. The Y. M. C. A. program is based upon Americanization as the preparation of the hearts of the native born of America to receive those from other lands. This makes it more than an economical, political, or educational question. Without the application of the spirit of Christ, Americanization will fail.

The Y. M. C. A. is interested in Americanization because of motives that are especially considered by other organizations. Statistics show that 50 per cent of the foreigners coming to America lose their religion because of their isolation from Christian society and inability to speak and understand our language. Furthermore, it is known that two and one-half times as many crimes are committed by boys of foreign parents as by those of the native born. This condition cannot be changed until the foreigner becomes familiar with the English language.

In Detroit there are 300,000 men working in the industries, of whom 55 per cent are foreign born or controlled by foreign ideals, and perhaps 75,000 are unable to read, write, or speak the English language. We find that it is impossible to get the native workman to assist these men in becoming Americans if conditions and methods in class are properly suited to shop procedure. The best teacher is the man who works with the foreigner every day. This plan has a dual effect. It Americanizes the foreigner and liberalizes the American. It is amalgamation, a necessary element of Americanization. Teaching English is but an entering wedge, a stepping stone to our final and ultimate goal. A program for Americanization must necessarily include methods that will lead to the complete assimilation of all our people into one unified nation where one language is the medium of communication between loyal, intelligent and Christian citizens.



One of the Classes Conducted by the Y. M. C. A.

A Fatal Omission

WHY did we leave the ministry of benevolence out of the church's life so long? We attempted to restore the church of the New Testament. Why did we leave out the only kind of thing Jesus mentions in his standard of final requirements, the only thing for which we have the precedent for taking offerings in the churches, the only thing for which it was said deacons were appointed in the church at Jerusalem? What Campbell or Scott or Stone ever saw this omission and contended against it? Or what son of these prophets ever contended against it? As Disciples we are accurately acquainted with the place and form of baptism in the church. What do we know about the place and purpose of physical ministry in the church? Yet the New Testament is shot through with this thing like the warp of a garment. Disciples have written a score of treatises on baptism. Point to one on bodily need. Which did Christ emphasize? If men ask "What must I do to be saved?" our mentors have pointed to the second Acts for Peter's answer and they have not pointed to the twenty-fifth of Matthew for Christ's answer. The one has to do with beginnings, the other with finals; the one with soil, the other with crops; the one with means divinely effective, the other with life divinely fruitful.

Somebody's Baby

"SOMEBODY'S Baby" has come to town. There is a whole family of them and they all have the same name, "Somebody's Baby." Some of them are fat and some are thin; some are just betwixt and between. Some have red hair, some have black, and some have no hair at all. They are all lusty lunged and give evidence that they want the world to know that they're here, and you may believe those in their neighborhood know it well enough. And then they are all hungry around about feeding time. There is no second table for any of the family, though all of them cannot expect to sit at meal together because of their number. Every fellow thinks he is the most important member and that the family cannot exist without him. But he is wrong. The family has existed for thirty years before he came to grace the household with his presence, and will probably exist thirty years after he goes away. But the great big fact stares the neighbors in the face that "Somebody's Baby" is very much here and wants to be loved.

It is a strange thing about this family. They have been coming and going for this long time. Nobody seems to know where they come from, but they do come frome somewhere, and they are not very presentable when they first put in an appearance. They don't seem to have had very much experience with soap and water, and clean clothes were not on their shopping list. But after awhile they get acquainted with the bath, and clean soft clothing makes them appear so different you would not know them for the same family. And then they grow a little, the thin ones get fat and the fat ones get fatter, until the whole family looks like a herd of prize winners. And after a little while they disappear, one at a time, into separate homes, are given "real names" to go by, and grow up to be men and women just like real people.

You might think this a "make-believe" story, but it is as true as today. In St. Louis, Missouri, thirty-three years ago, our churches began to look after "Somebody's Baby," starting with just a few, but keeping at it everlastingly. They formed an association called the National Benevolent Association, to handle the business of caring for the babies, because the work of looking after an ever-growing family requires buildings and kind women to look after the little ones, and strong men to go out after the money to pay the cost of keeping them in the institutions. The work grew until the Association had to open a home at Cleveland, and still another one at Denver, another at Atlanta, one at Dallas, and then one at Omaha; and then, if they had the money, they might start others, all to look after "Somebody's Baby."

Each year at Easter our Sunday schools make an offering to help support these homes. Children save their pennies, and young people put away their dimes, and the first thing you know they become dollars, just like the older folks give. Then the collection is "taken up" and sent to the headquarters at St. Louis. It is a great thing to have a part in bringing up "Somebody's Baby", because some day they will grow up into big men and women and become famous in the world. Did you ever read about Henry M. Stanley, the man who found Livingstone in Darkest Africa? Stanley was "Somebody's Baby". There are more like him in all the National Benevolent Association homes, and you will have a part in their making if you will unite your efforts to those who are already at work in the support of these homes. E. E. ELLIOTT.

The National Benevolent Association A National Institution

WHY have a national association? Cannot every community care for the sick, aged and orphan?

Will not every church pledged to the "restoration of primitive Christianity, in ordinance, doctrine and life," see to it that none of these needing assistance are neglected?

The National organization does not in any way seek to interfere with local, community or church benevolence. There are many cases which may and should be cared for by the local church.

It is also true that there are many cases that cannot be properly cared for by the local church.

A national organization makes it possible for the churches of the brotherhood to cooperate in extending a helping hand to those needing special care in every community.

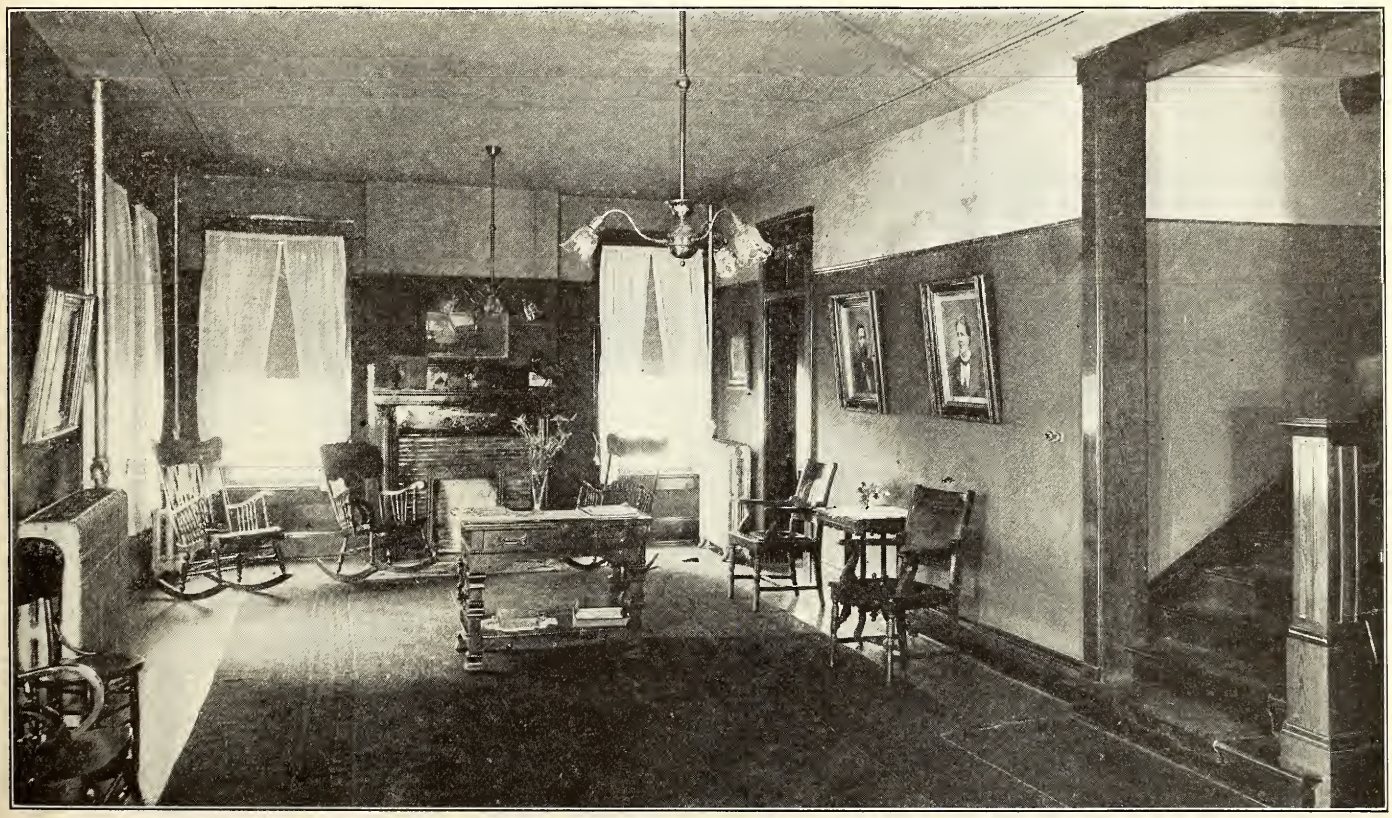
A national organization makes it possible to secure the expert leadership which is essential if the work is to be carried on in a manner worthy of the Master's blessing.

Such an organization makes it possible for us to so distribute our institutions, that all sections of the country can be served at the least possible expenditure of money and workers with greatest possible efficiency.

If the association shall be national in fact, and in name, every local church must have fellowship in the support of the institutions already established and the workers already employed and in providing the necessary funds that the work may be so enlarged that every worthy, aged or sick disciple of our Master and every helpless orphan may be ministered unto, in His name.

G. B. TOWNSEND.

Angola, Indiana.



The Parlor of the Emily E. Flinn Home, Marion, Indiana

South Central Young People's Conference

THE South Central Young People's Conference, which was held in the First Christian Church, Frankfort, Kentucky, under the leadership of Miss Cynthia Pearl Maus, secondary division superintendent of the American Christian Missionary Society, opened Tuesday evening, August 17, 1920, for a period of seven days. There were fifty-one delegates enrolled representing nineteen churches.

Walter M. White of Memphis, Tennessee, gave an interesting and helpful course of systematic Bible study. There was a mission study class conducted by Mr. C. M. Yocum, secretary for the Foreign Christian Missionary Society; a social service class led by Mr. George Simons, state secondary division superintendent; a Christian Endeavor methods class by Miss Adeline Goddard, acting National Christian Endeavor superintendent; a Circle and Triangle club class by Mrs. W. C. Stanley, state secretary of Circles and Triangles; a Bible school specialization course by Miss Maus, and a story-telling class by Mrs. Clifford Weaver of Lexington.

Life work challenges were given by Dr. White, Mr. Simons and Mr. Yocum. In fact, life work was stressed in almost every item in the program, the climax being reached in Mr. Yocum's Sunday morning sermon on "Overseas Service for Christ."

Every phase of correlation in the field of work with young people was discussed by Miss Maus, Miss Goddard and Mr. Yocum, and the young people of the state are all returning to their home churches with the purpose of helping the local church to build a thorough Christian educational program for the young people of the church and community.

The vesper services were conducted very successfully and effectively by Mr. Roger T. Nooe, pastor of the Frankfort church.

Another most interesting feature of the conference was the fourfold charting. Every young person present knows just how he stands physically, intellectually, socially, and religiously as a result of having been charted by a fourfold standard prepared by Miss Maus.

The delegates were built up not only spiritually, but intellectually, physically, and socially as well. A barge party up the Kentucky River was given by the Frankfort church. The delegates visited both the old and new state capitol buildings, the penitentiary, and the cemetery. Directed recreation in the form of games, mystery rambles, hikes and aquatic sports was provided.

VIRGINIA BLACKESBY.
Secretary.

Young People's Conference, Frankfort, Kentucky

The Mexican in the United States

I HAVE just read your nine-line item under the above title in July WORLD CALL and feel moved to ask, "How is this missionary work to be accomplished?"

We live half way between a town with a large per cent of Mexican population and a flag station on the D. & R. G., where a true pioneer Mexican agricultural settlement exists, with their strange commingling of ancient customs and beliefs, with the most modern practices, as for instance, their whipping yard, where they torture themselves before Easter, near a main, traveled highway where hundreds of them ride in their own automobiles.

In the town which we will call M— there are eight church buildings. Besides these, the Christian Scientist Church meets in a hall and the People's Mission in a small building and in the open air. Aside from the Roman Catholic, their mother church, only the Presbyterian and Mission churches seem to have made any real headway in the assimilation of the Mexican into Christian fellowship, although, speaking for the Christian Church to which I belonged a few years ago, I know that the pastor and his wife and some of the members felt a great burden and responsibility placed upon them and did try.

There seems to be a racial barrier that neither race is willing to make the necessary sacrifice to tear down. It is woven of thorns, and only those who are willing to bleed will ever get through from either side. Nearly all of these children attend the public schools. Most of them drop out before they reach high school. A few persevere through handicaps and persecution and graduate and fill responsible positions.

In Lariat, a Mexican town, one of the most devout Christians I know, and her husband, have opened their home (a Mexican one of course) to a Protestant mission. I saw a letter written anonymously to her three years ago when mission meetings were held at her house, and she was standing for social purity, that was very threatening. If it did not mean death, it implied it.

They have the dearest little girl, who said several years ago that when she grew up she would hold meetings and always sing "Jewels" first and then let the people pick the other songs. Dear child, once at a Christian Endeavor convention in the Presbyterian church in M— Ramescha's baby brother cried and she came down the aisle with him, accompanied by a brother about ten years old, on their way outdoors. They spied me in a back pew, came up as solemn as two young owls and shook hands with me. I was greatly embarrassed as there was a speaker on the floor, who could not help looking that way. Afterwards the children's mother explained to me that their neighbors told her children that they must not shake hands with Protestants; but she taught them that they should. Then I recognized how the children had bravely upheld their mother's faith through persecution in the most public way known to their honest hearts. Anyway, it is the dearest memory of a handshake that I have.

We generally keep a Mexican maid and when they do not go home over Sunday they attend the country Community church and Sunday school with our children. Not long ago we had a new maid, a widow. She confided to me that she was dissatisfied with the Roman Catholic Church and thought of changing. I welcomed the chance for her to see our church, where seven denominations are working together. To my great surprise and grief my fourteen-year-old daughter rebelled. I record with shame her words. "Mamma, I will not go with her. They all make fun of me now and say I always have a Mexican following me around." I feel that she is not truly converted or she would see her cross and bravely take it up. I do not doubt that it would lead to persecution and at least partial ostracism.

Is it not true of us, as it was of Sir Launfal in Lowell's beautiful legend, that we would rather give our money than ourselves, until the end of the journey?

We are told that race memories and hatreds are overcome by the mixing of blood—intermarriage. That always brings its meed of suffering to the first adventurers out of custom's still harbor. Is not Christian fellowship a better solution? May we not walk side by side under the Christian standard, white with the purity of Christ, red until eternity with His blood shed for all, and whose stars are "they who turn many to righteousness?"

A C. W. B. M. MEMBER.

Foundations of Mormonism

THE Home Missions Council and the Council of Women for Home Missions have procured the publication of a book by William E. LaRue entitled, "The Foundations of Mormonism." This book is almost solitary in its field. It is not denunciatory, nor alarmist in its utterances, but is addressed to the reason of its readers, and by using the historical method examines the historic sources of Mormonism, in such a way as to convince intelligent minds of the fallacies of the system, and to equip those who combat Mormon teaching with material for use.

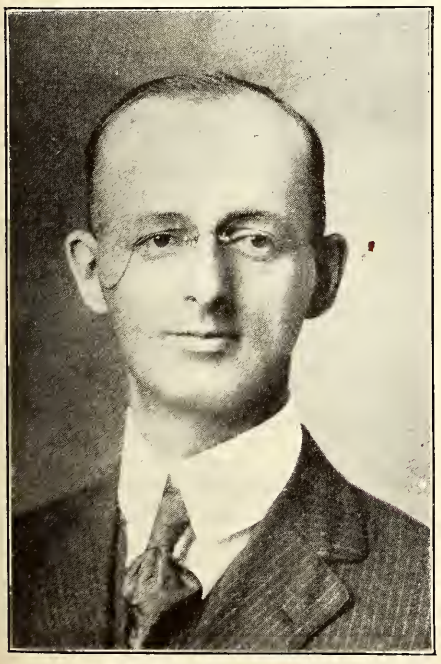
Two New Departments of Religious Education

PROFESSOR C. F. Cheverton, of Eureka College, has been called to the department of religious education in the new California School of Christianity, Los Angeles, and F. E. Billington, formerly minister at Ellensburg, Washington, has accepted the chair of religious education in Texas University, Fort Worth. These men will begin their work with the fall session.

Of the former, Walter S. Athearn, formerly professor of religious education in Drake University and now occupying a similar position in Boston University, writes:

"I am delighted to learn of the appointment of C. F. Cheverton, formerly of Eureka College, as professor of religious education in California College. It is a very wise selection. The man who heads a new department of religious education must have executive ability, the highest academic ideals, the ability to popularize without sacrificing scientific accuracy, and the rare faculty of preserving a warm spiritual emphasis in all of his work, so that men and women will go out inspired as well as informed, willing to actually become martyrs in the interests of the cause they serve. Professor Cheverton combines in a rare degree the foregoing qualifications. He has his A. B. and his B. D. from Drake University, where he majored in the field of religious education; his A. M. from Columbia University, where he majored in the field of educational psychology, and his Ph. D. from Boston University, where he majored in the field of religious education. He has had teaching experience for two years in the department of religious education in Drake University, and since his graduation from Boston University he has acceptably filled the chair of religious education in Eureka College. While in Boston he taught in a number of community training schools and also did practical work in connection with social settlement houses.

"California College is to be congratulated upon securing the services of a man so well prepared by native endowment and by academic training as is Professor Cheverton. I congratulate the Bible school department on having as an ally to its great work a department of religious education in a growing college on the Pacific coast, which will constantly reinforce the trained leadership of the local churches of that great state."



C. F. Cheverton

Roy K. Roadruck, Spokane, Washington, Northwestern Bible school superintendent, presents the following commendation of Mr. Billington:

"F. E. Billington, recently minister in the First Christian Church, Ellensburg, Washington, and formerly Northwest Bible school superintendent, has accepted the call of Texas Christian University to the chair of religious education in that institution. This chair of education was recently endowed through a campaign conducted by the Bible school department of the American Christian Missionary Society and it is especially significant that one of its most prominent field men in former days should be the first one to occupy this chair. Mr. Billington led in the Northwest Bible school work for three years and laid a very fine foundation which has resulted in the success in this regional enterprise in the Northwest.

"This good school is to be congratulated upon securing such a fine, well prepared leader as Mr. Billington to head up this work. Aside from his field work as Bible school superintendent he has done special field work under the Oregon Christian Society and at one time was an instructor in the Eugene Bible University. As a pastor he has been very successful and especially in the ministry which he has just closed with the Ellensburg church. During his four years there a fine new church building has been erected and paid for. It is one of the best buildings we have in our smaller Northwest cities. The membership has been greatly increased and the foundation laid for a constructive Bible school program. The Billingtons are well and favorably known throughout the entire Northwest and their host of friends will sincerely regret their departure from this section. However, they go with our best wishes, as we firmly believe in the teaching of religious education in our colleges and rejoice to see able, well-prepared leaders being called to head it up."

Ten Thousand Trained Teachers

THE greatest waste among the Disciples of Christ is in the life value of a hundred thousand volunteer Bible school teachers, most of whom are untrained and unsupervised for efficient service. There is enough consecrated life among Bible school teachers to win America, if it were only educated and directed.

For this reason there is nothing more important in the whole year's program than the concerted effort for an October enrollment of ten thousand consecrated people in a thousand Teacher Training classes, preparing to make their service happy and efficient.

Ten thousand teachers is approximately ten per cent of our total teaching force. It will mark a most pronounced step forward toward a new and more efficient school and church to have so large a proportion begin a thoroughly tested course of training.

Heretofore Teacher Training has of necessity been more or less of an experiment. Only by experience could it be determined just what kind of a course would really make teachers and leaders. Many large classes came to a more or less insignificant end and much enthusiasm was wasted because courses of study were not sufficient to train men and women how to teach.

The new Standard Teacher Training Course is no longer an experiment. Two seasons of extended use among many religious bodies have demonstrated its strong and its weak points. As might well be expected, it has been found far from perfect. Its staunchest friends are most conscious of its limitations. But the decided advantage still remains that at last we have found a course of study that will really make teachers.

The most evident difficulty with the new course has been that of securing a teacher for the Teacher Training class, who sees and can make others see the necessity of understanding children, young people and adults in order to "rightly divide the Word" to them. Most teachers, who have disregarded psychology and discussed flesh and blood children, have secured the attention and interest of their classes from the start.

To assist teachers in their work of leading Teacher Training classes, the Department of Religious Education is offering a special correspondence course that will be absolutely free to teachers of training classes in the units that they expect to teach.

Efficient Teacher Training requires an effort. So does anything that is worth while. Teacher Training does not require so much effort as does attempting to teach without training. Our hardest and most discouraged workers are those who are trying to handle Bible school classes when they do not know how. Teacher Training would change irksome duty to fascinating privilege for thousands.

No church leader can afford to neglect Teacher Training in October. For the sake of those who want to work, but are discouraged, for the sake of laying foundations of future church success, for the real progress of the Kingdom of God there should be ten thousand enrollments in a thousand training classes this fall. CHARLES DARSIE.

F. E. Billington

Progress at Douglas, Arizona

By G. Edwin Osborn

FOURTEEN years ago a small congregation of disciples organized into a church of Christ, under the leadership of J. A. Smith, meeting for a time in a small rented building on Ninth Street. With the spring of 1907 came J. K. Hester, who spent three months in earnest, consecrated and faithful labor and left as the fruit of his untiring efforts our first church home—a little frame building on the corner of Twelfth and E Streets. The membership then was small, and the victory was one of faith.

In March, 1910, Walter L. Martin came to serve in this field and here for five and one-half years he gave of his entire ability. The congregation had outgrown the first building, so it was determined to sell it and seek a site for a new and larger one.

In 1916, Melnotte Miller, an experienced evangelist and church-builder came on the field, making plans for a new building. Lots were purchased for the building, and a temporary tabernacle, with a seating capacity of about 800, was erected nearby.

In September, 1918, the Arizona Christian Missionary Society sent R. E. Dunlap, the State Secretary and Superintendent of Missions, for a conference with the congregation to consider a constructive program of work. After the conference the church invited him to come to Douglas as pastor and superintend the organization of forces and the construction of the new building.

Excavation was begun in May, 1919. The old tabernacle was wrecked in June, and from that time until the dedication of the new building the congregation met for services in the Masonic Hall. Several times during the summer, work was suspended because of the inability to raise sufficient funds to pay the workmen. In August came the promise of a loan from the Board of Church Extension to the amount of $7,500. This was cheering, but ready cash was needed. Then it was that the brethren went deeper and farther with their gifts than ever before, giving to the limit; and then a number loaned their credit, borrowing on their individual notes money for the use of the church.

On November 8, 1919, the corner-stone of the new building was laid. The next Lord's Day John H. Booth, of the Church Extension Board was present with the congregation and led in raising $3,200.

The next week, after the visit of Mr. Booth, the Church Extension Board promised a $5,000 gift in addition to the offered loan of $7,500.

Dedication Day—May 16, 1920—finally came. The little handful of members had already paid in over $10,000. There are no wealthy people in the congregation. But on Dedication Sunday, there came not only our membership, but three Protestant churches—the Methodist, Baptist and Presbyterian—to join with us in song and worship and giving. And when the day came to a glorious close W. S. Buchanan, who did his part so ably as Dedicator, counted over $8,000 in cash and pledges.

The building is commodious and adequate, built not for show but for use. The basement has furnace and storage rooms; also kitchen and dining rooms, which latter are in use each Wednesday evening for a supper and fellowship hour before the other activities of our "church night" service.

The auditorium is on the first floor, with a seating capacity of three hundred. The pews are roomy and comfortable, of a plain design in golden oak. The building is finished inside in old ivory. The choir is behind the pulpit platform with the organ above the choir. The baptistery is placed to the left of the pulpit platform, impressive and sublime in appearance. Its front is fitted with a heavy plate glass, permitting the audience to see the candidate as he is buried in and resurrected from the watery grave, making a very beautiful service. The baptistery was used on Dedication Sunday, and has been used each week since. It is kept filled, and clean robes are always ready.

Opening into the auditorium, both from the first and the second floors, on each side, are the departmental assembly rooms, four in number, each with a seating capacity of one hundred and twenty-five. These departmental rooms, assigned to the Primary, Junior, Intermediate and Young People's Departments, are opened into, or separated from the auditorium by the opening or closing of Accordion doors of heavy glazed glass. Opening off of each departmental room are three class rooms. There is also a well equipped nursery, easy of access to the auditorium, where mothers may leave their babies in charge of an experienced matron.

The pastor's study, the Bible school secretary's office, and a "Prophet's Chamber"—a bed room fitted up for transient preachers—occupy other rooms in the building. The departmental room used by the young people is to be fitted up as a parlor and reception room for full-time service all week. The adults meet in the auditorium in one class, taught by the pastor. The building is planned to be of service for Christ, in an adequate way, to the entire community. So impressed was the American Christian Missionary Society with the program of the church and the outlook for the future of Douglas, that assistance was proffered the church in the support of its work for this year.

It has been the assistance from our mission boards that has helped the church gain such a prestige in Douglas, as it now enjoys, by being able to promptly meet its financial obligations, which fact and standing now are invaluable assets in promoting and carrying forward our plan of service. On June 28 the draft for $12,500 from the Church Extension Board came, and as R. E. Dunlap went from firm to firm, it was gratifying to note the effect produced on the business men by our promptness in the ability to meet our bills. The contractor who supervised the building said, "I repeatedly advised Mr. Dunlap not to try to complete the building according to the plans, but to finish only one section and later build other units. I had been in Douglas since its beginning and I was confident of failure, and so I warned. But Mr. Dunlap has a better business head than I; he has succeeded."

But it was more than the business head of R. E. Dunlap. It was his undaunted faith, his incessant prayers—many are the nights he spent with God in the planning and building of his church-house, in pleading for the raising up of friends and means—and his ability to encourage and push on a willing and loyal people to their very utmost.

The loan from the Board of Church Extension means, in Douglas, more than a loan. It not only helped to erect a building, but it will help to establish a church. It is a great piece of missionary work. The cause of Christ is just coming into Arizona. No denomination has a firm footing yet. Our present new and commodious building will do as much as any one other thing to get a favorable hearing in Douglas, and this new and beautiful copper city of the great Southwest is already eagerly listening to the plea for the unity of Christ's people in Christ's own way.

First Church of Christ, Douglas, Arizona

National Convention of Negro Disciples, Paducah, Kentucky

The National Convention of Negro Disciples

THE fourth National Convention of the Negro Disciples convened in Paducah, Kentucky, August 31, in the Trimble Street Christian church. The delegation was larger than ever before, many states being represented. Miss Daisy June Trout, J. B. Lehman, F. E. Smith, Robert M. Hopkins, Lin D. Cartright, Mrs. Rosa B. Grubbs, P. H. Moss, and E. R. Williams were the national workers present. Each gave inspirational addresses.

Good reports were read by delegates from each state Bible school, missionary societies and church departments, showing much good work accomplished. Through the report of each state ran the sad wail of the great need of more efficient and good consecrated workers. The dominant note throughout the entire convention was efficiency. Plans were discussed for the training of more workers for the great world task.

Each state was urged to pay promptly all money pledged in the Emergency campaign and in this way help to promote the program.

I am pleased to state that there were many expressions on the part of the delegates of entire satisfaction as to the manner of their entertainment while in our confines.

The citizens in general joined heartily with the church in caring for our visitors. The Paducah Traction Company donated its car service Saturday afternoon that the delegates might have an excursion over the city.

R. E. PEARSON,
Recording Sec., National Negro Convention.

Outgoing Missionaries

OUR farewell to the group of ten missionaries and the children sailing on the "Asia" seemed to be greatly appreciated by them and was a great treat to us. The ladies of the C. W. B. M. "did themselves proud" in the preparations made and the service they gave. Mr. E. P. Gish, a Eureka College man, five years in China, told of his evangelistic work and the church at South Gate, Nanking. He paid a tribute to Dr. Macklin which all here endorsed. Dr. Vierling and wife, of New York City, impressed everyone with their high and earnest purposes. The doctor spent seven years in Transylvania at Lexington and got his medical course at Cincinnati. Mr. Joe B. Hunter, also of Lexington Bible College, is to teach in a boys' school in Tokyo. Miss Lyrel Teagarden told of her joy in going to China. She is a daughter of E. J. Teagarden, 25 years pastor at Danbury, Connecticut. Miss Blanche Parker comes from Drake University, where for two years she was in the office of Dean Caldwell of the College of the Bible. Miss Parker told of the progress and plans of the school. Miss Edna Whipple, of Bellingham, told of her impressions of the College of Missions. She was particularly glad to be in Vancouver once more and to meet old friends. Her mother and sister and brother and other relatives were here to see her off. Mr. Searle Bates told us of Hiram and of Oxford University. Mr. Bates is a son of Miner Lee Bates, President of Hiram College. Mr. Bates is a Rhodes Scholar. Mr. and Mrs. Scott, of Harda, India, gave an interesting account of their work in India.—*Christian Church Bulletin*, Vancouver, B. C.

"Redeeming An Arm"

THE readers of WORLD CALL all remember the terrible experiences of Dr. Mary Longdon in the clutches of the panther at her mission station, Pendra Road, India. The attack of the panther came last October. We have heard frequently from the Doctor since then. She has suffered greatly, but in spite of all that was done for her relief one of her arms became stiffened, and after the convention of our India Mission, in Febrnary, she went for special treatment to Calcutta. A recent letter tells us that there were adhesions among the bones, muscles, tendons, nerves, and blood vessels. At Calcutta she passed through repeated operations to change these conditions. Her arm was bent at right angle, but between the operations it was bound in a straight splint, and afterward tied up as closely flexed as possible. She had daily massage and electrical treatments as soon as the inflammation allowed. She writes: "It is hardly necessary to say that I suffered many tortures, the sustaining point being that, in the end, an arm would be redeemed to service." Not until July was she able to leave Calcutta. She wrote on the 6th of July from her old station at the Pendra Road Sanitarium for Tubercular Patients, telling of a successful surgical operation she had performed by the help of our faithful missionary nurse, Miss Ivalu Andrus. She says we may judge the success of the operation performed on her arm when she tells us that she was only a little awkward in her operating upon another, and she exclaims, "Is not that worth my rejoicing though after months of suffering?"

Dr. Longdon rejoices in being back at her old station where she has been so much needed. She reports many of the patients in the Sanitarium as doing well, and she says of Miss Andrus, "I am glad she was born into the world. I thank God for her."

A Correction

OUR attention has been called to a mistake in the article, "Alarming Transiency of Ministers," in June WORLD CALL. The Salt Lake City Church has not changed preachers in five years. Chester A. Snyder is still there and so the percentage of change for Utah should be 50 instead of 100. Near the end of the war he was given leave of absence to serve as a chaplain.

To Conserve City Surveys

THE Home Missions Council announces that in addition to the aid which it is giving to the Interchurch World Movement in finishing up the rural surveys it has made arrangements to pay for a worker to compile data in the city survey section and prepare a report.

Missionary Organizations Auxiliary to the United Christian Missionary Society

THE International Christian Woman's Board of Missions, comprising an association of more than fifty State and Provincial organizations, with approximately 5,700 local missionary societies, is now merging its work in that of the United Christian Missionary Society with headquarters at St. Louis.

Both the International Board and its constituent State, Provincial and local auxiliaries have for forty-six years operated under constitutions regularly formulated and adopted for the conduct of educational and promotional work among the churches, and for administration of missionary work in home and foreign fields.

The devotion and solidarity of the organized constituency of the Christian Woman's Board of Missions is one of its greatest contributions to the united missionary work of Disciples of Christ in America. When the Christian Woman's Board of Missions was organized forty-six years ago the plan for organization of local missionary societies which should be auxiliary to the National Board was adopted and through this long period such societies have been the strength of the work. To assist the National Board in the organization and development of its constituent auxiliary societies, State and Provincial Boards, themselves auxiliary to the National Association, were formed as the interests of the work demanded.

As the International Board merges its work with that of other Boards in the United Christian Missionary Society, all State, Provincial and local societies, heretofore auxiliary to the Christian Woman's Board of Missions, automatically become auxiliary to the United Society. Provision is made in the constitution of the United Christian Missionary Society for the continuation of all Woman's Missionary Societies, Young Woman's Missionary Circles, Triangle Clubs, and Boys' and Girls' Organizations. The plans and activities of such local societies will continue unchanged except that, with October 1, 1920, they become auxiliary to the United Christian Missionary Society and thereafter will give themselves to study and support of the whole work of the new board.

As the membership of societies formerly auxiliary to the Christian Woman's Board of Missions stand upon the threshold of this greatly increased responsibility they are thrilled with the new challenge of unlimited service before them. The watchword should now become "The entire womanhood of the Church for the whole task of the Church."

As we come into this united work we inherit the hundreds of homeless children in orphanages of the Church; we will minister to the sick in our hospitals and the aged in our Christian homes; we will share in support of veteran ministers and their families and the retired missionaries of the Church; we will stand solidly behind the whole home and foreign missionary work of the Church, while every missionary becomes "our missionary," and we will share in every victory on the field.

Blessed be that association of elect women which for almost a half century has been educating and preparing consecrated womanhood of the Church everywhere for the compellent and immeasurable opportunities of this hour. Let us thrill with the joy of it, knowing that indeed the Master has come and calleth for us in the great work being laid afresh upon the hearts of His disciples. Let us neither tarry nor rest until we have enlisted the last woman through this great new call, have inspired the young life of the Church with the supreme need of the world and the plan of God to meet that need, and have helped to educate the childhood of the Church for this work of the Kingdom which is to determine the whole course of nations and the destiny of civilization in the decades just ahead of us.

The Five-Year Campaign

THROUGH the chaos and sufferings of a war-torn world, facing with deepened realization the mission of the Church, and receiving as in no previous period insistent appeals from every mission field, the Christian Woman's Board of Missions at the International Convention held in Des Moines in October, 1916, adopted a five-year program of advancement in the mission fields and intensive cultivation of the Home Base.

One hundred new missionaries were urgently needed to care for the increased and ever increasing work in foreign fields. The need for an equal increase of workers in the home field was no less urgent. For forty years new fields had been opening before the Board and such abundant opportunities and results in every field had crowned our efforts that it seemed impossible to meet the insistent demands without an immediate doubling of resources and missionaries. The Lord of the Harvest is ever answering prayers, and opening doors, and pouring out His great harvests beyond our faith and capacity to expect and receive. He leads so swiftly and inexorably to the rescue and uplifting of the race that our tardy footsteps sometimes falter, and our faint hearts question whether or not we are able to undertake that which human need and divine love constantly press upon us.

The unprecedented advances demanded for maintenance and development of missionary enterprise in every field made commensurate enlargement of the home base essential. Work which seemed imperative was finally summarized in definitely stated aims for a five-year program, adopted at the International Convention of 1916, as follows:

Watchword

INFORMATION, INSPIRATION, REALIZATION.

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

AIMS FOR 1921

6,000 auxiliary societies, 200,000 members, 100,000 *Missionary Tidings*, $800,000 for the work.

Note: As the *Missionary Tidings* was merged in WORLD CALL this aim for subscriptions was transferred to the new magazine. Since receipts for 1918-19, at the end of the third year of the campaign, totaled $705,000, and since conditions at the close of the World War laid a new emphasis upon the necessity for greatly increased Christian enterprise and giving, the financial aim was advanced to $1,000,000 for the last year of the campaign.

This increased aim was adopted first by the International Board in its annual meeting, held in Cincinnati, October, 1919. It was ratified by vote of the Christian Woman's Board of Missions Convention, was approved by the Committee on Recommendations of the International Convention and by this committee recommended to the entire Convention of Churches of Christ and adopted by unanimous vote.

The last year of the Five-Year Campaign is upon us. As we set ourselves for accomplishment of the aims that remain it is well to review the far-reaching work for which the campaign was originally inaugurated.

(1) The endowment of the College of Missions.

(2) City Mission and Social Service better equipped and new work inaugurated.

(3) The securing of thirty new missionaries for India as evangelists, physicians, nurses, zenana workers, teachers, industrial superintendents and orphanage mothers, and the opening of a new station.

(4) The development of Girls' School at Luchowfu, China. Continuing the equipping and maintaining of Ginling, the first college for women in the Yangtze valley. Taking full cooperation with the Foreign Christian Missionary Society in the Nantungchow district. Twenty new missionaries to be sent.

(5) In Africa the increasing, in cooperation with the Foreign Christian Missionary Society, of forces and buildings in all stations already opened, and the opening of two new stations. At least $65,000 and thirty new workers are required.

(6) The reoccupying of Mexico. Returning former force with twenty-one additional missionaries. Supplying necessary buildings and other equipment.

(7) Enlarging the work in Buenos Aires, Argentina—erecting two buildings at $20,000 each and taking fuller cooperation in *El Colegio Americano*. Extending efforts to include three northern provinces of Argentina and the republic of Paraguay. Twenty missionaries and the $50,000 asked for the initial work. Entering the Union Evangelical College, Montevideo.

(8) Reinforcing the Porto Rico stations with six missionaries.

(9) The placing of one hundred new workers in the enterprises of the Boards in the United States.

To accomplish this work for the Church of Christ, the Christian Woman's Board of Missions asks for the fellowship in prayers and gifts of all members and friends of the Church.

During the past four years 63 new mission-

aries have gone out from the College of Missions, as follows:

To Africa, seven; to India, twenty-one; to China, seven; to Latin America, twenty-seven. The force of workers in the United States, both in missionary education and development work, as well as in educational, evangelistic and institutional work, has been greatly increased.

Great increases have not come alone in the number of missionaries, but a commensurate building program has been imperative. New mission homes have been provided as the staff of missionaries was increased. New buildings for schools, churches, hospitals and other enterprises have also been necessary, together with many auxiliary buildings.

While the receipts of the Christian Woman's Board of Missions have been greatly increased the increased cost of exchange, of rates of travel, of equipment and of missionary salaries, have *doubled the cost* of sending out and supporting the staff of missionaries on the field and equipping and maintaining their work. The income of the Board *has not been doubled*, and our treasury has faced an increasing deficit. Under the United Society the cost of maintenance will not be diminished. It is most important, therefore, that every effort be exerted to attain the aims of the Five Year Campaign thus providing for the heavy obligations that we bring to the new Board.

The womanhood of the Church is now called upon not only to continue in loyal support of former missionary work but to widen the interest and increase the gifts in support of all missionary and benevolent enterprises of Disciples of Christ.

Attainment of Campaign aims in new societies and increased memberships, is more than ever incumbent upon us. Good progress is being made throughout the States, but many states and provinces are far from their goals. Every local society should provide itself with the full series of Campaign and Manual Leaflets and realign its work to carry out in the fullest possible measure all plans as set forth. All Regional, State, Provincial, District and County officers are asked to adopt the plans recommended for Extension Work, and press the Campaign among our thousands of non-cooperating churches.

Offerings and gifts for missionary work are a significant expression of vision and zeal, but they are only an indication of Christian devotion. The deeper aims of all development work are the cultivating of a missionary spirit, disseminating missionary intelligence, winning cooperation in missionary activities and deepening of the spiritual life.

It is estimated that there are at least 600,000 women and girls in our churches, while but 120,000 are as yet actively enlisted in missionary work.

Repeatedly it is stated that the most zeal-awakening and spiritualizing influences among the membership of the local church, emanate from the missionary society. Immeasurable resources of power, service and money await the development which can come only through the consecrated efforts of missionary societies. We are heralds of the Christ, commissioned like Mary of old to "go tell my disciples that I go before them." We are to press forward with messages of the Living Christ until the womanhood in all Christian churches throughout the land is enlisted to help in carrying His gospel to the ends of the earth.

Every society should be made fully efficient; every non-cooperating church should be entered and cultivated; every new society should be guided and fostered; the young women of every church should be trained for service, and the children in every church should be taught and trained.

With thousands of non-missionary churches and hundreds of thousands of unenlisted women in those churches, the importance of Extension Work cannot be overestimated.

It is a physical impossibility for state officers to do sufficient field work to enter the thousands of non-cooperating churches that should be reached. They must have the assistance of district secretaries, of county secretaries in densely populated states, and of committees of efficient representaties from all Woman's Missionary Societies.

Our aim at home and abroad must be the presentation of the living Christ to all men. The very motive and essence of this message is personal acquaintance with the living Christ. Our plans and aims are meaningless unless vitalized through prayer.

"Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

Among the Churches in Northern Luzon

RECENTLY I took a trip up North. I have been planning on this trip for some time. Each missionary in Laoag has chosen a special church for which he or she is responsible. I chose that at Baroyen, up North. It is the most northern church in Ilocos Norte. We started on Friday afternoon. Mr. Saunders had been up in the province, visiting the churches with Mr. Stipp and showing his pictures. He therefore accompanied Mr. Stipp, Mary Miguel, a Bible woman, and myself on this trip. We reached about 20 kilometers north of Laoag when Mr. Stipp remembered that he had forgotten to put in the gasoline. Fortunately we had enough to get back to Laoag, which was the nearest place to get it. Mr. Saunders helped to bear the chagrin by discovering when we got back to Laoag that he had forgotten his screen for his lantern.

It is a most delightful trip up North between the mountains and the sea. We were glad to have that part of the trip repeated. We arrived at Burgos in the late afternoon. We found our host and hostess away, as shown by the ladder made of bamboo tipped out away from the bamboo porch. However, we took the liberty of replacing the ladder and ascending and making ourselves at home. Soon the *Cabsat* or brother in Christ arrived. We planned for a picture show that evening on the chapel lawn. It was well attended and enjoyed.

A new missionary might find some difficulties in accommodating herself for a night's repose in one of the native homes. There were four members of our "Flying Squadron," besides as many members of the family and only one bed to go around. That, as usual, was given the senorita. A bamboo screen which reached only part way across the room made a private room. On the floor of my room were the Bible woman and a young girl member of the household. On the other side of the screen, on the softest spots of the floor reposed Messrs. Stipp and Saunders. We were glad for the blankets which we had taken with us, which served as mattress and covering along with other clothing, as it was quite cold by morning. The beds in the homes, if they are fortunate enough to have one, are of the Spanish type with woven rattan for the springs. They are cool but

IDENTIFICATION CERTIFICATE

Pre-Convention Congress

October 15-18

Disciples of Christ, International Convention

October 18-24, 1920

St. Louis, Missouri

Kansas City, Mo., October 1, 1920.

Ticket Agent:

This certifies_____
(Name of person to whom certificate is issued)

is a member of the **Disciples of Christ, International Convention,** and is entitled to purchase_____round-trip tickets to St. Louis, Missouri, for himself (or herself) and dependent members of his (or her) family, at the reduced fare and under the regulations authorized for the occasions named, and in accordance with the conditions appearing on the back hereof.

Transportation Secretary.

Philippine Band Among the Former Tinguans. They Were Mountain Headhunters. The Filipinos Are Very Musical and Do Exceptionally Well Even with a "Bamboo Band" Such as This

far from comfortable to the American used to the feather mattress. One is rather glad when morning breaks if not well bolstered up with native pillows, which are nearly as hard as their beds.

As the lady of the house at Burgos wanted to go to Bangui, a place was made for her among the baggage, lantern and other equipment. We were not only glad to assist her on her way, but glad of an excuse to go to Bangui as our place of meeting was south of that town. Bangui is a very pretty town close by the sea, and the end of the roadway. We went down to the sea and went in wading after we got caught in the waves and got our feet wet anyway. It was great fun. Laoag is a fine place, but far from the sea, for which we are sorry.

We came back to Banban, where some of our members live, and where the pastora lives. She is Mercedes Manglallan, one of the Bible training girls. She is doing a wonderful work there in one of our largest churches. They prefer her to any of our available evangelists.

That afternoon, which was Saturday, we held the conference at the chapel, which is some distance away. It is a very nice chapel of brick, thatched roof, cement floor with benches. They are still working on it and planning on cementing the exterior and putting in the windows and doors yet. It is located near a river at the foot of a mountain on the south, and as you sit in the chapel you can see the mountain in the distance to the north.

Mr. Stipp presided at the conference. If one was discouraged in the work, it would do one's heart good to take a trip to Baroyan and hear the counsels of the brethren there. Nothing seems impossible to them. We spoke of their splendid record. Nestorio Geren, the elder, said, "God is responsible for that." Rice is very scarce everywhere this year and as the training girls are asked to bring a half of a *cavan* of rice per month or a little more than they eat in a month as their payment for the schooling they receive, they doubted if they could send again one of the girls. They said, in discussing the question, that many had not helped in that before and therefore they voted, as she was a great help in the Lord's work there, that they would all have a part in it. They begin their services about nine on Sunday morning and some days run until five in the afternoon. They have the Sunday school, then church, and then Christian Endeavor. They come a long distance, so remain all day. The custom for many up there is to have only two meals a day as the rice is scarce.

At the conference they discussed the changing of the hour of the Christian Endeavor. It was decided to hold it at daybreak on Sunday morning. How would that work in the States?

As the church here in Laoag is endeavoring to be self-supporting, we missionaries are giving our contributions in other churches so I give mine here in my church at Baroyen.

Instructions to Ticket Agents

1. This certificate is not valid unless presented on one of the authorized selling dates as specified in tariffs.
2. This certificate is not valid unless signed in ink in the presence of ticket agent, in space provided below, by the purchaser whose name appears on face hereof.
3. Ticket agent must satisfy himself that the person who presents this certificate is entitled to the reduced fare under the conditions specified in tariffs and herein.
4. Ticket agents will be governed by instructions shown in tariffs.
5. Ticket agents will endorse hereon description of ticket or tickets issued and attach this certificate to report to Ticket Auditor as authority.

Signature of purchaser _____

Insert below names of dependent members of family for whom excursion tickets are purchased, giving relationship.

Form _____ No. _____ _____

Form _____ No. _____ _____

Form _____ No. _____ _____

They asked if I had any desires as to what use my money should be put to, whether for the support of the pastora or on the chapel. Many of the churches in the outlying districts find it easier to secure and cheaper to use the wine or *basi* for the communion. Of course, I disapprove of this. I took with me for service that Sunday a bottle of grape juice and I asked that the intoxicants be discontinued, and enough money saved to purchase grape juice.

Saturday evening another picture show was given by Mr. Saunders on the yard by the home of Nestorio. Many people came; some, I presume, had never before seen lantern pictures.

One more incident I want to tell you about which encouraged me greatly. Last Saturday Mr. Stipp was going to Bacsil, a barrio of Laoag, but in an out of the way place. I had never been so I went with him and Mary Miguel. We took our lunches and went to Vintar, about eight kilometers to the east. From there we walked a half an hour south along a cart road. We reached there before dinner. We were hot and tired, so while we rested they brought out a dish of cooked sweet potatoes for us to eat, which we enjoyed. We stopped at the home of the leader in the church there. There are only ten members at this little barrio. They have a little chapel in front of his house. It is like a little playhouse. At the rear of his house, up in a tree, with a bamboo cover over it, is a big thirty-inch bell, which can be rung from the porch of the house. I rang the bell soon after arriving to call the brethren together for a conference. Mary, the Bible woman, went to the kitchen and came in bringing a dish of green stuff in vinegar which looked like a vegetable. It was *kapas sanglay*, or native tree cotton still green, cut up in vinegar.

I had taken with me some of the anti-tobacco leaflets. I gave one to the old man who leads the people there and he read it. While Mr. Stipp and I were trying our hand at the native spinning wheel, I heard him quote part of the leaflet. I remarked about it and he said that he used to smoke, but had not now for a year. He had come to the monthly conference when I gave a talk on the evil effects of tobacco and he had stopped. I was much pleased to know of some results of those talks, especially with an old man like that. Many young folk know it is wrong and continue to use it, but to see an old man, who had never before been told of the evil, stop its use is fine.

VERA ADAMSON.

Make Your Reservations for the Convention

IT is important that all those expecting to attend the International Convention to be held in St. Louis October 18 to 25, inclusive, should send to the committee their requests for reservations in hotels or homes.

St. Louis is well supplied with good hotels, but the housing situation is acute everywhere, and this action is necessary to avoid confusion.

State whether accommodations are desired in a hotel or home, and with or without bath, and whether one or two in a room.

Address E. S. Hallett, Chairman Entertainment Committee, 5151 Cabanne Avenue, St. Louis, Missouri.

Lifting World Call Truck Out of a Broken Bridge. For Both Speed and Safety the More Particular Parts of Our Equipment Were Brought to St. Louis in a Steel Truck

Larger Giving, Stricter Honor

FROM memory of a conversation a brief statement was made in Notes and News of August *World Call* regarding an unnamed Kentucky church. There were two points to the statement; first, success in raising a large apportionment; second, scrupulous honor in applying it all to missions and education.

In each respect the record was even better than we said, as appears from the local Bulletin of the church, First, Louisville, E. L. Powell, Pastor. The apportionment was $14,000, instead of $10,000, in addition to the regular missionary budget of $4,000. The first action of the official board, appropriating $4,000 for local use was taken, Dr. Powell explains, under the impression that this was according to the plan of campaign, and not because it was in excess of the apportionment, which they would not have considered permissible for a moment. On finding that the apportionment and pledges were exclusively for missions and education, the board promptly and unanimously voted to so handle the funds and to make other arrangements for meeting local needs. This makes the congregation's total offerings for missions, benevolence and education for the year, $18,000.

St. Louis Convention Transportation Information

REDUCED fares applying from all points in the United States east of a line drawn north and south about the middle of Montana, have been arranged through the various passenger associations.

Fares from points west of a line drawn through the center of Montana will be those fares known as regular tourist fares, which are in effect daily from principal points to St. Louis and return. The amount of such fares may be obtained upon application to railroad lines or ticket agents in such territory.

Tickets from all territory save the far west as outlined above will be on sale beginning October 13, and the return limit is October 30. Validation of tickets at St. Louis is required. A transportation booth will be maintained at the St. Louis Convention hall.

Identification certificates entitling the holder and dependent members of his or her family to these reduced fares will be issued by the undersigned and the same will be distributed through the various local preachers, state and national missionary offices and publishing houses. A bona fide certificate is printed opposite, which may be used in securing transportation to the convention.

Transportation managers have been appointed to arrange for the assembling of local parties at central points throughout the country so that the trip to St. Louis may be made in comfort and with the least inconvenience.

The reduced fares authorized will be at the rate of one and one-third fares for the round trip. No reduction in Pullman rates will apply.

Further information will be supplied by the undersigned when request is accompanied by stamped, addressed envelope for reply.

E. E. ELLIOTT,
Railway Exchange Bldg., Kansas City, Mo.

Prayer Meeting Topics for 1920

OCTOBER

6. The Sunny Side of Trial. James 1:2-4; Matt. 5:10-12.
13. Christian Internationalism. Regard for Nineveh—City Evangelization. Jonah 1:1, 2; 3:1-10; 4:10-12.
20. Great Preachers and Their Message. Philip Preaching Jesus. Acts 8:25-40.
27. Hymns and Spiritual Songs. Eph. 5:19-21; Col. 3:16, 17.

NOVEMBER

3. The Apostolic Method of Financing the Kingdom. II Cor. 8:17; 9:6-15.
10. Christian Internationalism. WORLD CALL as missionary literature. Isa. 1:20; 17, 18; Rom. 15:15-21.
17. Great Preachers and Their Message. Paul and Righteousness. Rom. 1:16, 17.
24. The Grace of Gratitude. Ps. 145.

Christian Unity a World Prospect

By H. C. ARMSTRONG

THE movement for Christian unity has achieved world proportions. Church division and denominational rivalry have long been a world scandal. Now at last the tide has turned, and the first steps are being taken toward world unity and universal Christian cooperation. Here at Geneva there have just been held two preliminary meetings looking to and preparing for two world conferences. These meetings mark a new epoch and usher in a new era in the history of Christianity and of Christian unity. For the first time conference is given right of way over controversy in the solution of religious differences. Debate, argument, anathema, the rack and the stake have all failed either to establish unity or to vindicate truth. They belong to "a day that is dead." The new day proposes the way of friendly cooperation and mutual investigation and voluntary agreement.

Universal Christian Cooperation

These two meetings and the conferences for which they were preparatory, while looking in the same general direction, are entirely separate and very different in nature and purpose. The first of these is a movement for universal Christian cooperation in practical matters through a "Universal Conference of the Churches of Christ on Life and Work," to be held some two years hence.

The meeting was attended by more than eighty delegates representing fifteen countries. The largest number from any one country was from the United States. They were Dr. Chas. S. MacFarland, New York; Dr. Arthur J. Brown, New York; Mr. F. P. Turner, New York; Dr. Nehemiah Boynton, New York; Dr. W. P. Merrill, New York; Dr. Frederick Lynch, New York; Bishop James Cannon, Richmond; Dr. Chester, Nashville; Dr. Finis S. Idleman, New York; Dr. R. H. Miller, Kansas City; Dr. F. W. Burnham, St. Louis; Dr. Peter Ainslie and H. C. Armstrong, Baltimore. An interesting and significant feature of the meeting was the fact that the delegates present were enrolled and seated not as representatives of denominations, but as Christian men from many countries come together in common council concerning the problems of cooperation in the task of making the world Christian.

Origin and Spirit of the Movement

This movement arose in response to a demand coming up simultaneously from many countries during the war, notably Denmark, Holland, Norway, Switzerland, Sweden, Great Britain and the United States. These separate demands found coordination and expression in a neutral church conference held in Upsala, December 14-16, 1917, from which an appeal was sent out to all the world. The spirit of the movement can be best shown by a quotation from this appeal. "A deep sense of the responsibility and of the possibilities for the Christian church in the present crisis of our civilization forced us more than two years ago to invite the various sections of the Church of Christ and leading churchmen in different countries to an international Christian conference, in order to strengthen by prayer and mutual understanding the conviction of unity among all believers in Christ in testifying that the cross of Christ is the uniting force that transcends all earthly divisions. The task of that conference should also be that of taking up those complicated questions that have arisen concerning international Christian fellowship, the social and economic renewal, the value of lawful order, and other heavy duties of our Christendom which have been more or less neglected, and in regard to which there ought to be common doctrine and preaching, and a common indefatigable endeavor amongst all believers and in all sections of the church.

"Our task is not to bring organizations together, but to unite hearts and minds and endeavors. . . . . Our conference may be a most important preparation for the World Conference on Faith and Order, but it will not deal with faith nor order, but with some well-defined, urgent, practical aims. Union for such purposes does not require unity in faith and order. Uniformity is not necessary for common preaching and striving in actual needs of mankind. In the words of the report of the Archbishop's Fifth Committee, 'we say deliberately that in the region of moral and social questions we desire all Christians to begin at once to act together as if they were one body in one visible fellowship. This could be done by all alike without any injury to theological principles.' "

The World Conference on Faith and Order

In the preliminary meeting of the World Conference on Faith and Order the hopes and prayers and labors of a decade began to be fulfilled. It is now ten years since the general convention of the American Episcopal Church sent out the unprecedented and epoch-making call for a world conference. During these years the invitation has been borne to all the churches of the world and almost all, with the notable exception of the Roman Catholic, have accepted the invitation and appointed commissions to cooperate with the movement. When the present meeting opened in Geneva eighty churches, Eastern and Western, and forty countries were found to be represented. Nothing like it has happened in five hundred years. Not since the Councils of Florence and Ferrari, 1438-9, has there been anything that could be called a world council on Christian unity. The sessions were held in one of the halls of the University of Geneva, founded by John Calvin, and from which the fuller light of the Reformation spread to all parts of the world. May it be that from Geneva again still greater light may go forth to lead the whole Church into the "unity of the faith."

"Faith and Order"

The World Conference on Faith and Order, unlike the Universal Conference on Life and Work, aims directly and distinctly at the complete unity of the Church, organically and doctrinally. It deals, therefore, with questions very different and very much more delicate and difficult. The first task of the preliminary meeting was to perfect a fellowship and create an atmosphere of understanding and sympathy in which to take up those great questions with which the world conference must finally deal. This was done by a general interchange of ideas and ideals in which the positions and attitudes of the great church groups were set forth. Those who spoke in this connection were Professor William A. Curtis of Scotland, for the Presbyterians of the world; the Bishop of Bombay, India, for the Episcopalians; Dr. Nehemiah Boynton of the United States, for the Congregationalists; Bishop Nuelson of Germany, for the Methodists; Dr. Peter Ainslie of the United States, for the Disciples of Christ; Dr. Maldwyn Hughes of England, for the English Wesleyans; Germanos Strinopoulos, Metropolitan of Seleucia, for the Eastern Orthodox, and Bishop Ostenfeld of Denmark, for the Lutherans.

Following this general discussion, the meeting turned to a preliminary consideration of those fundamental questions which are to make up the program of the World Conference when it is finally convened. These were gathered up into two general topics. First, the true nature of the Church and the true conception of its unity. This topic deals with the question of a valid ministry and valid sacraments. It is the question of order. Second, the place of the Bible and the Christian creed in the united Church. This topic has to do with the question of ultimate authority and the content of Christian belief. It is the question of faith.

"Beginning at Jerusalem"

In the midst of this discussion of the great questions of the true nature of the Church according to the mind of Christ and the true conception of the unity for which He prayed, there came a communication from Metropolitan Damianos, Patriarch of Jerusalem, inviting the World Conference on Faith and Order to hold its next meeting in the Holy City. It was a solemn moment. For the first time in many, many years Jerusalem is in Christian hands, and open to Christian assembly. A voice calling across the centuries—centuries of division, strife and confusion—was bidding us all return to "an upper room" where the first company of Christians "all continued with one accord in prayer and supplication."

Whether or not the invitation will be accepted and the World Conference held in Jerusalem is yet to be decided. A large continuation committee has been appointed to select the place, prepare the program and call the conference when "the time is fulfilled." Nevertheless, to the greater question there can be but one answer. The whole Church and all the churches must return to that simple, profound, vital, Pentecostal unity of those Jerusalem days in which the Church had its birth. In the words of the Bishop of Oxford, "we have got into a condition which is intolerable and which must be changed. We must go back to the mind of Christ and see what He and His first interpreters meant by the Church and its unity."

Unquestionably the present movement for unity is a movement of the Holy Spirit. It is not of man. It is of God. The obstacles are many and the problems are great, but "God wills it," and it must be.

Notes and News

Eight nurses have entered the College of Missions this fall in preparation for the field. Two are to go to China, three to India, two to Africa and one to Mexico.

The sympathy and prayers of our readers will go out to Mr. and Mrs. Moody Edwards, at San Luis Potosi, Mexico, in the death of their baby, Kathryn. She was five months old.

Plans for the alteration of the Military Academy in Murray Hill, Jacksonville, Florida, which was recently purchased for an old people's home, have been approved and work upon the building will soon be under way.

In Africa there are more than 50,000,000 people for whom as yet no definite plan of evangelism has been manifested. These are without light, and will die in darkness, unless new plans are formed and new workers are enlisted.

The *Daily Mail* of London has this sentence in a leading editorial: "Missionary endeavor may not appeal to the luke-warm, nominal Christian, but it is as vital to the Christian Church as the circulation of blood is to the human body."

Mr. and Mrs. Leslie Wolfe, who have served the Foreign Society thirteen years in Manila, passed through the city Tuesday with their four children, going to Des Moines, Iowa, where they will spend their furlough.—*Vancouver, B. C., Bulletin.*

The College of Missions, in Indianapolis, Indiana, is opening up during this fall term with the largest enrollment in its history. There are forty-one new students, with possibility of others. These, with the ten old students, bring the total at the present time up to fifty-one.

From the Colorado Christian Home in Denver comes the note that Miss Smith, the matron of the home, has returned after her recent illness. The church at Palisades, Colorado, recently sent to the home eight bushels of peaches, which the Denver women canned for use this coming winter.

Since the removal of the WORLD CALL offices to St. Louis, the two large front rooms on the third floor in the College of Missions building, formerly used by WORLD CALL, have been made over into seven new dormitory rooms. This building, as also the three hostels, are filled with students.

From Atlanta, Georgia, comes the news that alterations are in progress upon the South Eastern Christian Home. These are being made in order to tide it over until time for the erection of the new building for which pledges have been made and which are already gradually coming in.

The Secretary of the Lutheran Board of Foreign Missions has prepared a series of fifty theses on the doctrinal foundation of missionary activities. One of these reads as follows: "In God there is a universal will to save. In Christ there is universal salvation. In humanity there is universal need of redemption and universal capacity for redemption. In faith there is a condition for the appropriation of salvation which by Divine grace is universally possible. Christianity is the universal and only true religion, and the prosecution of missions is its central function. If salvation is for all, there must be a mission to and for all."

Two are enrolled in the College of Missions this fall in preparation for Tibet, Mr. Marion Duncan and Miss Louise Habecker. A number of the scholarships of the students are being provided by the churches from which they come. Miss Habecker is being entirely supported by her own church in Buffalo.

D. S. MacDonald, Sumter, South Carolina, reports that South Carolina has passed the $26,000 mark in the Carolina Enlargement Campaign. That somewhat exceeds the objective of $10,000. These pledges cover a three-year period with 40 per cent for the state work, 30 per cent for Atlantic Christian College and 30 per cent for Benevolence in the Southeast.

The Mission in Africa is asking for the following workers: One business man and wife, a stenographer, a doctor and wife, three evangelists and their wives, one sawmill man, three builders, one steamer captain, one printer. If the work is to be carried on in an effective way, these workers must be supplied.

A young woman said to her friend: "I cannot get interested in missions. Her friend replied: "No, you can hardly expect to. It is just like getting interest at the bank. You have to put something in before you get any interest, and the more you put in—time, money, prayer—the more interest you get."

An appeal was made by Mrs. J. K. Hansbrough for a much-needed electric washing-machine for the Old People's Home in Jacksonville, Illinois. Some interested friends responded to the call and sufficient money was furnished to buy and install it in the home. Thoughtfulness such as this makes the way easier.

At the Missionary Conference in Lotumbe in March the following statistics of the Mission were given: Baptisms during the year 1,622, total membership of the mission 7,173; teachers and evangelists working in 381 villages, 485; scholars, 3,963; native offerings for the year, francs 17,024. The African Mission is noted for its evangelistic spirit.

A family of eight brothers and one sister who own and manage a large manufacturing concern in the South have decided to support their own missionary on the foreign field. The father recently died and the children agreed among themselves that the first profits that come out of the business shall go in support of the missionary in their father's name.

Miss Dale Ellis, formerly a teacher in the high school at Akron, Ohio, has just been appointed by the Foreign Board for service in the Philippines. Miss Ellis is a Cotner graduate and goes out well equipped for the emergency service to which she has been called. Her work will be in the girls' school in Laoag, with which Miss Eberle is connected.

The British and Foreign Bible Society has published the Scriptures in 517 languages. During the five years of the war this Society published more editions of the Scriptures than any other five years in the whole course of its history. It would take 150 trucks to carry the annual fresh output of the British and Foreign Bible Society. Its income last year amounted to $1,930,000.

There are increasing signs that the leaders of Indian thought are beginning to learn the lesson which the missionaries were the first to teach them—namely, the importance of educating their women. The Maharajah Kumar of Tikari has given his entire estate valued at about $8,625,000 to found an institution for the education of women. The *Indian Society Reformer*, which is edited by a Hindu, writes: "Education is essentially a question of social reform, and in education I would give the first place to the education of girls. The education of a single girl means the uplifting of the whole family in a larger sense than the educating of a single man."

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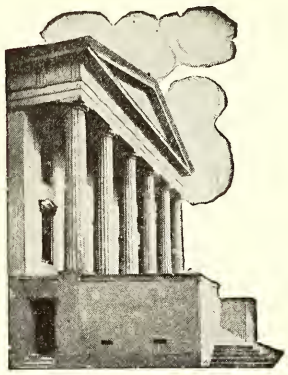

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Leslie Wolfe of the Philippine Islands reports with great enthusiasm the interest of the native people in missionary work. He adds that the Filipinos are steadily advancing in their grip upon democracy and in the holding up of the ideals which America has given them. This is the time of the greatest opportunity, he thinks, that the Christian world has ever had for the evangelization of these islands.

The Chinese Recorder states that in the use of the press the Seventh Day Adventists are in the lead. They are in the lead too at home in their giving for missions. Their average gift per member per day exceeds 11 cents. If the Protestant people in North America gave as much per member per day there would be a billion dollars for advanced work after all the work at home was maintained as heretofore.

C. E. Robinson, Osaka, Japan: At a meeting of the Joint Evangelistic Committee it was decided to inaugurate a special three-year evangelistic campaign. Three years from now will bring us to the fortieth anniversary of the beginning of our mission work in Japan. We wish to celebrate it in some significant and worthy manner. We wish also to round out this period with some larger results than we have been able to show thus far.

Mr. and Mrs. Frank V. Stipp, of Laoag, Philippine Islands, with their baby, are enroute home on furlough. They will stop in China and Japan on the way and attend the World Sunday School Convention in Tokyo. Mr. Stipp has been invited to speak there in the moving picture annex, which is to show the Japanese the progress of Christian work throughout the world. They expect to reach home about the end of October.

The *Congo Mission News* reports Mrs. Graham of San Salvador as saying that she often gained the ears of her first audience in a heathen village by showing them that the fruits of purity in its Christian sense meant healthier babies and stronger and better children. Mothers listen eagerly to this even out in the heathen villages. As soon as the mothers know of our attitude they encourage little girls about to be given in marriage to run to the Mission for protection.

William G. Morling, Second Church Bible school, New York City, writes:

"In looking over some old records the other day I chanced to find a Bible school report for the year ending October 1, 1904. The ex-expenditures were $361, including $47 for missions. For the eleven months ending September 1, 1920, our expenditures were $496, including $250 for missions. This looks as though we had at last attained that long sought-for ideal of 'As much for others as for ourselves'."

Sam Higginbottom of Allahabad, India, writes that his school requires $675,000. To run the institution properly he needs twenty trained American men, preferably married men, and ten or twelve adequately qualified American women, with two Indian assistants for each American. These would constitute a sufficient staff to train 600 boys and 200 girls. The work being done at Damoh in connection with the orphanage is of the same kind as that being done by Mr. Higginbottom at Allahabad.

The Alumni of the University of Nanking have raised $50,000 for a Department of Commerce and Business Administration. The funds needed for research and experimentation in the Department of Agriculture and Forestry have been provided by Chinese organizations such as the International Committee for the Improvement of Cericulture in China, the Cotton Mill Owners' Association, the Shanghai Anti-Adulteration Association, the Chinese Flour Mill Owners' Association and others.

From Murfreesboro, Tennessee, the minister, A. Preston Gray, writes: "We are greatly encouraged. Had another baptism last night after prayer meeting. In the eleven months I have been here, there have been 33 additions, 14 baptisms, seven the last month. Our men are getting into the work magnificently. Board meeting this week was a great inspiration. The church is commanding the attention of the whole community, and not only their attention, but their respect and admiration."

E. R. Moon, Mondombe, West Africa: We arrived at Mondombe May 7. We are quite comfortably situated in an adobe house. We will begin burning brick tomorrow for the pillars under the frame house we brought with us. We have our school working now. In many places villages that were in revolt a few months ago are now building churches and dwellings for our evangelists, and are asking us to send workers to them. The administrator of the worst district asked us to send teachers to the most savage village. Other villages that fought the State six months ago and tried to kill our work have been visited by our evangelist. The chief ordered that none should go fishing, hunting or off to work that day, but all should stay and listen to the Word of God. We are happy in the work and are praying for useful service here. The field is ripe.

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Fall Semester opens Tuesday, September 14, 1920

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Mr. E. B. Bagby, Chairman of the Committee on Chaplains in Washington advises: "We have more than enough applicants to fill our quota of chaplains under the new army bill. The Roman Catholics have had a much larger share of the appointments than they were entitled to, and are fighting hard to hold their advantage. The War Department has not yet come to a decision in regard to the quotas. But we will not have more than four appointments to the regular army and there are nine applicants."

The present students in the College of Missions represent, among others, the following schools, colleges and universities: Texas Christian University, Virginia Christian College, Eugene Bible School, University of Oregon, Mount Holyoke, Whittier College, Hiram College, Bethany College, Drake University, Vanderbilt Seminary, Phillips University, Butler College, University of Cincinnati, University of Missouri, Ann Arbor Nurses' School, Pasadena Nurses' School, Guelph College, Toronto, Transylvania College.

The College of Missions has secured for the new Dean of Residence Miss Luella Taylor of Trinidad, Colorado. She is a graduate of the University of Colorado and has been a teacher of English in the Trinidad high school for the past ten years. As a college student she became a volunteer for the mission field, but certain conditions have made it impossible, up to the present time, to answer the call. She is exceptionally well fitted for this new position as Dean, and the college is very happy to have secured her services.

From a man and wife in Illinois there has just come to the National Benevolent Association another gift of $500 on the annuity plan. For several years gifts have been coming from them in amounts ranging from $200 to $2,000; a total investment of $12,100. There is no surer or safer way than this to care for old age, but at the same time the blessing that comes into one's life from putting one's money into immediate use for the Kingdom brings an unmeasured satisfaction and content that nothing can take away.

The Fir Street Church last Sunday voted to unite with the Woodland Drive Church for the purpose of building a united church in a central location as proposed by the American Christian Missionary Society and Board of Church Extension. The Fairview Church will be closed and rented or sold or otherwise disposed of at the pleasure of the Church Extension Board. The work of the united congregation will be focused at the Grandview Church until we can get into the new location. This decision was reached without a dissenting vote.—*Vancouver, B. C., Bulletin.*

Among the students enrolled this fall in the College of Missions, there is one mechanical engineer, one blacksmith and stationary engineer, one industrial builder and one agriculturist, all in preparation for Africa. We have a sawmill, a steamboat and much building operation in our Congo field. There is special need for agricultural teaching for the natives know nothing whatever of the art. No fruit is raised by the natives there in a land where fruit of all kinds could be cultivated in such great abundance.

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H. R. Allegood reports of the summer's work in Vicksburg, Mississippi: Best August in history of church. Bible school attendance more than double that of last year. Church attendance and interest in Christian Endeavor good. Missionary budget about double that of last year, not including special campaign, almost paid up. We are planning for Promotion Day September 26. More graded work to be installed October 1. Since many will be returning from their vacations, we hope to make next month better than this has been.

At a special service for Americans in Westminster Abbey on July 16, Bishop Gailor of Tennessee, addressing the congregation, said: "You and I, brethren, know very well that the life of the Church is in its Missions. Its great cathedrals are the witnesses of our fathers' faith, but one lonely chapel in some far-off wilderness, one faithful soul in some foreign land proclaiming the good news of God's love and God's redemption, means more for the life and the truth of our religion than all our noble minsters and our metropolitan philanthropies."

At the Executive Committee meeting of the Foreign Christian Missionary Society held in St. Louis on Friday, September 10, there were missionaries present from every field in which the society has work, excepting Tibet. The missionaries reported the work in the fields as in excellent condition and that there seems to be a very normal growth everywhere. The missionaries present were Mr. and Mrs. C. H. Plopper and Clarence E. Hamilton of China, W. H. Edwards and H. C. Hobgood of Africa, W. H. Erskine of Japan, Leslie Wolfe of the Philippine Islands, and O. J. Grainger of India. In addition to these and the Board secretaries from headquarters, there were in attendance at the meeting the other committee members, T. W. Grafton, John E. Pounds, L. N. D. Wells, Joseph Armistead, C. R. Oakley, M. Y. Cooper and David Teachout.

Dr. W. M. Hardy, Batang, Tibet: We are asking that two single women be sent to Batang. For a number of years the mission policy has been not to have a single woman in the Tibetan Mission, but we have come to the conclusion that two women, living together, can do good work here in the school, in the hospital and in the work among women. The duties of the married woman are too many to allow her to do visiting in the homes, and work among them is needed here now. We hope that two young women will be sent as soon as possible.

George B. Baird, Luchowfu, China: Twelve boys have just been graduated from our primary school. The Commencement program was very interesting. An assistant principal has been engaged at the high school. The dormitory building is under construction and will be ready for the next term. This will answer a real need and enable us to take in more pupils. At the hospital the new clinic building is ready for the roof. The new doctor's residence is halfway up. Our residence is almost level to the ground, but the rebuilding will soon begin.

F. A. Poffenberger, Waynesboro, Pennsylvania, reports as follows: During the past month both the primary and junior department rooms of the Sunday school have been completely renovated. New tables and chairs of the latest design have been purchased for the primary department. In both departments the walls have been decorated and furniture and floors varnished. More than $100 has been spent in this work. Upon the return of the pastor from his vacation a harvest home service was held. The Sunday school attendance that Sunday (August 29) numbered 164.

The British Missionary Societies report a successful financial year. The Church Missionary Society's income was a record one—$3,345,000, an actual increase of $1,145,000 over the previous year; the China Inland Mission's increase, $175,000; the United Free Church of Scotland an increase of $130,000; the English Baptist Society, $245,000; the Wesleyan Missionary Society, $36,000. Notwithstanding these large increases in the receipts of the Church Missionary Society it states that its missions are under-staffed, under-paid and under-equipped, both as regards the Foreign work as well as the native work. This is owing largely to the loss in exchange. The Church Missionary Society is asking for the current year an income of $3,500,000. The officers of this society say that the problem of depleted coffers pales beside the problem of depleted staffs. Hundreds of missionaries were recalled during the world war; many died in service, many contracted disease and are not able to return. Men and women are wanted first. If God calls and sends them, the officers believe that the income necessary will be provided.

The Sunday School's Educational Task

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Graded Activities

In each division may be found abundant helps for graded activities for those who are new at the work of using graded lessons—the Elementary Lesson Helps have many suggestions; and, for young people, *Around the Year Activities*, a booklet based on the outline prepared by Miss Cynthia Pearl Maus.

Large and Small Schools

Both large and small schools need a plan of graded activities. The large schools should use the graded lessons according to the closely graded plan. Small schools, having an attendance of one hundred or less, should use the Departmental Group plan. Both types of school need a Teacher Training program.

The Worker's Manual, New Edition

The Central Regional Elementary Superintendent, Miss Florence Carmichael, says: "I carry the Worker's Manual with me as my constant companion because it so simply and completely answers almost every question on grading and materials." Send for a copy of the new edition—free.

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YOUR PART

No material, be it ever so good, gets results unless efficiently used. Make careful preparations for your new year of work. Instruct your teachers in the use of the new graded material. Use care in the ordering of supplies. Order early as this will reduce errors to the minimum. Ask questions when you are in need of information. Buy your supplies from us, for the profits belong to the brotherhood in which you are most vitally interested.

The *Pekin Daily News*, a Chinese-owned newspaper, speaks up plainly on the value of the missionary to the Chinese nation. Here are a few extracts from a leading article, which might well have appeared in any Christian magazine: "The reduction of the missionary effort in China at this juncture would be an irreparable disaster. The missionary has been for a century and more the great pioneer of the best progress. The missionary's personal example, direct guidance, present inspiration, are still necessary, not merely in the missionary sphere, but in the whole of the national life."

Writing not long ago, with his eightieth birthday in prospect, Dr. George F. Pentecost said: "Should my Lord come to me now and say, 'My son, I have decided to put you back into your twenty-second year and give you another life's opportunity. What line of service for Me will you choose—merchant, lawyer, doctor or politician?' I would unhesitatingly say, 'My Lord, let me be a minister of the gospel or a pastor in Thy Churches; I know what it all means, and I would gladly live the life and do the work of the ministry all over again; only give me more grace that I may better live my life and do my work.'"

Miss Vera Adamson, Laoag, Philippine Islands: I have twenty-five periods of work this year in the school besides overseeing the Sunday afternoon Bible classes, directing the students' Sunday school, and this month I have charge of the Dormitory kitchen. I am conducting a class in dietetics in the hospital three days a week and take our third-year class in English and Ilocano for the benefit of that course. I also teach organ to the training school girls on Saturday morning. My days are full from five in the morning to ten or eleven at night, but I love my work and I am glad to have the strength to do it.

About the St. Louis Convention: Reports will be heard from all mission fields in which the United Society is carrying on work. Dr. and Mrs. Shelton will speak. Bert Wilson will tell of India, R. A. Doan of Japan and China. R. H. Miller, Peter Ainslie, Stephen J. Corey and F. W. Burnham will tell of conferences in Europe and our work in Scandinavia. Evangelism and our mission among American Indians and among immigrants will be featured, as also the enlarged plan for benevolent and educational work in the home fields. Plans for the new year will be presented for consideration and approval, change or rejection.

Miss Edith Eberle, Laoag, Philippine Islands: I am more than delighted with the opening of the girls' dormitory. I have received thirty-five girls into crowded quarters, using all conceivable space, and I could have many more if I had any place to put them. We will grow into our new building before we have completed it, and I have no doubt but that it will be crowded the first year. The more dormitory work I do the more I love it, and I am impressed with its possibilities. The call for the boys' dormitory is insistent. Parents come with their daughters and say, "Why do you not have a dormitory for our sons also?"

Dr. C. C. Drummond, Harda, India: We have had a very interesting and busy month. There was a good attendance at the dispensary throughout. The services with the patients were excellent. The patients gave good attention to the preaching. As the weather was too hot for touring the evangelists worked in Harda and in the surrounding villages. They assisted also in the services at the dispensary. The statistics for the month are as follows: New patients, 1,038; treatments, 2,193; in-patients, 16; operations, 21. There is more or less unrest among the people, as the terms of peace with Turkey are not satisfactory to the Mohammedans.

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One man and his wife in Illinois have been putting to a real test the promise of God, "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." A letter has just come from the Missionary Committee in the church of which this couple are members enclosing a check for twenty dollars, ten dollars to be given for the support of the Orphans' Home in St. Louis and ten dollars to be used in the Old People's Home in Jacksonville, Illinois. The letter goes on to say that, while the givers are people of small means, they have never been so prosperous and happy as they have been since adopting the system of tithing.

E. K. Higdon, Manila, Philippine Islands: I am trying to make our student work better known by beginning the students here with open air meetings. The first Sunday night we were rained out and had the church comfortably filled. Last Sunday evening was very fine and we had an open air service, beginning with some pictures and closing with an address by a missionary and a Red Cross worker from Jerusalem. There were about 130 persons present, more than could have gotten into the church with all the class rooms in the rear of the chapel thrown open. I plan to use the pictures every Sunday evening until the rainy weather stops us. There were more than 30 nurses from the general hospital, a larger group than has ever attended one of our indoor meetings. A year ago thirty was a large audience for our church.

Mrs. Minnie F. Ogden, Batang, Tibet: Since last July I have had oversight of the orphanage. This has been the happiest year I have spent at Batang. Our school has outgrown our old building, and we hope to have a new one in the near future. The class of women in the Sunday school is most encouraging—four of the class were baptized last summer. We have been having for the past few months the Miracles and Parables of Jesus, and the women have taken a great interest in these lessons. They are happy that they can learn and answer the questions in the assembly room. I am very happy over the past year's work, and pray for many more years of work among the Tibetans.

Word has recently come to the Christian Woman's Board of Missions of the safe arrival of Mrs. Maria Reynolds Ford in this country. Mrs. Ford was formerly connected with the Christian Woman's Board of Missions as an associate secretary but over a year ago, went overseas with the American Red Cross. Mrs. Ford's work has been chiefly in Albania and at the urgent request of the committee to remain in service for another year, she went to Paris to sign up for the extended time. There she came down with Albanian fever and was in the hospital seriously ill for some time. She is much better, and now is convalescing at the home of her brother in Georgia.

From Kingsport, Tennessee, our missionary pastor, H. L. Patterson, sends this encouraging message to the American Christian Missionary Society office: We are progressing so well with the erection of our new building that the prospects are bright for getting moved in by the first of October. The walls are finished, all partitions up, all sub-floors and all rafters on except those going over the trusses covering the auditorium. The trusses are in place and rafters will be set tomorrow. We sold our Dale Street property for $1,600, and are putting this money into the new building. We had been including this sum in our assets for this work, so that it does not mean any addition to our means.

On the College of Missions faculty this year will be President and Mrs. Paul, Mr. Payne, Mr. and Mrs. McGavran, Alexander Paul of China, and Mrs. Mantel, formerly Miss Esparza of Mexico, who will teach Spanish. The sociology work, carried formerly by Dr. Lumley, who is now upon the faculty of the University of Ohio, will be taken in Butler College.

In addition to the regular faculty, Mr. Hensey of Africa, Mr. Grainger of India, Mr. Erskine of Japan, Dr. Shelton of Tibet and others will, during the year, give courses upon their various fields. This intimate touch with the missionaries, fresh from their service, means much to the students who are in preparation for these same fields.

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The Southern Baptists are a great missionary people. Recently one hundred missionaries left America in one boat for the Far East. This is the largest number representing one society that ever left America at one time. The Southern Baptists undertook to raise $75,000,000 for education and missions in five years. In a few months they secured the whole amount, and several millions in addition. In a recent issue of their magazine one writer says: "There is but one salvation for us, but one way to perpetuate our leadership in blessing to the world's hundreds of millions, and that is by our churches realizing the purpose for which they have been brought to possess this opportunity and then give themselves in their fullest strength to its missionary use."

Roy L. Dunn, supported in part by the American Christian Missionary Society, in Astoria, Oregon, writes: Lloyd Carrick spoke on Christian Endeavor work on Sunday morning, August 8. R. K. Roadruck spoke at both services August 15. Wilhite and Gates, evangelists, began a meeting for us on August 29. Eight of the ten additions reported came forward Sunday, August 29 and 30, under Mr. Wilhite's preaching. Four of these baptisms were from our Sunday school, one by statement, and one confession previous to the meeting. Our new church building was pushed forward during the month. I looked after the ordering of all materials, directed the carpenters and other workers, and worked on the job myself almost every day. The building was made ready to use as a tabernacle on Sunday, August 29.

W. H. Hanna, Manila, Philippine Islands: Some of us with families of several children are finding it increasingly difficult to live without worrying, and take due care of the family with the present allowance. This is notably true of myself and Dr. Pickett. We have the present to look after, especially the education of the children; we are unable to lay by a cent for the future. I want to have the joy of enduring some hard things for the sake of the work and know that probably there are many at home who support the missionary enterprise who have a hard time to make ends meet, but with the price of food and of necessary service advancing it becomes harder not to worry, and we wonder whether we can ever catch up. The Presbyterian missionaries asked for an increase of 25 per cent, but the Home Board gave them an increase of 40 per cent.

Cadillac, Michigan, where C. E. Pickett labors, supported in part by the American Christian Missionary Society, reports a growing interest in missions. Note the following:

I should like to report a growing interest in missions. Our treasurer recently called my attention to the fact that every envelope had a missionary offering in it. This is coming to be nearly the rule and not the exception. We have envelopes up to the number 60, and the rule is that all, when they are returned, should have offerings for missions in them. Some give more for missions than they do for the church, others give the same to both, while others do not do so well. To me, all of this is gratifying. About July 1 we had reached our apportionment for the Missionary Budget. The remainder of the quarter will be mostly in excess. I think this is due largely to the Interchurch World Movement enterprise. Personally I am very glad some one invented this movement, for I believe it has done much good. Our church is a fair sample. "Old Man Slump" has not affected us very much this year. I hope we can hold our own and enter the fall's work free from any loss in this respect.

W. H. Edwards has recently returned from the mission field in Africa with his heart set upon securing for the Congo field

HYMNS FOR TODAY

For the Sunday School and Church

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Bishop Henderson says: "Ten years ago the favorite hymn was 'When the Roll Is Called Up Yonder,' but now it is displaced by 'The Son of God Goes Forth to War.' Young people of today are singing songs of service." This is the sentiment of religious leaders today.

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IS PREACHING FUTILE?

Dr. Lyman Abbott, in the "Outlook", says:

"JOHN SPARGO, the most spiritually minded of modern Socialists, has contributed to The Christian Century of Chicago, an article entitled, 'The Futility of Preaching'. I wish that this article might be reprinted in leaflet form and sent to every preacher, Protestant or Roman Catholic, orthodox, liberal or Jewish, not because I agree with it, for I do not; but because it presents with great clearness and in an admirable spirit the reason why so many men and women of fine ethical ideas and genuine religious spirit do not attend our church services."

Mr. Spargo's widely discussed article, together with three honor replies to him chosen from more than sixty manuscripts, Mr. Spargo's reply to his critics, and Doctor Abbott's article in the "Outlook" will be reprinted as a supplement of The Christian Century of Sept. 30. Copies of this issue and of two subsequent issues will be sent free to any minister in the United States, not now a subscriber. Others, not ministers, may accept this offer for 35c.

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two launches. He feels that the need for these is imperative not only as a means for the further evangelization and care of the field, but as a necessity for the safety and well-being of the missionaries themselves. When one realizes such a fact as this that three of our missionaries, Mr. and Mrs. Moon and Miss Goldie Wells, in the new station at Mondombe, are ten days away from medical help, one can more readily see the urgency of the need as far as the missionaries are concerned. The building of the launches today will mean an investment of $12,000 each. There is, in the treasury, a sum of about $2,600, given before the war by the West Virginia churches for the purpose of building such a launch in memory of Ray Eldred. Since the war the prices have quadrupled and the amount in hand is quite inadequate to meet the needs. Will not some one find it in his heart to help in this great opportunity for service in our Congo field?

The American Christian Missionary Society has been back of the Glen Park, Gary, Indiana, work. The minister, Rayborn L. Zerby, writes encouragingly of it:

"In closing this first year of full time work under the support of the American Christian Missionary Society, we are glad to be able to report a gain in resident membership of 67 per cent. The average Sunday school attendance has increased 64 per cent, the average for the entire year now being equal to the previous high water mark for a single Sunday. The missionary offering was more than three times that of last year. The Society put $900 into the work this year and for next year the church has pledged $600 to all missions. The permanence of these gains and a corresponding forward movement in the next twelve months now hinges upon the securing of an adequate building not later than next summer. This is imperative."

C. C. McCaw, Manila, Philippine Islands: We have one of the finest dormitories and the most popular location in the whole city, but the dormitory is only one-third large enough. It should by all means be large enough to hold at least 250 students. As it is it holds only 76 without crowding. Last year we were overfull all the time and students came nearly every day for a place to stay. Many of them told us they were sleeping in most unsanitary conditions. At present we have allowed about 30 more students to stay in the dormitory than we have room for. They are sleeping on the floor, benches, tables or any place where they can find room. This means that we have over one hundred men in the building. The housing conditions for the students are growing worse every year. Last year there were one hundred of our students that had no accommodations at all and this year it is going to be worse. It is estimated that there will be from one thousand to two thousand more students this year than last. Chinese, Japanese and other Orientals are coming to the University, which is fast becoming one of the greatest in the East.

Leon H. Couch, who is located with the 169th Street Church in New York City: "A large share of my attention has been given this summer to our Daily Vacation Bible school, and I feel it is one of the best bits of work with which I have ever been connected. We had an enrollment of 99 (50 girls and 49 boys) and of many nationalities. I think it was a splendid expression of real community work. In the school the nationalities were as follows: Jewish 21, German 10, Swedish 8, Hungarian 7, Austrian 5, Swiss 4, Italian 4, Russian 3, Irish 2, Japanese 2, Roumanian 1, American 32.

"All these children came from a few blocks around the church, so it gives one a clear idea as to the general nature of our community. It was an interesting thing, last night, to have the parents of many of these children at our church. Six new children have come into the Bible school through this work, and many others will come. Dr. Howlett, who is head of the Daily Vacation Bible School work in the Metropolitan District, was present at our closing exercises and seemed very much pleased with the work done."

Hull of the Mayflower Said to Have Been Found

ONE of the most interesting announcements in connection with the coming celebration of the coming of the Pilgrims to Plymouth 300 years ago is the statement from Dr. Rendel Harris, chairman of the English Speaking Union, that he has actually located the 300-year-old hull of the famous Mayflower in which the Pilgrim Fathers journeyed to these shores.

The tale of that epoch-making emigration has been told recently by two writers whose books make a permanent and delightful addition to our best and most authoritative historical fiction. The first of these books, "Argonauts of Faith," by Basil Mathews, was written expressly for the United Churches who will celebrate the notable event with great meetings and pageants. The other, entitled "The Founding of a Nation," by Frank M. Gregg, is a full-fledged novel showing the hand of a master craftsman both at historical realism and the art of story telling.

Both books should find a place in every home, school and church school library for present and future reading.

College Head for 19 Years has Retired

MRS. L. W. ST. CLAIR MOSS, for nineteen years president of Christian College of Columbia and for six years president of Hamilton College, Lexington, Kentucky, retires this week as the head of Christian College. She will, however, hold the position of president emeritus and will be actively engaged in conducting the college for the coming year. Mrs. Moss will be succeeded by Edgar D. Lee, former vice-president, who, by unanimous action of the Board of Trustees, has been elected President. He assumed his duties as head of the college with the opening of registration.

"I am not severing my relations with the college," Mrs. Moss said. "But after twenty-five years of administrative duties I am now released from routine service, and intend to devote a large part of my time to plans for endowment and for the general interest of the college."

Lee is a native Missourian, having been born and reared near Laddonia, Audrain County. He holds the degree of master of arts from the University of Missouri.—*St. Louis Globe-Democrat.*

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The CONVENTION CALL

MANY things conspire to give extraordinary importance to the International Convention of Disciples of Christ of 1920, to be held October 18 to 24, in the great Coliseum at St. Louis.

The United Christian Missionary Society, organized at Cincinnati a year ago and incorporated and located in St. Louis since then, is beginning its actual operation. It is an absolutely democratic organization. Every member of every Church of Christ is a member. All who can possibly do so should attend this first and formative convention. Those who cannot come should make sure that they are represented by the minister and as many other members of the local church as possible, both to express the will of the members and to bring back first hand reports of the convention.

Probably the constitution of the United Christian Missionary Society needs revision. As a democratic body we must attend to this ourselves. Possibly the actions of the Executive Committee and the Board of Managers should be changed at some point as well as carefully reviewed in every respect. How can we do so if we are not there? Certainly the choice of officers for the first year of the Society's actual operation is a matter that concerns us; and there is no voting by proxy. We must be there.

St. Louis is the central city of the continent, and especially of the Mississippi Valley—the "Valley of Democracy"—where most of our members live. There is ample room in the Coliseum for the largest convention since the Centennial. Reduced rates have been granted from all points in the United States. The hotels and homes of the city and its superior street car service make the entertainment of a host of people an easy and agreeable task. It will never be easier to go anywhere than it is to come to St. Louis in 1920. There will never be more reasons for going anywhere than for coming to St. Louis in 1920. In ordinary times when nothing unusual is happening we might leave the convention to those who have the convention habit, in easy confidence that everything would go right. But these are extraordinary times. We are closing an extraordinary year and entering upon one that may be more remarkable.

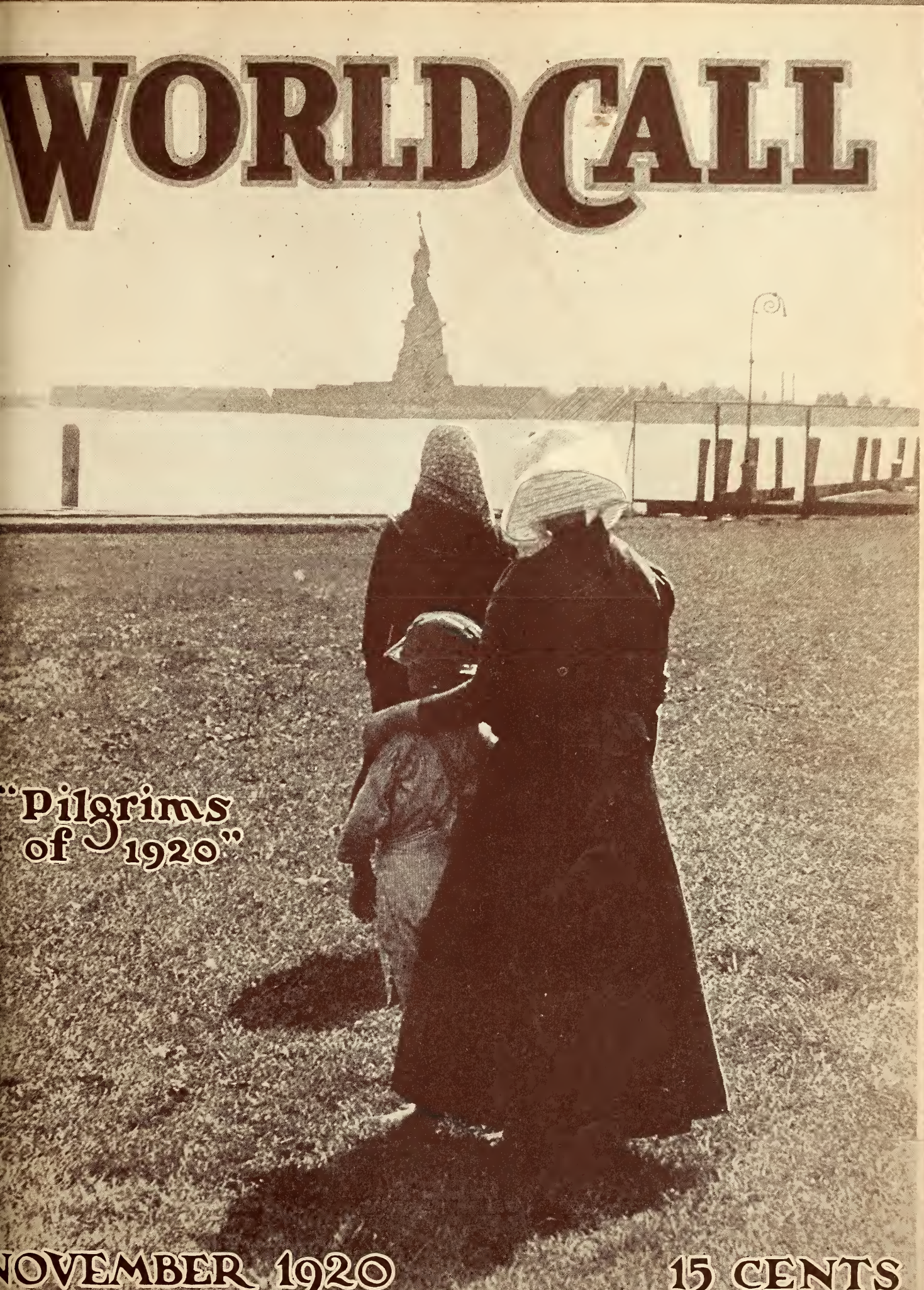
An earnest effort was made this year to secure sufficient men and money to really meet the demands of our missionary fields, and of the colleges on which we depend for ministers at home as well as missionaries both domestic and foreign. As appears in this issue of World Call many churches and some considerable areas accepted the challenge and raised their full quotas of money. (The consecration of life cannot be tabulated so readily, but will doubtless be commensurate with the other advance.) The complete results of the Disciples' World Movement cannot be reported in the convention, for the campaign runs until April 30, 1921, but enough will be presented to show some of the most wonderful achievements of faith in the entire history of the Disciples of Christ. All of us need to take account of these facts.

It is expected that the plans for the reorganization of the Interchurch World Movement will be ready to present to the convention. Nobody else can decide for us what we should do with them. We need to be present for this.

There will be "good news from far countries" presented by eminent messengers. Dr. A. L. Shelton, as one alive from the dead, will tell if his terrible winter of captivity in the hands of bandits in the mountains of Western China. R. A. Doan will give a report on our missions in China and Japan. S. J. Corey will relate the delicate and successful proceedings of the first international missionary conference since the war, in which British, Belgian, French, German and American leaders talked and prayed and wept together over the great task of making this Christ's world. F. W. Burnham, R. H. Miller, Finis Idleman, H. C. Armstrong and Peter Ainslie will tell the thrilling story of conferences on Christian Unity in Geneva, Switzerland, and of visits to many great European centers. A score of missionaries will give fresh and first hand statements of the facts in all the great fields.

Aside from all these weighty reasons we should come to St. Louis for the wonderful fellowship that nothing else can give. Only as we meet face to face can we maintain the unity which we were called into being not merely to maintain, but to promote among all Christians, to the end that all men may become Christians.

WORLD CALL



"Pilgrims of 1920"

NOVEMBER 1920

15 CENTS

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EMBARKATION OF THE PILGRIMS FROM DELFT HAVEN, JULY 22, 1620

The Landing of the Pilgrim Fathers

(November 19, 1620)

The breaking waves dashed high
  On a stern and rock-bound coast.
And the woods, against a stormy sky,
  Their giant branches tossed;

And the heavy night hung dark
  The hills and waters o'er,
When a band of exiles moored their bark
  On the wild New England shore.

Not as the conqueror comes,
  They, the true-hearted came:
Not with the roll of stirring drums,
  And the trumpet that sings of fame;

Not as the flying come,
  In silence and in fear,—
They shook the depths of the desert's gloom
  With their hymns of lofty cheer.

Amidst the storm they sang,
  And the stars heard, and the sea:
And the sounding aisles of the dim woods rang
  To the anthem of the free!

The ocean-eagle soared
  From his nest by the white wave's foam,
And the rocking pines of the forest roared:
  This was their welcome home!

There were men with hoary hair
  Amidst that pilgrim-band;
Why had they come to wither there,
  Away from their childhood's land?

There was woman's fearless eye,
  Lit by her deep love's truth;
There was manhood's brow, serenely high,
  And the fiery heart of youth.

What sought they thus afar?
  Bright jewels of the mine?
The wealth of seas, the spoils of war?—
  They sought a faith's pure shrine!

Aye, call it holy ground,
  The soil where first they trod!
They have left unstained what there they found—
  Freedom to worship God!

—Felicia Dorothea Hemans.

World Call as a Christmas Gift

CHRISTMAS is coming. You are already considering just what you will give to friends and dear ones. You who read these lines know WORLD CALL. You know its true worth, you know how you would miss it if you had to be without it. You know the wealth of information in article and illustration which it brings you each month. Have you considered what a joy and blessing it might be to some friend during 1921 if you would send a year's subscription for Christmas? Just a few days ago a letter came from an earnest reader of WORLD CALL for whom some one had subscribed. He said: "I couldn't do without WORLD CALL, it is a blessing to me and I cannot be thankful enough to the friend who subscribed for me."

"Shop early." A beautiful notification card will be furnished free to every one sending in a Christmas gift subscription.

The following additional churches have reached their aim in WORLD CALL gift subscriptions:

WILLIAMSPORT, PENNSYLVANIA.
ATLANTA, INDIANA.
GARY, INDIANA, CENTRAL.

Please watch the expiration date on your magazine and send your renewal early so as not to miss any issue.

The 1921 articles on missions, benevolences, education and other phases of our work will be by our very best writers.

We wish to announce that the articles on "Building the home life in foreign lands," will be especially fine. The established quality of WORLD CALL will be fully maintained throughout 1921.

Address all correspondence to WORLD CALL, Missouri State Life Building, St. Louis, Missouri.

WORK FOR WORLD CALL.

Mr. Eastwood Returns to Transylvania

IN June, 1919, Mr. Earl V. Eastwood received his A. B. degree from Transylvania College and became Office Editor and Advertising Manager of WORLD CALL. From that time until the latter part of September, 1920, he served the magazine efficiently. Then a special opportunity opened for the completion of his work in the Bible College at Lexington for the B. D. degree and he resigned his post here to complete preparation for his life work in the ministry. Twofold regrets and best wishes go with our comrade who is not only a capable worker but a most agreeable man with whom to work.

Wanted

EXTRA copies of WORLD CALL of June and July, 1920, are desired by some of our subscribers who missed those numbers. As the new subscriptions taken in the campaign exhausted both of those issues we are asking any of our readers who may have copies which they no longer need to kindly forward them to this office. Address WORLD CALL, Missouri State Life Building, St. Louis, Missouri.

Our Front Cover

WE are indebted to the "International" for the photograph reproduced on our front cover this month. It shows three immigrants standing on Ellis Island and gazing longingly at the Statue of Liberty.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

United Christian Missionary Society
Missouri State Life Building, Fifteenth and Locust Streets, St. Louis, Mo.

American Christian Missionary Society
Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
Missouri State Life Building, St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
Indianapolis and St. Louis

Board of Education
222 Downey Avenue, Indianapolis, Indiana

Board of Temperance and Social Welfare
821 Occidental Building, Indianapolis, Indiana

Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

National Organizations of Disciples of Christ
By Men and Millions Movement, Cincinnati and St. Louis

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J. W. ALLEN, *Business Manager*

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WHAT CHRISTIANITY DISPLACES IN AFRICA

Witch Doctors Engaging in Ceremonies to Determine Who Has Been Guilty of the Death of an Official

TO INFORM THOSE WHO ARE INTERESTED, TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

Indianapolis, Indiana St. Louis, Missouri

NOVEMBER 1920

The Supreme Election

NOT for His own sake is Christ asking the votes of all mankind. He wants to satisfy every hungry child with wholesome food and surround him with so much of human love that he can lie down at night to sleep in peace and wake up in the morning with laughter. Will you give Him your vote for that and will you become a ward worker and a contributor to the campaign fund to bring that to pass everywhere? By your doubled offerings to our half dozen homes for orphans and other dependent children you have shown your leaning. Will you follow the principle through to the canceling of profits from child labor and to the enlightening of nations that still feed their children to the crocodiles? There is a sharp issue. How will you vote? How much will you vote?

It was not without regard for Jesus, the son of Mary, that British and American men gave the franchise to their countrywomen. But will they stop there? Will they vote again for the Judge who wrote upon the ground, that there shall be one standard of morality, and that the highest, for men and women? Is not that a clear-cut issue? And will they vote also that the women of Japan and China and India, and even the bought-and-sold women of Africa, shall have like emancipation? Lives and wealth, not of the few but of the thousands, are necessary to turn this election. But could there be a clearer issue?

WILL you vote, not merely with an "aye" or a marked bit of paper, but with work and money to put all locksmiths out of business? There are thousands of communities where Christ has been elected so unanimously that never a key is turned. These areas of honesty are large enough and numerous enough to afford a demonstration. If the Word of God produces such a crop of honor and good will on the experiment plot, why not sow it over the whole farm of mankind? What a host of bookkeepers, policemen and jailers it would release for productive employment along with the former makers of locks!

If this proposal seems visionary and impracticable, look at the picture opposite and put over against it your own minister standing at the communion table. All the difference is due to the election of Jesus Christ in one life and His utter absence from the other. Time was when the minister's ancestors, and yours and mine for that matter, were as unsafe neighbors as these painted savages. Where Christ has done so much why not allow Him to do all He will? To what enterprise can we give our time or money with hope of larger practical returns than to electing Christ to succeed the locksmiths and policemen?

Everything and everybody else has failed. His successes have been uniform, universal and unlimited, but He refuses to be an unbidden guest or an unelected ruler. Let a great democracy of Christian vision, enterprise and cooperation win the world's free franchise for Christ. The program of battleship building and gun making now being prosecuted by the United States will soon give us a naval equipment greater even than England's. The same Senate which could not agree upon a League of Nations for disarmament found little difficulty in voting hundreds of millions of our money for the opposite course!

These statesmen may be right in refusing to entrust our peace and safety to the League of Nations. They may be wise again in preparing for a greater war than the one just finished. But is there no other prospect for humanity? Ships and guns call for men—to use them and to face them. War—do we need to be reminded so soon?—means not merely bloodshed and death, blinded eyes and mangled limbs, broken homes and mourning hearts; but also, and infinitely worse, lies and treachery, hate and malice, lust and revenge—and all the unspeakable things that make hell too terrible to contemplate.

To be sure we prefer war to dishonor or slavery. But why shut ourselves up to such horrible alternatives. Elect the Son of God to be the Peacemaker of the world and we shall be freed forever from both war and shame.

This is a simple proposition, but it is not an easy task.

AS in war, there is the twofold necessity of keeping the soldier fit and of prosecuting the campaign. For the former we need every means of grace, means that we are continually tempted to neglect because they are so familiar; the Bible, prayer, the assembly of God's people, the Lord's supper, the Lord's day.

For the campaign we must advance as far beyond the scale and scope of other years as aviation and T. N. T. excel walking and stone-throwing. Is it not strange that in the realm of worship we want to break away from what must forever remain essentially as unchangeable as God, while in work, we want to make our slow and slack habits into sacred precedents from which we dare not depart? It is easy to substitute the Sunday paper for the Bible, the movie for the prayer meeting and golf for the communion table, but when we are asked to give systematically a definite proportion of our incomes we become worshipers of precedents. "I always give just as I feel like it." When asked for a son for the ministry, "No one from our family ever was a preacher."

We must stand by the tried and sure disciplines of spiritual strength, but smash the precedents of religious inactivity!

In nominal adherents our Lord has a plurality over the foremost two among His rivals. It is easier to sweep on to complete victory than to maintain the present divided condition of the world. But it requires multiplied ministers, teachers and missionaries, and dollars instead of pennies.

Shall We Not Keep Faith?

(Continued from October WORLD CALL)

With Churches That Are Giving Heroically

Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints: and this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.—II Corinthians 8:1–9.

Muncie, Indiana. Jackson St. Membership, 1,250. S. G. Fisher, Minister
Old Record, $3,997.63. New Record, $6,518.00

The Jackson Street Christian Church of Muncie, Indiana, is one of the churches whose program is built upon the Great Commission —the whole of the Commission.

The present minister has been on the field but a little over a year, and, so, to the splendid men who have preceded him, to the loyal support of the congregation and to the inspiration of such dedicated lives as that of Lulu Snyder Hamilton, now home after eight years of arduous labor under the Foreign Society in Nanking, China, is due much of the seeming merit that there is in our present record.

When the Interchurch Movement approached, the minister informed himself and the congregation as completely as possible of all its features.

The preparation for the financial canvass was as usual. Literature explaining the Movement and the Disciples' relation to it was sent to every home. F. E. Smith spoke one Lord's Day upon the theme. The minister preached on stewardship. There was much prayer.

When the day approached we felt that the time had been all too short. We found ourselves deprived of the leadership of several of our most valued men and women because they had been drafted for the county and city Interchurch work. The county convener, the county chairman and city chairman were all from Jackson Street Church.

But we went on. The canvass was made and followed up with some degree of thoroughness in some instances. The amount subscribed was $6,518, payable in one year. This amount, added to the amounts which normally will come in for the regular missionary budget, Near East Relief and city missions, will bring the total gifts of this congregation for all purposes, outside of the local church, to nearly if not quite $15,000, or about twice our local expenses. This is about $12.50 per capita of the membership. Of course this is not yet money received, but we have a reasonable ground for belief that it will all be received.

Richmond, Virginia. Hanover Avenue. Membership, 660. J. B. Hunley, Minister
Old Record, $1,054.89. New Record, $46,809.00 (5 Yrs.)

Last fall the stewardship of money was emphasized in such fashion that offerings for local work and missions were doubled in the December Every Member Canvass. When the special campaign was launched in the spring it was directed by a strong organization with headquarters in Richmond. The directions were followed to the letter. Painstakingly all details relative to our local situation were worked out in our office here in the church. Minute men were used at all regular services for six weeks in advance; literature was freely distributed. All sermons and messages emphasized the necessity of establishing Lynchburg College and meeting the needs of a lost and ruined world. The Lordship of Jesus and loyalty to His word, together with the absolute necessity of Christian heroism were stressed. The agency of the Holy Spirit was invoked and recognized. Prayer in private and in public was practised. When the week for the canvass came, the men, led by captains responsible for the conduct of their teams, went forth with the feeling that it must be done and that Jordan could be crossed in the spring of the year even though the flood was at its height. For ten days they worked quietly and persistently, going into the homes of the people usually at the evening hour. They were full of joy in their work.

Lebanon, Indiana. Central. Membership, 724. R. E. Deadman, Minister
Old Record, $2,114.00. New Record, $6,300.00

First. The Lebanon Church has been greatly influenced by missionary education, especially as presented through our Church School of Missions, which is now an established order in the church program.

Second. The officiary and pastor of the church have full confidence in our missionary boards, our secretaries and our noble missionaries.

Third. The conviction on the part of the church that God expects us to render an honest account of our stewardship, that what we have is entrusted to us and is to be used in His service.

Fourth. The great Interchurch Movement influenced our people to larger giving as it touched the lives of our leading people through conferences, and especially through our large county convention, where all religious bodies came together in the largest religious gathering the county had ever known.

The Lebanon Church will never again be satisfied with little things. It has caught a vision of its possibilities and hopes always to be numbered among the progressive, missionary churches of our brotherhood.

Akron, Ohio. First. Membership, 1,000. L. N. D. Wells, Minister
Old Record, $7,774.44. New Record, $13,000.00

In addition to the regular pledge of $13,000 for the ensuing year, we have raised $46,800 for education and $35,000, a special gift to missions, making a total, for missions and education, of $94,800.

This tremendous advance was due, I think, largely to the agitation and the publicity which came through the Interchurch World Movement. It has been inspirational, indeed.

Lawton, Oklahoma. Membership, 350. A. P. Cameron, Minister
Old Record, $610.75. New Record, $2,635.00

The reason for these increased gifts is (1) Business applied to the Master's affairs, systematic giving; (2) Tithing on the part of many members, even the wealthiest; (3) The influence of WORLD CALL in the lives of the members, bringing to the attention the needs of the fields; (4) Deepening of the spiritual life of the members.

Hagerstown, Maryland. First. Membership, 600. W. M. Norment, Minister
Old Record, $2,260.05. New Record, $25,000 (5 Yrs.)

Missionary atmosphere has been growing in our church for many years. The Interchurch surveys burdened the heart of the minister and he had to present the facts to the people. The needs of the world were emphasized for several weeks. Minute men from the congregation brought brief, heart-searching appeals in Bible school and church. There was conformity to the plan of the Chesapeake area. The canvass was made very systematically and with persistent effort. The whole campaign was saturated with prayer.

Sioux City, Iowa. Membership, 325. Leonard M. Doreen, Minister
Old Record, $421.85. New Record, $2,000

The appeal in this campaign was made first on account of the great needs of the missionary and benevolent societies and emphasis was particularly placed on the fact that, as a church, we should by all means endeavor to raise as much money for the relief of others as we spend on ourselves. This became the slogan of the campaign. Our church budget is at the present time about $3,500.00, and we really feel that our present contributions aggregating $2,000.00 for missions and benevolences, while gratifying as compared with previous years, by no means represents our possibilities. I confidently predict a healthy increase another year. Our membership is not more than 325 all told and our church building is inadequate, but I firmly believe that progress along all lines will increase as the consciousness of obligation to others becomes more generally recognized by our members.

Rock Island, Illinois. Memorial. Membership, 450. L. Hadaway, Minister
Old Record, $687.01. New Record, $1,500.00

There was no "secret of success" in the methods for raising our funds for the World Movement. It was my good fortune to attend nearly all the Illinois meetings held in Chicago. I was converted by the world challenge and in turn I did my best to show the church what was brought to me and its duty. My people believed in the Movement and made the canvass in good faith.

Louisville, Kentucky. First. Membership, 1,400. E. L. Powell, Minister
Old Record, $3,977.25. New Record, $18,000.00

Sentiment, quiet preparation, committee solicitation and pulpit appeal were factors which explain the victory of the First Christian Church, Louisville, Kentucky, in the Disciples' World Movement. The congregation was apportioned $14,000. Not until almost the day on which the campaign was inaugurated did the pastor receive notice of the amount to be provided. It was thought by him a larger sum than could be raised. The sum apportioned the county, however, made the $14,000 even less than the First Church might have been expected to raise. It was determined, therefore, to do our best in securing a good sum—whether more or less than the apportionment.

No "Every Member Canvass" was contemplated, but, relying on the information to be furnished on the occasion of the set-up dinner by the pastor of the church to the men of the church, and the inevitable enthusiasm which would follow heart and head acquaintance with the facts of our missionary and educational situation, it was determined to make a pulpit appeal on the Sunday morning appointed to inaugurate the campaign—which was Mothers' Day. This was done and the sentiment associated with Mothers' Day counted much in the appeal of the preacher.

Prior to that Sunday a great mass meeting of all our churches in the city was held in the auditorium of the First Church. Here Dr. Royal J. Dye gave one of the most powerful missionary addresses ever heard in the city. Dr. Dye aided us mightily by his presence and speeches, both at the men's dinner and the great meeting for which he was specially invited as chief speaker.

It should be said that, while we had no "Every Member Canvass," approximately $10,000 in pledges was secured by visitors before the Sunday in which the whole congregation assembled was given the opportunity to respond. These large pledges, several for $1,000 and two or three for $500 each, were called out from the pulpit and served as inspiration to the general giving. A most generous and general response from the whole membership was made. With the $4,000 and more which is contributed through the regular channels of the church for missions, benevolence and education, a portion of which has already been raised and paid, and the remainder to be raised by the congregation in this current year, plus the $14,000 pledged in this special drive and being paid in through the Disciples' World Movement, there will be provided for the above named interests (missions, benevolence and education) from the First Christian Church during the missionary year 1920-21 the very admirable amount of $18,000.

Fostoria, Ohio. Membership, 356. Nicholas Zulch, Minister
Old Record, $787.39. New Record, $2,000.00

Our aim in the April drive was to make the missionary giving of the church equal to the local budget. We hope to reach this aim.

Bringing the church face to face with the facts concerning our missions and colleges and a challenge on the part of the pastor that, since we are scriptural in matters of doctrine we cannot afford to be less than scriptural in practice and life, the use of a carefully planned financial system whereby it could be shown that it was not only right but also possible, put the whole matter across with the Fostoria Church, which has only recently become self-supporting.

Swampscott, Massachusetts. First (United). Membership, 171. G. W. Baney, Minister
Old Record, $92.53. New Record, $3,155.43

Our achievement is nothing phenomenal, only the result which one would expect when church folks make up their mind to do something for the Kingdom.

Swampscott Church is a united church (Baptist and Disciples) and for eight or ten years this plan has worked successfully. When the Interchurch Movement was in its infancy we began to hammer away at Swampscott, using missionary sermons, stereopticon lectures, returned missionaries, social workers—every means that would give the people an enlarged view of the world's needs.

Our Baptist brethren were the first to launch a missionary campaign, which was based on a five-year program, and asked our congregation to participate. We were apportioned approximately $3,300. The time was so short that we did not wait for the Disciples to say just what they expected of us. We thought it only fair to match dollar for dollar, and make but the one drive. Using for our motto,

First Church, Louisville, Advances 285 Per Cent in Missionary Giving

"And I, if I be lifted up, will draw all men unto me," together with the plea for cooperation, the desired results had to come.

We organized our people into twelve units, two to the unit. The city was mapped and thoroughly canvassed, and in just fourteen days' time we secured $6,300. The result is a monumental testimony of what any church can do if its members will just put their hearts and pocketbooks into the service of the Master.

Lynchburg, Virginia. First. Membership, 426. George H. Steed, Minister
Old Record, $1,727.49. New Record, $8,000.00

The First Church, Lynchburg, Virginia, is the home church of Lynchburg College and, in the recent campaign in the Chesapeake area for $2,000,000 for missions and education for a five-year period, subscribed $40,000. This $8,000 a year is many times more than they have ever raised before. Pledges were taken for five years to include current expenses, missions, benevolences and education, and the goal was $16,000 a year—as much for others as for themselves. This was reached in one afternoon's canvass. It represents an average of $1.00 per week for every man, woman and child in the resident membership, over 90 per cent of whom made pledges. Careful preparation was made and much prayer was used in the accomplishment of such a worthy task in so splendid a manner.

Omaha, Nebraska. First. Membership, 595. C. E. Cobbey, Minister. Old Record, $1,831.81. New Record, $6,070.00

The increased cost of living is the challenge by which I led our people into this special giving. That which had a tendency to be a stumbling block I tried to turn into a stepping stone. Since living had increased were we going to allow our sacred missionary enterprises to suffer? Was it not right that we should meet the higher demands on every hand and not allow the work of the Lord to limp along on the nickel basis when we had entered into the quarter age?

Lynchburg, Virginia. Enclid Avenue. Membership, 418. J. T. Watson, Minister
Old Record, $1,145.25. New Record, $14,000.00 (5 yrs.)

We have stressed information. Over eighty families receive WORLD CALL. About 140 homes subscribe to the *King's Builders*. We prepared for the campaign through several months. For weeks minute men spoke at each service. We used charts and literature freely. Many visits were made and letters written. Conferences were held at which plans were carefully made. The appalling needs and unparalleled opportunities were stressed. The pastor and officers led off with initial gifts. All were given opportunity to give. Very few refused.

Finally some $16,000 was pledged in the face of our building needs so pressing that they simply oppress us. We are giving as much to a new building as to missions and all is being done by one pledge and a single offering each Sunday through one envelope.

Portsmouth, Virginia, J. R. Sloan, Minister, Advances from $300 to $6,000 a Year

Gibson City, Illinois. Membership, 329. George Reinhardt, Minister. Old Record, $1,200.00. New Record, $3,440.00

The success of the drive is directly attributed to the inspiration of the Interchurch Movement. Three other Gibson City churches, the Presbyterian, Methodist and United Brethren, conducted their drives earlier and their success was a direct stimulus. Without the impetus of the Interchurch Movement it is doubtful if this church would have subscribed its usual missionary quota of twelve or thirteen hundred dollars, for the church had been without a pastor for some time. As it was, nearly every member made a pledge and all seemed anxious and determined that this church should not fail in doing its part. It was the challenge of the seemingly impossible.

Lakewood, Ohio. Membership, 700. W. Scott Cook, Minister
Old Record, $2,376.07. New Record, $5,200.00

The increase of considerably over 100 per cent in missionary giving is due in a large measure to the influence of the Interchurch World Movement. We had set our aim at half that gain but, with the help and aims of the Interchurch Movement, we easily doubled the previous year's giving, besides $1,500 for local work, in Cleveland.

The Church has always been missionary in spirit. Its pastors have all been missionary men working in harmony with our boards. As a result, in our canvass last spring, less than a half dozen contributors to current expenses failed to make pledges for missions.

I feel that the Interchurch Movement brought in a new day of missionary giving for the Lakewood Church.

Lincoln, Nebraska. Membership, 239. A. J. Hollingsworth, Minister
Old Record, $162.03. New Record, $2,760.00

The story of the canvass and the subscriptions is very simple. We organized our forces, had several preparatory meetings for conference and plans, divided the membership so that the canvassing teams could easily reach those assigned to them and, after a season of enthusiastic short speeches and prayers, we went to the membership with the result which has been reported.

Gary, Indiana. Membership, 255. O. E. Tomes, Minister
Old Record, $352.30. New Record, $1,760.00

The explanation of the increase in missionary money raised by the Central Church in Gary is contained in two words:

First: Education in the Bible school, through missionary stories and facts frequently presented, and in sermons—through reference, illustration and presentation of missionary call. Sympathetic mention of our missionary agencies and workers was often made in announcements and prayers. Stewardship was taught in Bible school and church.

Second: System. Every member was canvassed. The number of contributors increased fourfold. Duplex envelopes were placed in Bible school as well as church.

Ashland, Virginia. Membership, 131. W. M. Forrest, Minister
Old Record, $518.20. New Record, $6,026.75 (5 yrs.)

1st. The whole-hearted and unqualified committal and support of our pastor to the movement, who by his sermons (which were delivered only semi-monthly), especially those on stewardship, prepared the membership for the drive and made them ready for a generous response.

2nd. The organization and following out of the program as laid down in the "manual" as far as it could be adhered to. The minute men by their enlightening and instructive talks contributed no little to the success as they brought the congregation face to face with the facts. When such is done the people are sure to respond, especially when they have had the right kind of preaching.

3d. The consecrated and earnest canvassers.

4th. Absolute dependence on heavenly guidance.

The effect on the Church has been and will be most helpful as the membership is bound together and committed for several years to a task which makes for spiritual growth.

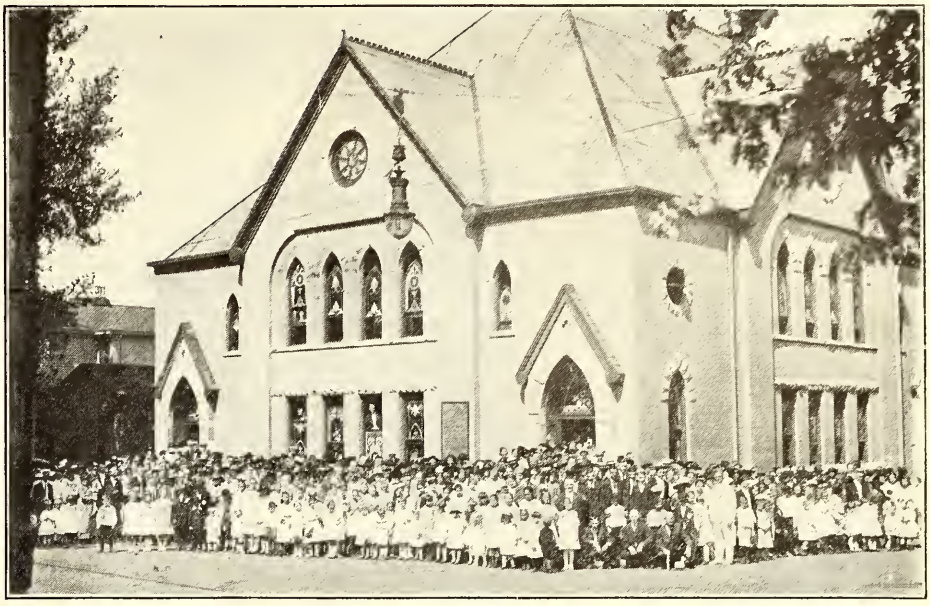
Augusta, Illinois. Membership, 270. F. W. Leonard, Minister
Old Record, $3.94. New Record, $600.00.

1. The church never had a vital missionary program before and only contributed to a few of our agencies.

2. The pastor had been planning to do something this year or give up the field.

3. Then came the pastor's conference of the Interchurch World Movement at Chicago. The pastor attended the conference and came home with a program for missions. Some of the members were already seeing the light. These helped the pastor and after several sermons and local conferences we made the canvass. The results should have been larger, but it is a very good beginning. Without the Interchurch World Movement I doubt if it could have been accomplished.

How did it affect the pastor and his relation to the local work? Soon after the canvass was made the church called their pastor for the third year with a $200 raise in salary and free rent of the parsonage.



Portsmouth, Ohio, C. R. Oakley, Minister, Advances from $3,040.66 to $8,080.08

Lexington, Kentucky. Central. Membership, 1,466. I. J. Spencer, Minister
Old Record, $3,081.51. New Record, $12,625.00

The canvass was hurried and incomplete; but the fact that a few business men made, and secured from others, certain liberal pledges in advance of the general canvass, assured the success of the undertaking. The imperative duty of making generous contributions was urged and the church responded gladly in the name of Christ. We can never forget the larger vision of privilege and obligation which the Interchurch Movement helped us to obtain. To know and advocate true doctrine and to fail to obey the great commandments of Christ would only increase our condemnation.

Cleveland, Ohio. Crawford Road. Membership, 400. A. B. Bedford, Minister
Old Record, $1,005.75. New Record, $2,800.00

The splendid financial condition of this church is largely due to the leadership of my predecessor, Mr. McCormick, now of Detroit. Upon the payment of the church building debt, he led the people to continue this giving power. This has enabled the church to enlarge its local work and also increase greatly its offering to the United Missionary Society and to Hiram College.

Oxford, Indiana. Membership, 200. J. G. Smith, Minister
Old Record, $292.68. New Record, $581.50

Our missionary offering for the past year has increased for several reasons. There has been constant presentation of facts and figures from the pulpit, in the Bible school, the Woman's Missionary Society and the Endeavor Society, both by spoken word and by printed page. The duplex envelope has played an important part. The canvassing committee presented the needs and put the individual Christian on his honor to support the work. No pledges or assessments were solicited. Two special days, at least, were observed by the Bible school. One treasurer handles all the missionary money. The emphasis has always been placed on getting the individual rather than just his money. The result is the enlistment of both.

Peoria, Illinois. Central. Membership, 1,000. Cecil C. Carpenter, Minister
Old Record, $2,717.38. New Record, $5,000.00

Last year the church gave, from all sources, the sum of $2,717.38 to missions and benevolences. This year the membership has pledged $5,000 to these causes through the weekly envelopes and we will raise at least $750 from other sources in addition to this amount, making our giving for the current year over $3,000 in excess of last year. Every member of the church who pledges to current expense also pays to missions and benevolences under our single budget system and we feel that a bigger interest in missions is being generated. Ellis P. Gish of South Gate, Nanking, China, spoke here the other morning and the Foreign Society will receive about $200 in free-will gifts to apply on some new buildings for that mission.

Macomb, Illinois. Membership, 354. A. L. Cole, Minister
Old Record, $185.96. New Record, $660.00

The church at Macomb thus far in 1920 has paid off a big debt, pledged $660 per year for five years through the Interchurch World Movement and greatly increased our regular missionary offerings. Considering our past scale of giving, this is indeed revolutionary.

Our people will respond to the call of sin-cursed humanity when they look out upon the world from the heights of the Cross. Thanks be unto God for the far-visioned souls of this congregation. We will keep the faith and carry on. God forbid that we should be guilty of treason in His Kingdom by running away from our duty.

Bedford, Ohio. Membership, 200. Kyle Brooks, Minister
Old Record, $528.73. New Records, $1,800.00

In addition to the money pledges for missions this year, the Bedford Church has subscribed over $21,000 for a new church building.

The Every Member Canvass, made this year for the first time, is largely responsible for the splendid increase in our missionary gifts. Of course, the people were prepared for this through sermons and distribution of missionary literature.

Cambridge, Ohio. Membership, 200. S. H. Bartlett, Minister
Old Record, $415.54. New Record, $1,150.00

The Cambridge Church is a small one with a great problem but with vision. The last year book shows our gift to all missions as $415.54, an average per member of $1.73.

This has been a hard year for us. Industrial conditions have caused a loss of nearly forty members, cutting about $6 per week off our current expense pledges. At the beginning of the year we set ourselves the task of cutting off $100 from the support the State Board has given us, placed our interest, $450, on our current expense budget and set ourselves the task of paying $100 per month on the principal of our debt. Our losses have made necessary special canvasses for interest and coal. When the World Movement appeal came we knew not what to do, but put it up to the church with the result that about $10 per week was voluntarily pledged for that in addition to the rest. We are even with the game on our building fund and this month will far surpass it. And, best of all, in spite of all losses, we have more than met our pledges to missions for the eight months of our fiscal year now past. Our gift to missions this year will be about $1,150. Our present membership is about an even 200, so that our gift will be an average of $5.75 per member. Best of all is the constant increase of interest among our members in the great problem of world redemption.

The New Opportunity in the Near East

By DR. SAMUEL M. ZWEMER

THERE is only one fundamental problem in the Near East. Its solution would affect all classes, all nationalities and all other problems. This problem is that of carrying the Gospel to each individual and, through the regeneration of the individual, to society. There is nothing that the Near East needs so much as the life of Jesus Christ. They know the history of that life; Moslem, Jew and Christian vie with each other in crowding to visit the sacred places connected with that earthly life; but His resurrection power is strangely absent and the Near East, as one of their poets has said, is waiting for His lifegiving touch. Was it not Jalalu'd Dine, the Moslem mystic, who said:

"And granite, man's heart is till grace intervene,
And, crushing it, clothe the long-barren with green.
When the fresh breath of Jesus shall touch the heart's core,
It will live, it will breathe, it will blossom once more."

The present opportunities for evangelism among all classes, and especially among Moslems who form the bulk of the population, is unprecedented. The very doctrines on which Christianity and Islam are divided by an age-long, bridgeless chasm, today offer points of contact for our message. These are the following: (1) The trustworthiness of the Scriptures; (2) The deity of Christ, His incarnation and resurrection; (3) The cruciality of the Cross; (4) The place of Mohammed in history and therefore in life; (5) The sanctity of the home; (6) The sinfulness of sin; (7) The freedom of conscience.

Not only during the war, but after the armistice, Bible distribution has been unhindered and on a far larger scale in Egypt, Palestine, Arabia, Syria and Persia than ever before. Doors that once were only ajar are now wide open. New highways have been built. The colporteur can now travel by fast express from Cairo to Damascus and Jerusalem, from Jibuti on the Somali coast to the capital of Abyssinia, from Alexandria to the Province of Darfour and by steamship to all the ports of the Mediterranean and the Red Sea.

The old question of the trustworthiness of the Scriptures has been crowded into the background because the Bible is now becoming the best selling book. The old Oriental theological disputes regarding the person of Jesus Christ and His relation to Deity have taken on a new phase. Today we see the character of Jesus discussed in the daily press. His sinlessness vindicated by old-fashioned Moslems against the attacks of the new Islam rationalists. From the school children to the Sheiks of the Azhar, all classes of society are facing as never before the fact of the Christ. In a new encyclopedia, published in Cairo by a Moslem scholar, the article on Jesus Christ contains a remarkable tribute to His majesty and influence on history. Officially, the Moslem creed still denies the atoning death of our Savior. The stumbling-block of the cross still lies in the way of the enquirer. But the doctrine of vicarious suffering is no longer strange to the Moslem mind.

We are too apt to forget that the Near East has now had its Gethsemane. The war has ploughed deep furrows in human hearts and lives. There are millions of orphans and widows. There is not a home in Turkey without its vacant place. Islam is defeated on the battlefield, disillusioned in its outlook and distracted in its program. People are ripe for the ministry of friendship and the message of hope. The war has shown Moslems that Allah is no longer fighting for Islam as he once did. Their plans of rebellion and revolt, and even those more subtle endeavors cloaked in a program of nationalism to crush non-Moslems, have failed. The Jew has come to his own in Palestine. The Christian in Egypt and Syria dares hold up his head where formerly he was scorned and despised.

Moslems themselves have begun a critical study of Mohammed's life and teaching. This is evident from the new commentary on the Koran published as a serial in the leading magazine of Cairo, "Al Manar." The whitewash is coming off. Educated Moslems are reading French and English books on the subject. Lammens, Caetani, Muir, Margoliouth and other Western writers are being discussed and their books on Islam studied. S. Khuda Bukhsh of Calcutta, for example, has just published an English translation of Dr. Weil's History of Islamic Culture, which goes even further than his celebrated Essays in its fearless criticism of Islam.

There is new opportunity for the social message of Christ, the uplift of childhood, the emancipation of womanhood and higher ideals of marriage. In this effort the missionary has for his allies all educated Moslems whose standards and ideals are no longer those of the religion of their fathers. Slavery has gone, the veil is going, polygamy and Moslem divorce laws are impossible under new conditions.

Finally, the present situation is one in which tactful gospel preaching and personal witness is not only possible everywhere but welcomed. Lord Radstock, during the war and since, has been giving evangelistic addresses in the towns and villages of Egypt before large mixed audiences, and was everywhere welcomed. This is the more remarkable since he wears a British uniform as Y. M. C. A. worker, and these meetings took place at the very time when the nationalists were making disturbances and riots were the order of the day.

The political unrest in the Near East is not due half so much to economic factors or a legitimate desire for more self-government, as it is to deep religious dissatisfaction. One is reminded of the words in the book of Judges when Micah said to the children of Dan: "Ye have taken away my gods which I made and the priest and ye are gone away; and what have I more? and what is this that ye say to me, what aileth thee?" Some of the lesser gods and priests of the Near East have had their day. Apostates from Islam have become Apostles. There is new liberty of conscience, a new freedom of speech, a new friendliness between Christian and Moslem, a new desire to work for the common good, a new demand for spiritual leadership.

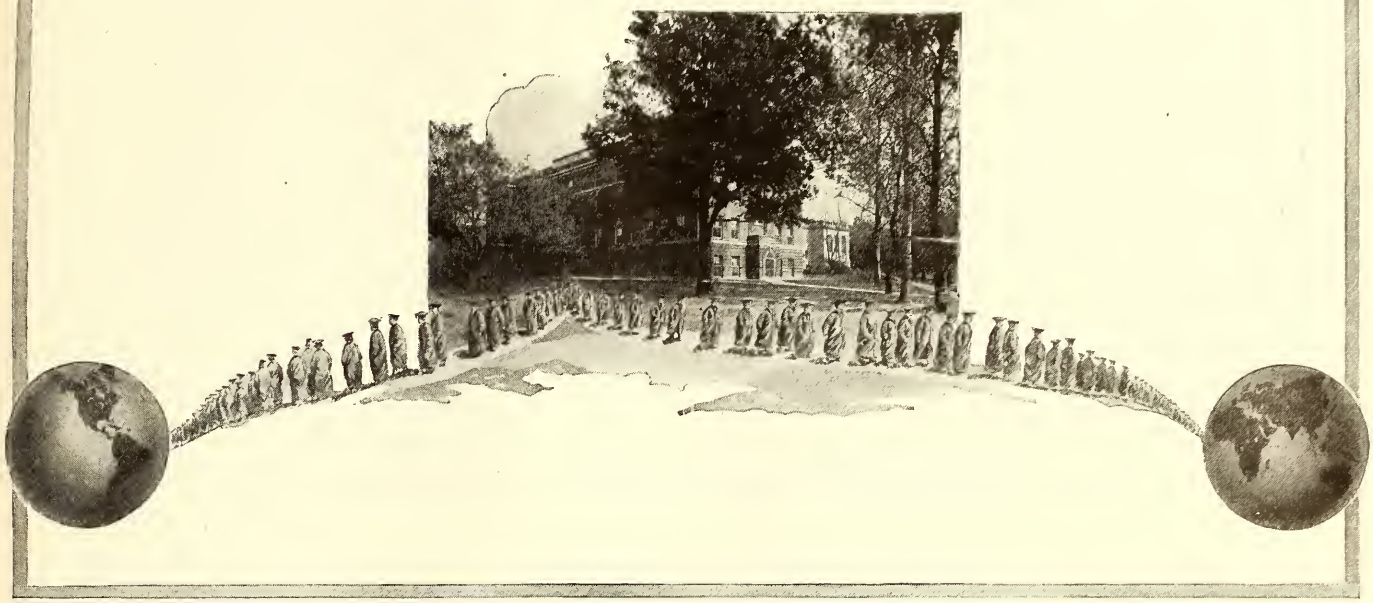
Seeing these multitudes one cannot help being moved with compassion. They are sheep scattered having no shepherd. Now is the hour for all of us to pay the price of true leadership by special training, a strong faith, self-effacement and sympathy. Who will offer in this new day? Who will come and help evangelize the new Near East?

Cairo, Egypt, September 4, 1920.

"The missionary movement has been in the world as an instrumentality of peace and international good-will. Wherever it has gone, it has erased racial prejudice and bittnerness, the great root of international conflict and struggle. It has helped men to understand one another."

A House of the Nations

By ESTHER TREUDLEY JOHNSON



IT was in the office of the Recruitment Secretary in the College of Missions Building. Seated about the table were the members of the Candidate Committee—Mrs. Atwater, Mrs. Cunningham, Mr. Corey, Mr. D. O. Cunningham. One by one, or as husband and wife, the new candidate students had been coming before the committee to talk over their individual problems and each one's part in meeting the great needs of the mission fields. "Has it been hard for you, through opposition at home, to make this decision?" "Down in your heart have you fully and irrevocably made up your minds as to the field in which you want to serve?" "What brought you to this decision?" These were some of the questions which were asked and answered during those hours of intimate fellowship between the ones who had carried for so long the burdens of meeting the great world needs and the younger ones who were just beginning their service by answering with their own lives the call that had come to them and who were now entering into the "House of the Nations" to prepare themselves more fully to meet their coming opportunities and responsibilities.

THE secretaries were alone. Face to face with the outstanding needs of each field, they carefully weighed each need with individual candidates in mind. Six couples had offered themselves for South America—that land of wonder and romance which, in its spiritual poverty, could well use a hundred such young people. Out of these was there not at least one couple who would give themselves for that far-off table land of Tibet, who would be willing to risk everything there for their Lord? And Porto Rico—so near the homeland—where the workers were so few that just recently Mr. and Mrs. Carpenter must return with only half of their furlough spent because the work could not go on without them! Would not one of these couples be willing to lay aside their first desire for this land of need? And how about Japan? The call had been insistent for at least one outstanding couple to help meet the great crisis there. Could not that couple be found? And Africa! How strange that among the several young nurses that had come for their final year's training not one had offered herself to that wonderful field of opportunity in the heart of Livingstone's country. Could not she be found also?

BACK into the office came a young man and woman—a couple whose hearts had been set upon South America. "Have you ever read much of Tibet? Do you know the story of Dr. Rijnhart, of Zenas Sanford Loftis, of Dr. Shelton? Have you felt the urge of the impelling need for Christ out there?" These questions were asked them. "Yes," they replied, "we have been so deeply interested." "Would you be willing to go if that seems to be the greatest field of need as far as you are concerned?" "Is it not true," the young man asked as he turned toward the young woman, "that we have given our lives to meet a great need and are we not willing to go wherever that need is greatest?" "Yes," she replied. "Then if that place is Tibet, shall we not go?" "Yes," was her response.

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Another couple, too, had set their hearts upon South America. But Porto Rico is one of our Latin-American fields. With only one, new, inexperienced couple to man the stations there and with another couple returning, of necessity, before their furlough time was even half over, "Would you not be willing to go?" asked the committee. "Some time later readjustments may be made and perhaps you can then be sent to the land of which you have dreamed for so long." Again, it was the young man who turned to his wife. "I think that we would be willing. Our whole desire is to fill the place of greatest need and if Porto Rico is that place, there is no reason why we should not go, is there?" And the young wife replied, "I am willing to go."

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There must be at least one outstanding young couple for Japan. The situation can wait no longer. With their eyes and hearts turned toward China, another young man and woman entered the room. "These are the days when Japan's future is being irrevocably fashioned. Shall she be pagan or will Christ be given a greater chance among the people? It

is imperative that this question be answered and immediately answered. Would you be willing to answer this insistent call? Great as is the need of China, we feel that Japan's need, as far as you are concerned, is even greater." This time the young woman spoke. "As I see it, our lives have been given absolutely to be used in the place where we can give the greatest service for Christ. Why should we not be willing to go, if Japan is the place of greatest need?" "There is no reason," he replied. "We are willing."

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Upon China her eyes had always been fixed ever since she had heard the call of Christ. But the committee felt that no one could better answer the call of suffering Africa than she. With her bright, happy smile she came into the room. "I believe," said one of the committee members, "that you would go into Africa smiling." "I believe that I would," she said.

AND so they have answered the call—these young people of ours. There are 52 of them this year, to follow the 116 who have already gone out. These 52 represent 27 different states and 31 institutions of learning. From our great brotherhood, in answer to the call of Christ, a steady processional, ever increasing in numbers and strength, goes and will continue to go out from the "House of the Nations" unto the ends of the world.

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tent shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet Amen of peace;
For not with sword's loud clashing.
Nor roll of stirring drums;
With deeds of love and mercy,
The Heavenly Kingdom comes.

Lead on, O King Eternal,
We follow, not with fears;
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.

The New Department of Religious Education

By ROBERT M. HOPKINS

THE task of the Bible School Department of the American Christian Missionary Society has been twofold. Through its cooperative activities our Bible schools have sought first to reach the people, and secondly to teach them the Word of God. This means that the work has been along two lines, that of extension and that of education. The future of the Church depends very largely upon the achievement of both endeavors.

There are twenty-seven million boys and girls and young people under twenty-five years of age living in the United States of America, who are receiving no religious instruction whatever. We must undertake to reach at least our proportion of these young people. Here at present is the recruiting ground for radicalism in America. The welfare and peace of the very nation depend upon the Church reaching this vast army, and the Bible school supplies the easiest method of approach.

There are approximately half the members of all the Protestant churches who are not enrolled in any regular Bible study classes. The last United States Religious Census indicates that only eleven religious bodies report as many people enrolled in their Sunday schools as they have members in their churches and six of these bodies are small, numbering less than fifty thousand communicants each. There are close to half a million members of our own churches who are to be classed among the non-attendants upon the Bible school. While the most of them have received in youth the elements of religious education, they are not now developing along these lines. The United States Census also shows that in this regard our people are behind our religious neighbors. While we stand seventh in the total strength of our Bible schools, we stand twenty-fifth in the enrollment of our church membership. Here is a second vast army that we must reach, and this one right in our own ranks.

Then we are told by our statistical department that our Bible schools for the last year or two have been losing pupils at the rate of about a thousand per Sunday. While like losses and in some instances even greater losses are reported from other religious bodies, certainly it is not heartening to us to know that we are losing ground. The total loss reported in all Protestant Bible schools last year was a little more than half a million. As we have analyzed our own loss, we have discovered that 85 per cent of our Bible schools reporting a smaller attendance this year than last year are in the country churches and the churches in small towns of less than five thousand inhabitants. In other words, the loss in Bible school enrollments seems to be due to the general migration of the people from the country to the city. The city churches have not yet found these people. They are not taking their places in the organized church life in the cities to which they are moving. But whatever the cause, we must overcome these losses and put our Bible schools back upon a basis of growth and gain.

As an educational agency, the Bible school is the church's chief asset. To the development of the educational value of the Bible school, as well as to its extension into the vast fields mentioned above, the Bible School Department has been devoting its energies not only during the past year, but throughout its entire existence. The Eleventh Annual Report presented to the St. Louis Convention sets forth somewhat in detail the activities of the past year along these lines. In almost all the states, Schools of Methods, Summer Schools, Young People's Conferences, Institutes, Rallies, Conferences and other field activities have helped to bring inspiration and suggestion to the churches regarding the new methods and plans and standards for religious education.

Because both phases of the task are so vast and far-reaching and because they are so different each from the other, it is difficult to secure workers properly equipped for the diversified service required. One is apt to become so absorbed in either one side or the other of this task as to overlook the other. We

must have more people reached for religious instruction, we must have a better teaching of God's Word and Way to those whom we do reach. Not less emphasis on one but more emphasis on both sides of our task, must be our constant plea. We have at present thirty-one field workers giving full time to the work of the Department, so located as to make their expert service available to every church and mission Bible school in the United States. We need to develop more of these religious educational promoters, or promoting religious educators, as you may please to call them.

As the Bible School Department merges into the new Department of Religious Education of the United Society, its work will be correspondingly enlarged. While recognizing the Bible school as a powerful and popular agency for the accomplishment of religious education, the new Department of Religious Education must also work through other important agencies. Christian Endeavor work is a very vital department of such service. Week day religious instruction has already been tried for several years in Gary, Indiana, but it must be greatly extended and developed through week day religious instruction, the Daily Vacation Bible School movement and other means of enlarging the amount of time available for this vital cause. The correlation of the religious educational activities of the local church presents a timely and important field for experimentation. Churches are securing directors of religious education for permanent service and local school specialists for shorter duration, and they must be encouraged and assisted in doing so. Special groups such as university students must be reached through university pastors and Bible chairs. One of the crowning features of the activities of the Bible School Department has been the endowment of Departments of Religious Education in our Christian colleges for the training of the ministry and other Christian workers in the fundamentals of Christian education. Such endowments must be greatly extended.

The field of religious education is constantly enlarging and, as the Church develops it, it will be found more and more fruitful of results.

Civil War at Batang

By J. C. OGDEN

Chinese Officers and Soldiers at Batang

THE month of June was a time of great trouble for all in Batang. The Tibetans rebelled against the Chinese authorities. This rebellion has been brewing for over a year and numerous unreasonable demands were made of the Chinese officials. The Tibetan plans were to drive out every Chinese soldier, merchant and official, or kill them. A year ago an interpreter let these plans be known and was shot for his pains, and two others were killed accidentally with the same bullet. That was an awful thing, we thought.

The first of June the leaders of this rebellion demanded that the Chinese General vacate the residence of their former king, and were refused. The General was then given three days in which to comply or fight. He undertook to arrest the leaders and they resisted with guns and swords, wounding several soldiers. The General trained his cannon on the leader's house and burned it. The leaders escaped to the country and collected an army. The Catholic priest and I with others tried to find a way for peaceable settlement, and finally wrote a paper agreeable to all concerned, which was signed and sealed.

But the rebels took this occasion to work deception and attacked the town at midnight of June 18, broke into the town and occupied all important houses near the soldiers' quarters. The General remained calm, let them shoot till daylight and ate his breakfast as usual. About 9 o'clock he trained his cannon on the Tibetans, demolishing and burning their houses. The battle raged all day and the Tibetans were beaten and driven out. It seemed an awful time to us. Ten Chinese soldiers were killed and two officials. About eighty Tibetans were killed, fifty houses burned and the whole place looted. The hospital has about fifteen wounded. The General ordered the whole town burned to the ground except foreigners' and soldiers' places. I went to the General's headquarters and pleaded with him to spare the rest of the houses and he kindly consented, but immediately gave a counter order. On the afternoon of the fighting, Tibetan soldiers and the people of the town fled panic stricken and left the place empty. Their valuables and goods were looted by the Chinese soldiers.

Another small attempt to retake the town was made by the Tibetans a few days ago, but it was too weak to be of any importance. Since then the heads of the two ringleaders have been brought in and displayed in the streets for several days. We feel that the trouble is over now, except the poverty and distress that must follow.

There were only about 200 Chinese soldiers and the Tibetans claimed 600 fighters. The foreigners were not molested in any way, except for a few stray bullets striking their houses accidentally. Our places were all used for refugees and we were all crowded. I have spent several days persuading the people to return to their homes and the Tibetan soldiers to

Head of Tibetan Bandit Chief, Acho, and His Charms that Failed

lay down their arms peaceably, getting a badge of surrender from the General. He gives each one, who comes back and surrenders, a cloth badge to display on his outer garment. Most have returned. The guilty ones, leaders, are slow to return for fear of punishment and, no doubt, there will be a number of trials, convictions and executions. There have already been several. Two or three years ago the Tibetans had some just cause for complaint and rebellion, but those matters have all been adjusted and a treaty satisfactory to all concerned made and put into effect. The Tibetans were in the wrong this time and the Chinese are in the right from every point of view as I see it.

There are still many rumors and the Tibetans, from other quarters, are reported to be preparing for late attacks, but we cannot tell as to the truth. The Chinese are keeping in readiness and calling for reinforcements and supplies, which seems to be wise. In these troublous times there is always danger and we will not be surprised at anything that may happen here.

Dr. W. M. Hardy, who recently returned to Batang after his year's furlough, wrote concerning the leader Acho, "The inscription above his head written in both Chinese and Tibetan reads, 'The Rebel Chief Acho.' The Chinese were anxious to have the man's charm boxes in the picture so that the Tibetans could see that all the charms he had did not turn their bullets. Two of my medical assistants are supporting the head against the wall." After the fighting, he reports that he had a hospital full of wounded and a number who were going daily to the dispensary for the dressing of the wounds.

"The Bible School an Evangelistic Agency"

By E. B. QUICK

"THE greatest present need of the church is that the teaching in the Sunday school be more efficiently done; that the atmosphere may be more distinctively evangelical and that the efforts to lead the pupils to personal decision for Jesus Christ shall be more definite and compelling." These are the words of Marion Lawrance, the veteran Bible school leader. Continuing, Mr. Lawrance gives us some significant facts dealing with evangelism through the Bible school. "The number of young people who become Christians in the middle teen years, especially from 15 to 17, is larger by far than at any other period. It is estimated that approximately 85 per cent of those who join the church through conversion or confirmation come from the Sunday school. While this is true, yet not over 20 per cent or 25 per cent of the members of the Sunday school become members of the church while they are in the Sunday school and about an equal number become members of the church after leaving the Sunday school. Therefore, more than half of the membership of the Sunday school never unite with the church. A large proportion of churches put only one-fifth of their time, money and membership into the active work of the Sunday school though they continue to draw four-fifths of their membership from it."

These figures, coming as they do from an expert, amount to a severe indictment of the church. The Bible school is the most potent and hopeful of all modern church organizations and much of the church's failure to accomplish its great work in the world may be traced to neglect of the opportunities it affords.

Successful evangelism, through the agency of the Bible school, requires a thorough knowledge of certain fundamental principles. The laws governing the unfolding life, physical, mental, spiritual, must be understood by those entrusted with the sublime work of directing young life to Christ. We can mention here only the most important of those principles which should enter into every effort to develop the religious life of the child and lead him to an intelligent acceptance of Christ as Lord and Master.

1. Every child, before the age of accountability, has a right to be considered of the Kingdom of God. Christ recognized this principle and sanctioned it by word and deed. During the early years the child must be impressed with the fact that he belongs to Christ and it is his privilege to obey and please Him. To quote from Dr. Birney: "To suggest to the child that he is an alien to God and that some great change must take place in his own heart before he is really God's child, plants the first seeds of artificiality and irreligion and gives him at the very beginning of his religious development a totally false conception of Christianity." The Disciples of Christ have rightly opposed the theory or doctrine that would force child life into a theological mold and demand of it the testimony of an unnatural experience. A. H. McKinney in a little book entitled, "The Child for Christ," sums up the matter by saying that the relation of the child to Christ is *not* regeneration, sanctification, adult conversion, baptism, confirmation, church membership, service, feeling, saying or doing something, but it *is* a voluntary turning of the child to Christ as Friend, Helper, Savior, Master in order to love, know, trust and obey Him.

2. The principle of adaptation must be observed in all safe Bible school evangelism. Each age has its own spiritual and intellectual characteristics. The young child has a naturalistic, materialistic conception of God which does not become spiritualized until the age of 11 or 12. The sense of personal responsibility to God, the idea of right and wrong, the clear notion of spirituality and the sense of sin are not fully developed until the first years of adolescence are reached. The power to reason, to question and criticize, personal independence and freedom of choice, all come in middle adolescence (13 to 16 or 17), the natural time of decision. "Each age has its own precious opportunity to produce religious impressions and purpose, which if neglected is lost forever."

This principle of adaptation applies to individuals as well as groups. Personal evangelism is needed more among children and in early adolescence than with adults. Heredity,

temperament, environment, home atmosphere and training, natural abilities must all be taken into consideration. Because the child is unable to adapt religious truth to his own needs he is at the mercy of his teacher, who must know his needs in order to help him.

3. Religious consciousness is a development. It takes time. "First the blade, then the ear, then the full corn in the ear." The worker should know what to expect and not make the mistake of urging a religious expression which belongs to a later period or different temperament. Sudden religious purpose has no place in childhood and early youth. Dr. Birney remarks that to depend upon Decision Day to do the whole task is indolent, ignorant, wicked, ineffective.

4. "Religious development during the teens means far more for the perfecting of the life in adult years than any equal period after the teens." If the child is permitted to pass this period without obtaining a definitely Christian life purpose, his chances of finding Christ have been reduced to a minimum. Therefore, the Bible school worker has the double task of producing Christian character and producing it during the period when it will mean most for after-life.

5. The Christian life of the youth in the middle and later adolescent period should be of a positive character. This is of great importance. The heroic task of the superintendent, pastor and teacher is to produce in the young life a deep conviction which shall become a conscious, controlling force. To quote again, "The failure to produce the virile type of religious life, which is willing to serve and sacrifice and suffer, is the greatest peril of Christian nurture and educational evangelism.

Evangelism through the Bible school depends not only upon the recognition of certain principles but also upon the methods by which these principles are applied. While it is true that there is no universal method for work so vital and personal, certain well-tried methods, capable of adaptation, are worthy of consideration.

1. Decision Day, rightly used, may be made of great value in leading young people to Christ at the crucial period mentioned above. The misuse of Decision Day by "precipitating it upon an unprepared school, or upon the lower grades, inducing premature and hasty religious expression, through overwrought emotions on the part of many—to be followed by insufficient attention to training, is one of the most baneful exercises of the modern church." It is this mistake that causes parents to hesitate and say that the child "is not old enough to know what he is doing." With the aforementioned fundamental principles in mind, the wise superintendent or pastor will not permit a professional evangelist to appeal to the Bible school unless the man and his methods are known intimately.

Thorough preparation by conferences and prayer should be made for the day which should be announced repeatedly. The purpose of the day should be explained, talks given on the Christian life and the advantage of an early beginning and, in every way possible, the young people should be helped to make a deliberate and thoughtful decision for Christ. To sum up in the words of a prominent worker, "Decision Day is safe and effective in any school in the measure in which the spirit of evangelism is persistent and pervasive throughout the year."

2. The method most highly commended is that in which decisions are constantly sought by teacher, superintendent and pastor. This is the normal evangelism. It is an ideal worthy of our most earnest and prayerful efforts. Any school may attain this ideal, but it requires officers and teachers who discern the highest purpose of the Bible school and are thoroughly consecrated to their work.

3. Another method is for the pastor to visit the various classes and speak briefly about the Christian life, adapting the thought to the needs of the scholars. It is most desirable that the pastor come in close touch especially with those passing through the teens. One writer recommends that the pastor take each class graduating from the Junior and Intermediate department for a series of 4 to 6 weeks each at the Bible school hour, giving the periods to a study of the Christian life. For such classes Jesse M. Bader recommends a little book by L. O. Bricker of Atlanta, Georgia, entitled "The Christian Life," especially written for Junior boys and girls. "The Restoration Handbook," by F. D. Kershner, is very good. If it be objected that the pastor's class would break into the graded lessons it may be answered that the aim of the school is not to complete a certain lesson system but to produce Christian character.

4. Personal letters written by teachers to pupils on the subject of deciding for Christ have been found effective, but they should not be considered a substitute for personal conversation.

5. A most helpful method is to keep in close touch with the parents. By their attitude and cooperation they can render effective aid if they are consulted about any step to be taken by their children. Many a pastor has held the trembling hand and looked into the tearful eyes of a parent as he made the good confession, influenced to take the stand for Christ by the sight of a young son or daughter rising from the waters of baptism to walk in newness of life.

6. This greatest work of the Bible school should be given a prominent place in the regular meeting of officers and teachers and in the reports. While there will always be need for adult evangelism, by earnest effort the numbers led to Christ at the ideal age can be greatly increased and the loss to the Kingdom lessened.

If some of our churches would spend some of the money devoted to annual evangelistic campaigns with expensive troupes of workers, in adequately housing, equipping and grading the Bible schools and sending their teachers to schools of methods, the results would justify the change in policy. I know of an Ohio church which had been in the habit of spending hundreds of dollars yearly for an evangelistic campaign. Over $2,000 was spent one year. A new pastor came. He asked for an appropriation sufficient to pay a small salary to a consecrated Christian woman who became the church secretary. Her chief work was to look after the Bible school scholars. Every year during the eight years of that pastorate the church experienced ingatherings of souls, mainly through the Bible school, that rivaled any ingathering of former evangelistic campaigns. Best of all, like hand-picked fruit, these accessions to the church were the best, for they came naturally at the invitation of the pastor. Another Ohio church that has a world-wide reputation has rapidly recruited its membership by giving attention to the building up of a great Bible school, whose officers and teachers understand and apply the laws of the unfolding life in aiding the pastor to receive many into the church yearly with never the aid of an evangelist.

Bible school evangelism is the hope of the church and the world. Adult conversion can never cause the Kingdom to come fully. The world's birth rate is many times the conversion rate and increases more rapidly. "I would rather have my boy saved by a lighthouse than by a lifesaving crew." "It is better to form than to reform." "You cannot purify the well by painting the pump. Begin with the springs of life in the Bible school."

Pittsburgh, Pennsylvania.

Where Will It Lead?

By HERBERT SMITH

IN the far away borders of Barotsland the little stream of Lualaba takes its rise. It is almost too insignificant to be noticed. It flows northward seeking the sea. Another stream, the Luapula, drains the shallow, swampy lakes of Banguela and Mweru. This river likewise flows northward. Yet another stream breaks forth from the side of the lake Tanganyika. This flows west at first, but later goes northward. These three rivers join and make the mightiest river of Africa, the Congo. It was these streams that made both Livingstone and Stanley think, if they followed them, they would reach the Mediterranean instead of the Atlantic. To see the Congo raging over the Cataracts at Stanley Pool, or to meet it out at sea some hundred miles from the coast, one would never think it could be so gentle and mild as it is found at its source.

Mr. and Mrs. Herbert Smith and Mary Lulu

These three streams do not make up the mighty Congo. In its 2,000 miles' journey it has gathered strength every inch of the way; sometimes by a tiny ripplet giving its spoonfuls, sometimes by powerful rivers giving it water by the millions of gallons. The greatness of this African river grows upon you as you travel on its extended bosom, here two hundred feet deep, there ten miles wide, now studded with islands, now quiet as a lake, now raging under tropical storm, but night and day its influence is ever present and significant.

Today, May 23, we have been celebrating our tenth anniversary. Naturally we have been thinking of the beginnings, when Lotumbe was so small that work there was not considered worth while. Two native evangelists went ahead of the white man, going with a message so strange and yet so wonderful that it was better than any fairy tale the Congolese possessed. Neither of these evangelists could read. They may have possessed a shirt between them. Their feet had never touched shoe leather. The gospel was not written in their own language. They were poor and ignorant, going on a fool's errand, burning up by day under the tropical sun, cold and hungry at night, bit and tormented by tsetse flies and mosquitoes. They were fools, of course, God's fools, filled with His love. To the human eye they were less worthy of notice than the tiny stream cutting its way from the hillside. When they spoke, crowds gathered. Their words were sharp as a two-edged sword. They reasoned of death and life and sin and judgment and the sweetest name of all, *Yesu*. Wonder of wonders, people believed them; they repented; they set their faces Godward, even as the little stream sought the sea.

This was the testimony at the morning service when seven people told quietly, without excitement yet with great enthusiasm, how they turned to the Light of the world. There was a boy who went twice 120 miles that he might know what he must do. Now he is grown. His years of service, we hope, are still before him. There was a big, strong man with mighty muscles telling rapidly, as if he had not a moment to lose, what *Yesu* was to him. There was a woman who had passed through great sorrow, thrown over the cataracts of temptation, again sane and serious, urging that there was but one life worth while, the life that leads to Him. An old evangelist who has tramped many a weary mile through forest and swamp told what great things the Christ could do in the darkened lives of all. Yet still another, an elder of the church, showed that he had tried to keep away from the gospel at first, but later was drawn by its power. These talks filled the morning hour.

Four hundred people listened with great interest to the witness of these early Christians. There were some seven others who did not speak. Of the original thirty-five that made up the membership only a few are left. Death has claimed most of them; two or three walk no more with their Lord. Those who are with us are not rich in this world's goods, but rich in the experience of the love of God which is sweet and powerful to those who receive it.

Main Street of Lotumbe, Belgian Congo

No attempt was made to gather in the Christians from the outpost. Only those who reside in Lotumbe were urged to be present. We could have had a thousand if we had called in the evangelists, but this is the time of year when the State Officer goes to the villages to gather tax and, if we had invited the people here, it would have greatly disarranged the village tax lists. Of course, we always try to follow the Scripture injunction and submit to the powers that be. Any other principle would cause the mission grave trouble. Yet the last Christian will hear of the meeting and

Wayside Preaching, Lotumbe, Belgian Congo

the messages. It was a high-water mark in the history of Lotumbe, the "Lotumbe Impossible" of 1910.

On the present missionary staff at Lotumbe today are: Mr. and Mrs. Herbert Smith, Mr. and Mrs. H. C. Hobgood, Dr. and Mrs. Frymire and Miss Ruth Musgrave. Others who have worked from time to time are: Mr. and Mrs. Hedges, Mr. and Mrs. Ross, Mr. R. H. Holder, Mr. and Mrs. Moon and Miss Goldie Wells. There are but five missionaries in the station today and two baby girls (Mr. and Mrs. Hobgood being on furlough). The size of the work, of necessity, is a great burden to so small a staff.

In 1910 it was considered impossible to establish Lotumbe station. This was not because it was thought that the field was unworthy, but because workers and money were not available. During the decade money has come faster than men. Sometimes money has been lacking, but the need of the years has been workers. Lives dedicated to a great cause always call forth the funds. Seldom, if ever, is a life set aside to a great cause in vain.

There were two evangelists at Lotumbe when the station was first opened; today there are 143. The term "evangelist" must not be confused with the same term in the United States. We have no great meetings of five or six weeks, after which the evangelists leave to go elsewhere. The native term is "teacher" and that is their proper function. These native Christian teachers go to a village and stay for months and years. At first, when they beat the *lokole* perhaps no one comes to them; then they gather up their books and perhaps a picture and go from house to house. Where they are well received they sit down and tell some gospel story. After a while it becomes no longer necessary to go from house to house because the people come at the call of the drum. Later on, some one or two believe and are baptized. The teacher still stays on, the little congregation grows and in course of time becomes self-supporting and perhaps helps some other needy place.

Today the church membership is 3,478. These Christians are scattered over many villages. There are 138 outposts, or places where the evangelists live. But Christians are found in many places. This makes the work more difficult to superintend, as the field is upwards of three hundred miles long and over fifty miles wide. The Christians gave this year $1,063.35. The first year they were not able to give ten dollars. The blessings of the Lord have rested upon us, lo, these many years.

Farthest Point Visited by Our Missionaries in Africa

Schools are carried on in 48 different places. It is openly confessed that many of these schools are of a very poor grade. But we are refreshed from time to time to find some one coming in who has never been to Lotumbe and yet is able to read and write fairly well. Ten years ago not a soul here could read; now there cannot be many less than 1,000 who know something about that art. As the station school is improved these outstations will become better.

Special attention is given to the training of the evangelists. Special classes are conducted daily in Bible and other studies. One of the great hindrances to such work is the lack of suitable translations. The printing press, which is at Bolenge, cannot supply the demand of the mission for the books that are already in the vernacular. Lotumbe alone could take the great part of all the books that the Bolenge press can publish.

During the year a school has been conducted for those who are to go out with first-aid knowledge. These will go out and be associated with the evangelists. While helping to heal human bodies, they will also make known the great Healer of mankind.

Lotumbe today has two dwellings with another well on the way to completion; a bureau house which is used also for a dwelling; a hospital; and it is our hope that a church building will soon be begun. Building in Africa is a slow process, but our grade of work becomes better as proper buildings are provided.

And yet while we rejoice, as we count the mercies so richly given, we have to confess that still greater things might have been done if we had had greater faith. One cannot think over the years without recalling that, here and there, were distinct calls to which we did not respond. None of us has used the full strength which the Lord was willing to give.

What shall we say of the work yet to do? We have touched but the fringe of the great possibility. The light which John saw which was the Light of men has not yet shone in many a darkened life in these forest villages. It will be our joy to make that Light shine.

Many who read of this truly wonderful success at Lotumbe will recall how peculiarly a child of faith this great mission must be reckoned. The missionaries saw the possibilities of the field and asked the Executive Committee at home to permit them to open the station. That meant men and money, of course. The Society had neither to send and so cabled, "Lotumbe impossible." But the missionaries and their helpers could not think so. "All things are possible to him that believeth." They believed and prayed. With the Board's approval they laid the case before friends in America, and again, as a thousand times before in the annals of the gospel, that which was impossibble with men came to pass with God. The Englewood Church of Chicago was foremost in this enterprise of faith. Today there is another Lotumbe for every church that is willing to go into partnership with God in real consecration.

Wanderland—Wonderland

Coming to America

By HAZEL A. LEWIS

Long Ago

SUPPOSE you had been a boy or girl living in 1620 and had come to America on the good ship Mayflower. You would have come by way of Holland and it would have been great fun to see the queer roofed houses, the canals that quite often take the place of roads and the people big and little with their wooden shoes.

It would have been thrilling when you went down to the wharf and walked on board the ship with its big white sails. It looked very large in those days, but it would seem very small by the side of one of our great ocean liners.

When they finally reached America the things that they found here *sound* very exciting, but they could not have been very comfortable. The great, rocky coast with the waves beating upon it, the deep, dark woods and the strange red-skinned men that they found here were enough to frighten people who were not so brave. We must not forget that during that first long winter it was the Indians who kept the white people from starving by bringing them meat and grain.

Would it not seem strange to pretend to come to America in 1620 and find nothing but the deep forest, wild animals and Indians?

Today

If you had been born in a land across the sea and were coming to America in 1920 you would be a "Pilgrim" just the same, but a very different America you would find. Suppose I tell you of three little children who came to America only a little while ago. They were from the sunny land of Italy, and their father had come to America several years before to earn enough money to bring them.

The boat that brought them here had no big white sails, but a great engine down in the heart of it, driving it along faster than the people of the Mayflower ever dreamed that a boat could go. It was only a few days until they were in the harbor of New York City and, with three thousand other people, were crowded into a big room on Ellis Island, where the officers must see their papers and the doctor must examine them to make sure that it was all right to let them come into America to live. How very different from the Indians and the big trees and wild animals! But it seemed just as strange to these children and their mother.

Still they must wait until their railroad tickets could be made just right and father must stand in a long line of men waiting in the ticket room. Mother and the children sat down in one part of the big room and felt very queer and strange with so many people talking so many different languages, and all in such a hurry to get away. But in a moment a pleasant-faced lady who could speak at least a few words of the soft Italian language sat down beside them and placed in the hand of each child a tiny package.

The little four-year-old sister found in hers a wee doll just three inches long but with a gay pink dress and bonnet. Brother found in his a ball that just fit his hand and bounced beautifully, while big sister found in her package a little thimble and needle and thread and a piece of bright calico, and right away she knew what a fascinating little cushion she could make. They had only time to thank the lady when she went briskly on her way, for she had many others to see that day. She was a missionary, and she stayed in the big building on Ellis Island to help these strangers with her friendly words and the gifts which American children sent to her for these little foreign children.

When she had gone on her way the Italian mother gathered her three children closely about her and said, "See, right away there are friends in America for us!"

Would it not be fine if every little Pilgrim of 1920 could find happiness and friends in America?

Highways Through the Heart of Hindustan

By BERT WILSON

"AND a highway shall be there, and a way." The good, macadamized roads between the main towns of India represent the "highway." "And a way" represents all the other roads. How to get over them is the problem. The first strong impression of any visitor to India is his first ride in an ox-cart, and unless he is extraordinarily lucky the first ride he gets will be in an ox-cart. Even the women missionaries use oxen. I spent a day at Harda with Miss Mary Thompson, visiting among the homes of the people. She called for me before seven o'clock in the morning, and I went bumping around all day behind those faithful oxen which Miss Thompson much prefers to a horse.

Our early arrival at the first humble Indian home was noted by the neighbors and others in the street. When she had received permission to bring me in, we entered and sat on a small bed brought in from an adjoining room. The Indians sit on the floor, hence no chairs were available for visitors. The "woman of the house" was sitting rather grumpily on the floor, and she did not rise to greet us.

I counted ten bracelets on one arm, and eleven on the other. I told her that the Indian women had lots more jewelry than the women of America. She pricked up her ears instantly and said to Miss Thompson:

"Does the new Sahib take note of jewelry?" When assured that he did, she was very happy, and I noted the rings on her toes (they're practically all barefooted), her anklets, her earrings and a nose ring. She sent a girl to bring out her silk *sari* (dress), informing us that a nearby neighbor woman had more beautiful jewelry and *saris* than she had.

Before long a half dozen or more neighbor women were there, with all their finery, and we had a regular early morning fashion show. But before I knew just how it was done, Miss Thompson had artfully shifted the conversation, and was telling them why I was there and why she was there, and it ended up in the simple gospel story of the coming of Christ to save men and women in all lands. Yes, *women*, even in Hindustan. After she sang a gospel song, one woman asked her to pray. As she quietly talked to God in that simple home, it seemed to me that heaven came down a little nearer to those poor, ignorant Indian women, who would never hear of our Lord were it not for the faithful women workers like Miss Thompson who go from day to day into their homes, teach them to read, sell them copies of the New Testament, and thus open up their minds and hearts to the gospel message.

That day we went into nearly a dozen homes, one among the weavers, another among the sweepers. She has a list of one hundred different homes where she and her helpers visit and teach regularly. She also goes on many long journeys among the villages, with her oxen, over good roads, and bad, over roads with dust a foot deep during the dry season, and hub deep during the long rains. Not only she, but many others do practically all their traveling over the Hindustani highways in a *bail-gari* (ox-cart).

ON reaching Maudha I discovered that a man's evangelistic outfit consists of more than a New Testament. He not only has to have that, but he must have a way of getting to the people with it, so Mr. Rothermel, our evangelistic missionary, has a *tonga* (a two-wheeled horse-cart), a motorcycle, a buffalo-cart, an ox-cart, and a saddle horse. When he can't use one, he uses the other, and by this means he and his evangelists are able to reach scores of villages around Maudha with the gospel message.

One day while I was in Rath, which is twenty-four miles from a railroad, Mr. Rothermel came over from Maudha on his motorcycle. On the way an Indian farmer had stopped him and reported that a panther with sore eyes was in a nearby field, and urged that the Sahib go over and shoot it. Mr. Rothermel had no rifle with him, so he came on to Rath, and reported to John Bierma and me. Instantly there was great excitement around the mission bungalow. Armed with three rounds of ammunition and two trusty rifles, with John in front and me behind, we rode ten miles on the motorcycle to kill a "blind tiger." We organized a company of men who "honked up" the field, but no panther showed up.

During the Christmas season, Ray Rice took the Damoh boys for a ten days' camp in the jungle. I had the privilege of spending five days with them. Ten ox-carts took three tents, bedding, rice, food and other equipment on the twenty-five-mile trip. It was a great procession which wended its way down the long, dusty highway. It took two days to make the journey. The 150 boys walked the entire distance, arriving at camp on a Saturday afternoon.

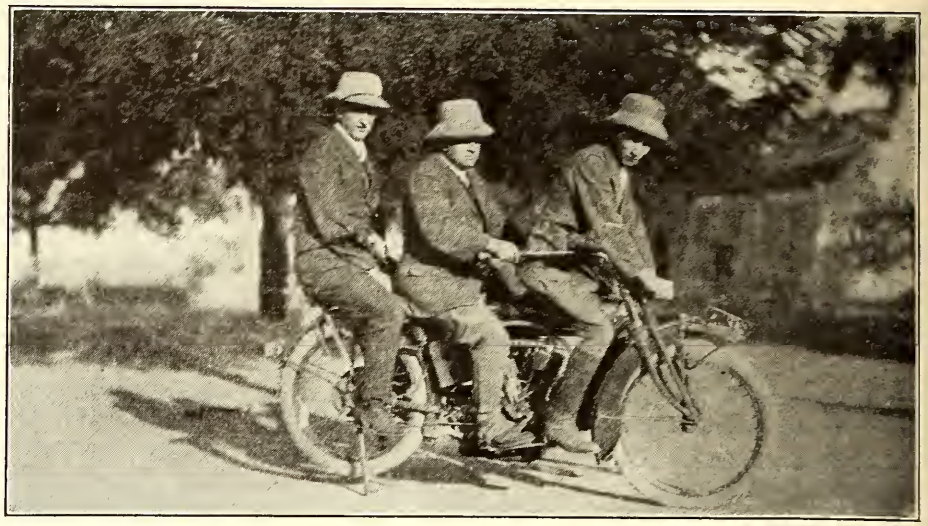
David Rioch and Native Evangelists

Like a hive of busy bees, these Indian boys plunged into the jungle, and soon emerged with great piles of grass and limbs of trees with which to construct their own little huts.

On Sunday morning the communion service was held, the boys sitting in long rows on the ground, while Mr. Livengood preached a short sermon. Then the emblems were passed to the fifty or more of the older boys who are Christians. A half hundred or more villagers were perched on the side of a nearby hill watching the proceedings, more wonderful to them than all the wild animals of the jungle, and who knows but that some wild animal might

have been peering out from the edge of the jungle, wondering what it all meant.

There was no blue Monday in that camp. It was the day of the big hunt. A friendly old Rajah had sent his elephant over for our use. As the Indian always bows and salaams to the Sahib, so Jumbo went him one better. He got down on his knees to us. Mrs. Rice, Mrs. Livengood, Mr. Livengood and I climbed aboard and led the way into the jungle, to hunt his majesty, the wild boar, and the stately sambar. Did the elephant wobble? He went up and down hills, waded the river, wound in and out among the forest paths with much less jostling than one gets on the Rock Island between St. Louis and Kansas City. At Bilaspur and Mungeli Mr. Moody and Mr. Saum took me on several long journeys among the villages. One clear moonlight night about eleven, Moody's motorcycle ceased to "function serviceably," when we were six miles out from Mungeli. After fixing and fussing and blessing and *almost* cursing the thing, we gave up in despair. As the clock was "striking the hour" we started on "shank's ponies," covering the last lap of the highway before 2 a. m. On another of these journeys to the villages, we covered the good roads on the motorcycle. We then changed to Moody's bicycle and Dr. Jennie Crozier's fine white horse, Ajax. (Ajax, you're a dandy. My heart goes out to you across 10,000 miles of space.)



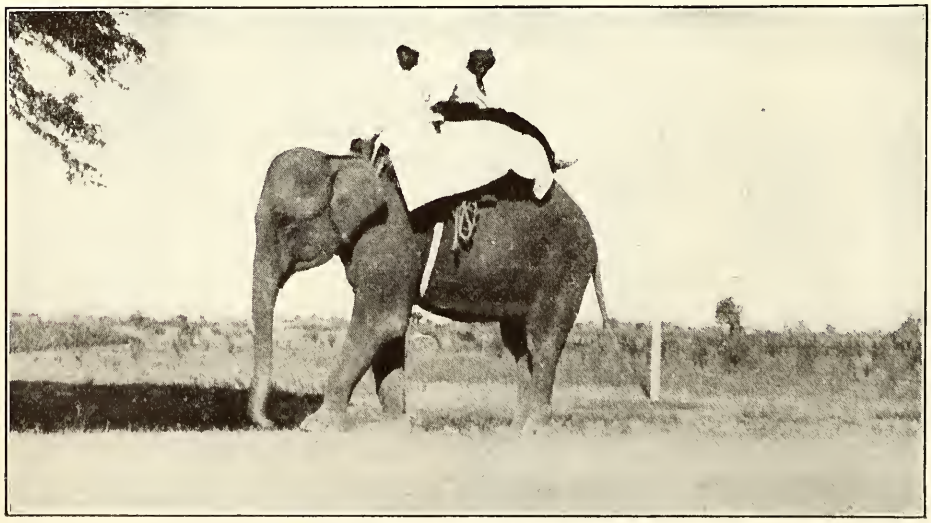
Wilson, Rothermel and Bierma Starting to Shoot a "Blind Tiger"

Coming to many of the far interior villages where not even a path for a bicycle could be found, we hiked for many miles across the ridges between rice fields and wheat fields, to reach villages where there were a few Christians with whom we wanted to confer.

And what did we do in those villages? Well, that's a whole story in itself. But here is one picture. Arriving at our tent one evening, pitched under a great tamarind tree, I went inside to write up my notes while the cook prepared supper. When it got dark I went out and inquired for Moody. He had gone up to the village. I walked a half mile or so up to the village and came upon a great crowd sitting out in the middle of the narrow street. Moody was sitting in front of them on a little bed, telling them the gospel story. An old man had built a little grass fire, and as he would put on a handful of grass the fire would flare up, showing the eager brown faces listening earnestly to every word Moody was saying.

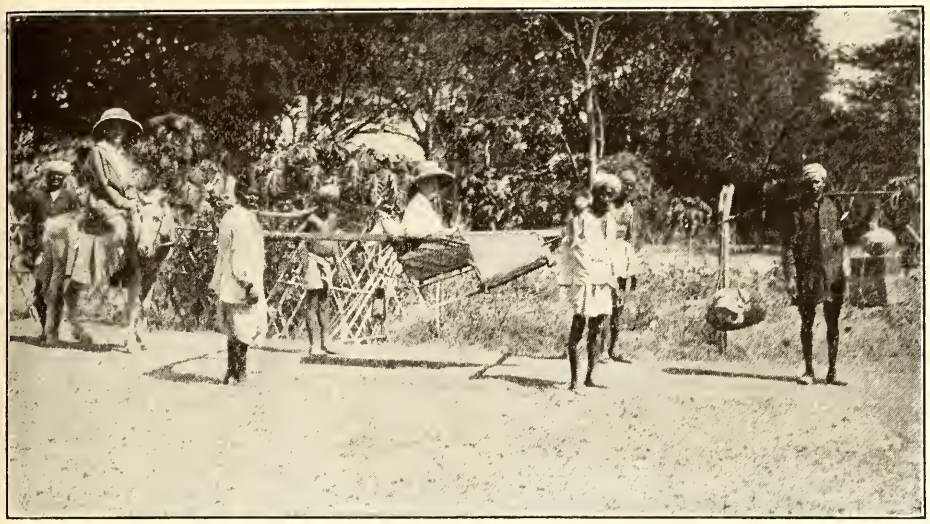
He was trying to get them to see what would happen if the whole village would become a Christian village. In that village of about three hundred, not more than a half dozen could read or write. There was no school, or Sunday school, or church. There was no library, no telephone, no telegraph, no hospital, no doctor, no clean streets nor sanitation. Nothing was there but those poor ignorant, idolatrous people, with their dogs and goats, and the miserable mud houses in which they lived. Everything is yet to be done there. Education, sanitation, medicine, morality, evangelization, all lacking. Did we do the job? No. All we did was to put a little leaven in a few minds and hearts and pass on. Ten thousand villages like that are still waiting for the whole process of redemption.

Saum and I took a long twenty-mile journey to Fosterpur and beyond. The first nine-mile lap in a buggy, the only four-wheeled conveyance in the whole Mission. The second eight-mile lap in an ox-cart, going "on high" at infrequent intervals. The third three-mile lap on foot. And when we came to the river "and couldn't get across," the Indian evangelists took us on their backs and landed us high and dry on the other side. David Rioch and I on an evangelistic tour were carried across in the same way. The native evangelists often take a yoke of oxen and make six or eight villages a day. The oxen rest and graze while the evangelists preach. When the rainy season comes there are times when it is impossible for either horse-carts or ox-carts to make the trips. In this case the missionaries go on horseback or on foot. Many times the ladies travel in a "dandy," which is a sort of sedan chair carried by four men. Stella Franklin says that often when the rivers are high it is necessary for the carriers to put the poles on their heads, in order to keep the dandy from touching the water.



Native Rajah on His Way to Damoh

The medical missionary also makes journeys among the villages, dispensing medicine and healing. At the mission stations the people gather from many villages with many ills, to receive the help of the Sahib medicine man. Women



Miss Josepha Franklin, in a "Dandy," and Miss Nicholson, Horseback, Ready for an Evangelistic Trip

bring their babies in baskets, balanced upon their heads. Whole families loaded in ox-carts come from four to forty miles. The halt and the lame and the maimed and the blind, the beggar and the farmer, the goldsmith and the rajah, day in and day out, they come in a constant stream, hoping to be healed of divers diseases.

It was a great picture at Mungeli to see Hira Lal, hospital assistant, ministering to the people; himself a convert, and a licensed practitioner, and above all a Christian. He examined the patients, gave the orders for prescriptions, then got out his New Testament and read and preached and prayed. Not only good medicine, but the balm of Gilead is administered there.

Hindustan is a "multitudinous" country. It has a multitude of castes, a multitude of languages and dialects, a multitude of religions, a multitude of temples and shrines, and an "exceeding great" multitude of people. They travel up and down "the ways" and "highways" in strange fashion. Women with loads of hay or wood upon their heads going to market; families traveling with one little Indian pony, riding in relays if the journey is long; a rajah in state upon an elephant; government employees on strings of camels, not only in single but sometimes in double file; long trains of ox-carts traveling at night to escape the heat of the Indian sun; groups of families, men, women and children, moving down from the hills to help harvest the wheat. People, people, everywhere, on the roads, in the fields, on the roads between the fields, on the trains, on the byways, on the paths in the jungle, people almost to suffocation sometimes.

That great, multitudinous, mysterious, ignorant, idolatrous people is making its mute appeal to the wealth and youth of our own fair land. May that appeal go on the straight "trail that leads to the hearts of men," that they, or their sons may journey across the highways of the world to help heal the hurt of Hindustan.

The New Emphasis upon the World's Need of a Savior

By B. H. BRUNER

"AND thou shalt call His name Jesus, for He shall save His people from their sins." The world is in a bad way. It needs to be saved. This is the evangelistic challenge to the Church. The Church has never been blind to this need nor unfaithful to this call, but it has not always realized the full meaning of the task. We have been content to preach a Christ who saves men from future punishment and the judgment day and have forgotten that this is only the beginning of the real evangelistic message of the Church. Men need to be saved from something more than eternal punishment for their sins. They need to be saved from their sins.

The new emphasis upon the world's need of a Savior should be based upon an understanding of the purpose for which the Son of God came into the world, that He might save "His people from their sins."

Sin as Jesus Sees It

What is sin? A very popular preacher and writer of this generation after going carefully through the Bible, discovered that six words are used for sin. The first word means, "missing the mark," missing the whole aim and purpose in life, the misdirection of all the worthy energies and ambitions. The second word is "transgression", going over a boundary line where one has no right to go. The third word is "iniquity," that is, something which is unequal, or a lack of evenness and harmony in life. The fourth word is "wickedness", which in modern English means crookedness. The fifth word is "guile", which means sneakingness, or trickiness. And the sixth word is "lawlessness".

Jesus always used this first word, which means "missing the mark", when He spoke of sin. It includes all these other meanings for, when we transgress, when we abound in iniquity, when we are crooked and tricky and lawless, we are missing the real mark in life. Jesus had no theories about sin but in plain terms He said to men:

"You are missing the mark, the whole purpose and meaning of life; you are accepting false standards of living; you are living a poor life; follow me and I will show you how to live a full life; how to hit the mark; how to keep from going over the boundaries where you ought not to go; how to level up the uneven places in your character; how to be free from crookedness and sneakingness in your dealings with your fellowmen, and from lawlessness as a citizen of your nation."

This is what Jesus came to do and surely there is need for His message today. It is never pleasant to draw back the curtains and look upon the sins of society. It is much finer to consider the beautiful things of life. But, before the Church can make the world feel the need of this Savior, it must convince and convict the world of its sins. The real statesman does not delight in revealing the rottenness and corruption of his

country. There are many more pleasant tasks for the preacher than that of revealing the sham and hypocrisy and unchristian spirit of his church members. It was not a pleasant thing for Nathan to stand before King David and say "thou art the man". But no man can ever be an instrument in the hands of God for convicting the world of sin unless he looks with eyes wide open to the truth. If he sees hurtful and sinful elements at work in his state, his church, in the lives of those who rule either in church or state, or in his own life, he must use the knife with the firm decision of the surgeon, letting out the poisoned blood, if necessary, but saving the better part for a stronger life.

The Death That Makes Alive

In our new emphasis upon the world's need for a Savior we must consider the "how" of salvation. This is a scientific age. It is not enough to define the meaning of sin and emphasize the reality of sin. If Jesus is the world's Savior how does He save His people from their sins? The whole position of our church concerning the work of Christ in the salvation of men can be summed up in Paul's statement in Romans 5:8-12:

"But God commendeth His love toward us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from wrath through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more being reconciled, shall we be saved by His life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have received the reconciliation."

Central in all of the evangelistic preaching of the Church must be the fact that Christ died for our salvation. It is through His death and not His life that we are permitted to look into the very heart of God. He said many wonderful things about God. But nothing which He said about God has ever melted the heart of humanity. It took the cross with its revelation of the supreme love of the Father, and of the willingness of the Son to go the limit to reveal that love, to reconcile man to God. We are saved from the guilt of being enemies and strangers to God by the death of Jesus upon the cross.

But we are saved also by the life of Jesus. "I am the way, the truth, and the life", was one of His sayings. He was the pioneer of that new type of character which was to be essential in the Kingdom of God on earth. Every principle in His program of living was worked out in the crucible of His own experience before He urged man to accept it. He taught His disciples the meaning of unselfishness, not in abstract terms, but in terms of His own unselfishness. He taught them the meaning of service in His own lowly acts. He taught them the meaning of compassion in His own compassion for the hungry multitudes and the sick and the blind. He taught them the meaning of forgiveness through His own forgiving spirit. He taught them the meaning of love in His own unbounded love for all men.

The Prevailing Power of Love

The greatest power which Jesus put into human society through His life, is the power of love. The world can never be saved from its sins until it adopts Jesus' philosophy of love. There is a widespread misunderstanding concerning the meaning of Christian love. This is because our language provides only one word for all the wide range of application and shades of thought covered by the concept "love." Ancient thought, at the time the New Testament was written, clearly distinguished four types of love and the Greek language had four sets of words for love, each with its own shades of meaning and special implications. The different concepts expressed were those of sex instinct; love as natural affection; fondness or warm personal attachment much the same as friendship; and a "benevolent and kindly disposition, grounded in a sense of value or worth, disposing one kindly toward another, and causing him to wish and will and, so far as possible, promote the other's highest well-being."

It is the word which is used to express this last concept that is most frequently used in the New Testament. When Jesus said, "Hereby shall all men know that ye are my disciples, if ye have love one for another," He used this term. It is this term that is used in the two great love passages of the New Testament, First Corinthians, 13, and First John, 4:17-21. It is the one term that expresses the real meaning of Christian love. It implies a disposition of good will toward God and toward all men. In the words of Paul, this love which is a disposition of good will is "very patient, very kind. It knows no jealousy; it makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; it is never glad when others go wrong; it is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful." It is the one thing that shall abide when all other spiritual gifts have passed away. It is the permanent power through which Jesus shall eventually save His people from their sins.

Our evangelistic message will not be complete until we emphasize love as being of supreme importance. If Paul and John were right, it is impossible for a man to become a Christian without possessing this spirit of good will. With Drummond we must all say, "the final test of religion at that great day is not religiousness but love; not what I have done, not what I have believed, not what I have achieved, but how I have discharged the common charities of life . . . . For the withholding of love is the negation of the spirit of Christ, the proof that we never knew Him, that for us He lived in vain. It means that He suggested nothing in all our thoughts, that He inspired nothing in all our lives, that we were not once near enough to Him to be seized with the spell of His compassion for the world."

Never have men made a more supreme effort to bridge the gulf between a personal self-interest and an unselfish type of living which looks to the welfare of the whole race than they are making today. But only Christianity holds the key to the situation. Jesus was right when he demanded that men should be born again, that human nature should be re-created before it could live and function in the Kingdom of God. This new birth implies Christian love, a change from a nature which is dominated by desires prompted by self-interest, to a nature which is dominated by unselfish aims. Both in His life and in His death Jesus teaches men how to love. He is the only Savior that can restore the broken altars of human life and bring the world back to God.

The Church will have failed unless in some way it is able to enthrone this love in its own life and in the life of society. It must look toward the hour

"When the walls of this present church
Shall melt away, and in its stead will rise a nobler church,
Whose covenant word shall be the deeds of love.
Not credo then. Amo shall be the password through its gates.
Man shall not ask his brother any more, Believest thou?
but, Lovest thou?
And all shall answer at God's altar, Lord, I love.
For hope may anchor, faith may steer,
But love, great love, alone is Captain of the soul."

ANNUAL REPORTS

American Christian Missionary Society

Seventieth Annual Report

WITH this report the American Society rounds out its threescore years and ten. Its seventieth year was the best of its life and this report is the best of its history. In spite of difficulties encountered, in spite of perplexities never faced before, the Society received the largest, fullest support of the churches, Bible schools and individuals in our great brotherhood and in turn carried forward the most extensive work in the home land ever committed to its supervision.

The total receipts from all sources amount to $442,865.07, being a gain of $140,452.12. There is a gain in receipts from churches of $13,297.00 and from the Bible schools of $21,-171.00. The Society received from the Men and Millions Movement during the year $156,-249.00.

The management of the Society's affairs is in the hands of the Board of Trustees, consisting of 24 members. This Board has met quarterly during the year and has given careful attention to the principles and policies of our Home missionary work. An Administrative Committee, consisting of eight members, was appointed to meet every month or whenever called, to consider the business of the Society in the intervals between the quarterly meetings. The details of the work have received careful attention from appropriate committees such as the Committee on Evangelism, Missionary Appropriations, Bible School Work, Permanent Funds, Finance and on Immigrant work.

The support of the mission churches is cared for by means of careful investigations of the fields and in cooperation with state boards. Increased appropriations were made during the year to all sections of the country.

During the year a large expansion of our immigrant work was made in the city of New York and Chicago. In New York City a careful survey was made under the direction of A. W. Vandervort. The Church Extension Board is more completely furnishing the Community House on Second Avenue and all arrangements are being made for a gradual increase of service through this Community House to the foreign peoples who so densely populate this section of the city.

Miss Bertha Merrill is developing in Community activities a wonderful program for the Disciples. She is pioneering in a missionary service of rare value.

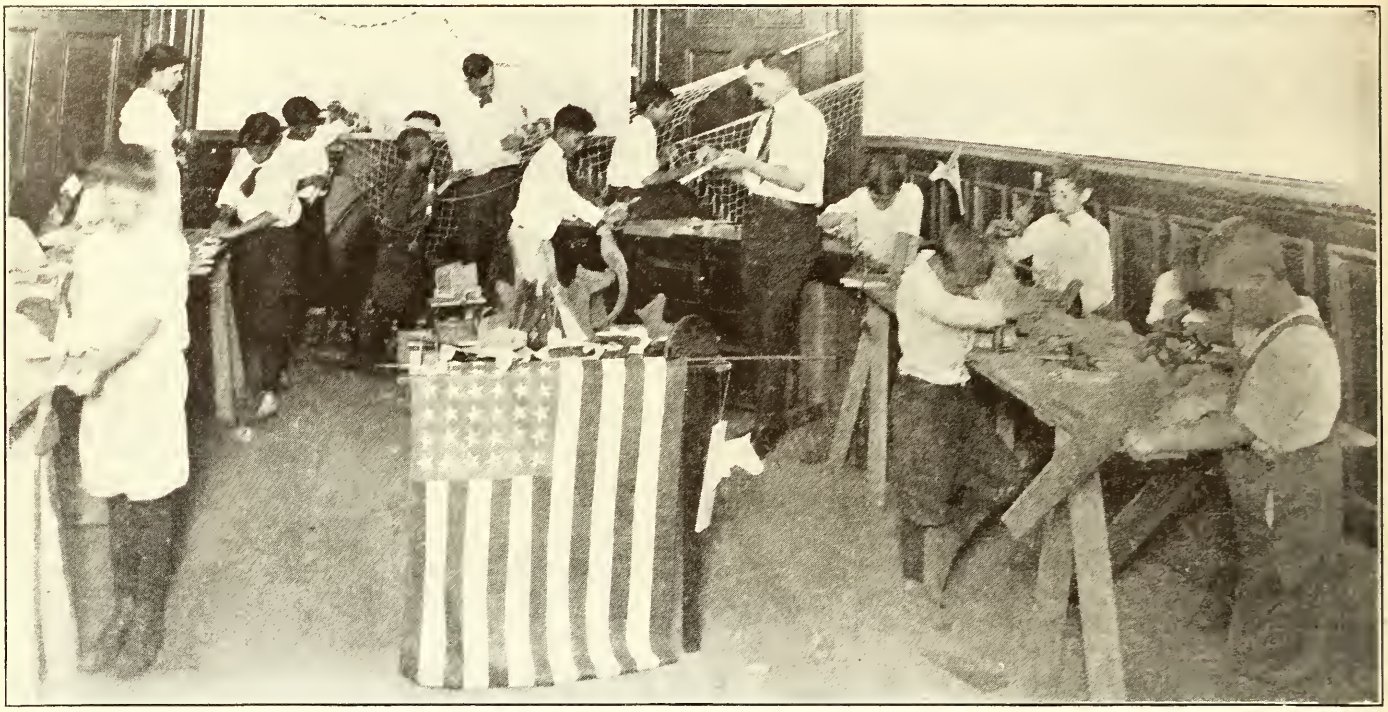
In Chicago the Extension Board secured a fine church property which has been given over to the service of our Russian church. In addition to this the Extension Board has just purchased a piece of property in that section of Chicago into which the Russian immigration first flows. Here a Community House is being established. Mr. Karl Borders has proven himself a worthy leader of our forces in Chicago, undertaking to make the influences of Christ reach the thousands of foreign-speaking people.

In addition to our work in New York and Chicago, the American Society has enlarged its quarters in Cleveland under F. D. Butchart and in the coke regions of West Pennsylvania under R. G. Manley. New helpers have been secured and gradually the work enlarges. One of the most interesting developments in all these fields has been the great interest which has prevailed in the Vacation Bible school work. In these schools many new families have been reached.

The Society has developed a Department of Evangelism during the year. In January Jesse M. Bader was secured to organize the "Win One Campaign" and to lead the forces of evangelism in our churches, hoping to add many thousands to our membership by Easter time. A great interest was developed by conferences, correspondence, public meeting and through literature. This work has been eminently successful. Mr. Bader, though a busy pastor, has continued to direct our forces along evangelistic lines. He has had the hearty cooperation of all our preachers, educators and churches. Without a doubt the Convention will authorize the enlargement of this important service.

A new enterprise inaugurated by the American Society this year is its Indian work. After careful investigation a work is being opened at White Swan in the Yakima Valley in Washington. Eighty acres of land have been purchased and the local Board of Managers, consisting of four white men and three Indians, has been organized to take charge of this mission, subject to the direction of the

Children of All Nations Honor One Flag, Disciples Community House, New York



Getting All Round Training, With Christian and American Ideals

American Society. This local Board of Managers is now busy with preparations for the erection of buildings and with plans for inaugurating the work. The idea is to provide a Christian home for Indian boys and girls while they are attending the adjacent high school. This home will afford opportunity to learn many practical things helpful to their lives and in the atmosphere of Christian men and women.

One of the important types of service the American Society renders is through its Commission on Social Service. The work this year has been largely that of cooperation with the Interchurch Industrial Department and with a Social Service Commission of the Federal Council of Churches. Our Secretary, A. W. Taylor, has rendered most valuable service in this matter. He has been largely identified with these general commissions representing the whole Protestant Church and has collaborated with the leaders of these forces in a very active way. A great deal of literature has been published consisting of leaflets, pamphlets, magazine articles, newspaper articles and books. In addition to this kind of service Mr. Taylor has been in constant demand for services at conventions, institutes and public meetings that have to do with the social and industrial programs of our day. Mr. Taylor has rendered his services without stint and without remuneration, save the little expense his travel and correspondence have required. Some arrangements ought to be made whereby Mr. Taylor could give his entire time to this social service.

The Society has actively cooperated in the general movement of the Protestant churches to educate and stimulate our congregations in rural places for community work. It had a large part in helping to finance institutes which were attended by our own preachers where they might have the benefit of getting in close, personal touch with the leaders of the Rural Church Movement.

The Committee on Army and Navy Chaplains for the American Society consists of E. B. Bagby, Geo. A. Miller and Peter Ainslie. This Committee, under the direction of the American Christian Missionary Society, has continued its work in conjunction with the General Committee on Army and Navy Chaplains of the Federal Council. After years of effort we have been able to secure from Congress legislation which removes the discrimination against Army Chaplains, greatly improves their status and gives them better opportunities for effective service. Under the new law provision is made for a corps of Chaplains administered by a staff of three Chaplains fairly representing the religious forces of the country. The number of Chaplains is to be in the proportion of one for every 1,200 commissioned officers and enlisted men and in rank, pay and allowance they are to be on equality with other branches of the service.

With funds donated by the War Time Commission the General Committee of Army and Navy Chaplains has provided bronze medals which are to be given to all Protestant Chaplains who served in the American Army and Navy during the war. These medals are the gift of the churches and are intended to convey in tangible form a message of grateful appreciation to the Chaplains who were ready to give up life itself, if necessary, in the service of their fellows in the Army and Navy.

The War Department has promised that after July next provision will be made for supplying the Chaplains with a fund for supplies and contingencies. Without such a fund the work of the Chaplains is greatly handicapped. Several religious bodies have agreed to appropriate the sum of $25.00 a month to each of their Chaplains to meet these needs. The Federal Council has asked each of its constituent bodies to do this.

When the American Expiditionary Forces were disbanded some of the Chaplains who had rendered exceptional service were retained. The fact that the number of Disciples thus kept exceeded their quota was a distinct compliment to our men. Recently these emergency Chaplains have submitted to a thorough and rigid examination for appointment to the Regular Army and for promotion. Our representatives made a better showing proportionately in this examination than those of any other religious body. We now have nine men serving as Chaplains in the Regular Army. We have been equally fortunate in the quality of men who have served as Chaplains in the Navy.

One of the very important features of the work of the American Society is the annual conference convened under its direction of Home Missionary workers. The last year this conference, because of the Interchurch Movement, was enlarged to include all field workers of all boards and institutions of our people and was convened in St. Louis, February 25 to 26, 1919. It spent three days and nights in considering and acting upon the financial budget which the Disciples promoted through the Interchurch World Movement.

This year the Society sent its President, Mr. Burnham, to Europe to attend the conference on Christian Unity at Geneva, Switzerland, and to visit our churches in Norway, Sweden and Denmark, in order that our work among them might be more wisely administered. Mr. Burnham reports a very interesting visit to our churches. Numerous conferences were held and much information gathered, which will be helpful in the future development of our work in those sections.

Foreign Relations

After the conferences in Geneva, Switzerland, Mr. Burnham and R. H. Miller traveled across Germany, Denmark and part of Sweden and Norway, meeting groups and making investigations regarding religious conditions in general and Disciples' groups in particular.

The Missionary work in Denmark, Sweden and Norway was inaugurated by the Foreign Society in 1876, and by it sustained for more than twenty-five years. In recent years the Foreign Society reduced its support gradually because of the needs in other lands more dis-

tinctively "foreign", because it was felt that the Scandinavian work ought to become self-supporting. More recently the Scandinavian churches again appealed to the American Society for assistance. Since the war it has seemed advisable to secure first-hand information regarding them.

Messrs. Burnham and Miller reached Copenhagen August 25 and there, at the Sofievej Church, addressed a company of two hundred and fifty Disciples, Julius C. Cramer, the pastor, acting as interpreter. There are two churches of Christ in Copenhagen; the Sofievej Church with a membership of 101 and the Hillerograde Church, ministered to by O. C. Mikkelsen, which is in an industrial portion of the city, and has a membership of seventy.

In Norway an investigation was made regarding fourteen groups of Disciples, and meetings held with two of the strongest churches, those at Fredrickshald and at Christiania. The groups are as follows:

Fredrickshald (Bethel Church), Tistedalen, Hove, Sharpsborg, Fredrickstadt, Wooler, Moss, Horton, Naasnes, Nesroden, Christiania, Bergen, Gjeithus, Aelsund.

Mr. Burnham and Mr. Miller were both convinced that there were three outstanding needs of our churches in Scandinavia. (1) Educated and trained leaders for pastors of the churches; men capable of wisely taking into their hands the direction of affairs, of being pastors of one church and giving oversight to perhaps one or two mission points or out-stations; men capable of thoroughly instructing the church and its young people in the Word of God and of leading them into the fullest service of Christ and His church.

The brethren of Norway were of one mind, that only strong men who can preach the Word, and at the same time assume this larger leadership should be sent to their country. They strongly urge that two such men be sent to them at the earliest possible date.

University Drive Near Our New Church in Saskatoon, Saskatchewan

(2) A second need is for a well-trained, experienced superintendent to serve under the Scandinavian Christian Missionary Society who can take the oversight of this entire region of lower Norway, western Sweden and eastern Denmark, visiting every church under his supervision at least two or three times per year, giving advice and instruction to churches and pastors, and leading the way toward the establishment of some sort of training school for the future.

(3) The third need, as above indicated, is for carefully prepared literature, covering instruction in the Bible and setting forth the message and plea of the Disciples of Christ, to be printed in the Norwegian language and furnished to the groups of these brethren there.

Messrs. Burnham and Miller think that if Mr. Cramer, now of Copenhagen, could be released from his church and a strong man put in his place as pastor there, and if he could be furnished with adequate salary and traveling account, he would make an admirable superintendent of missions for the Scandinavian region. He is well and favorably known throughout the region and universally loved by our people. When pastor of the church at Fredrickshald he established most of the work in that part of Norway and across the borders in Sweden.

Board of Church Extension

Thirty-Second Annual Report

THIS is the Thirty-Second Annual Report of the Board of Church Extension, and completes the 30th year of the service of your Corresponding Secretary. Though but $12,305.37 was given during the first year and 12 churches were assisted to build, we now have $1,758,739.36 in the Fund and 2,104 churches rejoice in their church buildings through the timely and practical help of your Board. Disciples of Christ everywhere have a right to rejoice in this accomplishment, and in reverence, exclaim, "Except the Lord build the house, they labor in vain who build it." In the not distant future, we should have a Fund of not less than $5,000,000 to assist in the erection of church buildings and necessary parsonages. Our total new receipts are $203,322.51, a gain of $25,778.77 over last year.

56 Church Buildings Completed

A large number of churches raised the question this year, "Shall we build with the present high prices of material and labor?" Fifty-six congregations either began their buildings and completed them, or completed buildings that were begun last year. An aggregate of $260,745.00 was thus expended.

Promised Loans on Buildings Not Yet Completed

One hundred and thirteen churches have been promised loans. These are to be paid at the completion of the building and when all debts have been paid in cash down to the amount of the promised loan. It will require $807,750 to close these loans.

Those That Have Come Back

During last year 104 churches paid their loans in full. This number exceeded any previous year. However, this year 111 have paid all they owed your Board of Church Extension. These might be properly named, "Those That Have Come Back." During 32 years, 1,625 churches aided by this Board have paid their loans and the vast majority have erected larger and more modern buildings which are serving their communities in every way pleasing to our Lord.

Church Offerings

The church receipts from the regular budget are $49,354.41, a gain of $10,371.63. Including $1,225.75 received from churches through the Disciples' World Movement, the total from the churches aggregates $50,580.16—a gain of $11,597.38.

Our Named and Memorial Funds

In the promotional work of the United Christian Missionary Society, we must remember the 35 Named and Memorial Funds in the Department of Church Erection. These funds have helped to erect 950 church buildings, which stand today as memorials of these donors. Five thousand dollars constitutes a Named Fund, or Memorial Fund, payable at once or at the rate of $500 annually.

The General F. M. Drake Fund has alone built 92 churches since February 1, 1889. The total amount returned on loans is $44,073.52, and the interest received amounts to $8,811.24. The total amount of money operating in about 32 years is $57,884.76.

On January 2, 1920, Sol Van Meter of Lexington, Kentucky, established a Fund, and already $400 has gone to help build the church at Meridian, Oklahoma. Nothing that Mr. Van Meter has done will bring him greater satisfaction than to watch his Fund operate in building churches in the years to come.

The Annuity Fund

There have been 589 gifts made to the Annuity Fund, which amounts to $604,548.86. This year $46,200 have been given, which is

the largest amount in any year except when Dr. Logan of Kansas City made a special gift of $55,000. Three hundred and sixty churches have been built by this Fund.

In going into the United Christian Missionary Society, the Annuity Fund will always be kept separate, and secured by the permanent Church Extension Fund, which will always be kept as a Permanent Fund by the United Christian Missionary Society, which will hereafter issue all Annuity Bonds for the various Departments of Administration.

Men and Millions Movement

The Board has received $30,110.08 from the Men and Millions Movement this year, which makes $95,508.64 received to date. The Men and Millions Movement has made a most creditable record in collections, both for the Regular and Emergency Funds.

Requests for Money to Build Parsonages

During this year, fifty communications have come urgently requesting loans for the erection of parsonages. These requests have been coming for many years, but during the past year, when churches have taken up their work with a new and commendable zeal, they have found one of their chief difficulties to be a place to house the pastor. We believe the United Christian Missionary Society should give attention to this need which has grown more insistent this year. A home for the minister gathers around it much of the sacrifice and pathos of a minister's life.

Gift Department of Church Erection, Maintenance Budget, Special Gifts

It should be emphasized that this maintenance Budget of $85,000 described below is for gifts already promised by direction of the National Convention at Cincinnati, and that work on these buildings is started, about to be started, or is now nearing completion. These gifts must be paid through the year just now beginning or the work will be most unfortunately retarded. The buildings in New Orleans, Brooklyn and Chicago are for our people to do a real community service in the name of Christ.

New Orleans, Community Building	$25,000
Brooklyn, Ridgewood Heights Community Building	20,000
Chicago, Community House for Immigrants	25,000
Washington, D. C., Colored Church Building	5,000
Vancouver, British Columbia, New Building	10,000
Total	$85,000

New Orleans

The St. Charles Avenue Church must erect a Community Building at once to hold the field. The work in their community demands it. Business and professional men whose families live in the neighborhood request it and have pledged money to help build it. Other religious bodies will do the work if the Disciples do not. However, we now occupy the field and it is our responsibility. The church and the neighborhood will do their part but a gift of $25,000 is necessary and the Cincinnati Convention endorsed it, and also a $25,000 loan.

Brooklyn, N. Y.

On the recommendation of the Cincinnati Convention, a gift of $20,000 was promised Ridgewood Heights, Brooklyn, N. Y., and also a $25,000 loan for the purpose of erecting a Community Building. Because of the increasing price of material and labor the gift was increased to $30,000 and the loan to $42,500. This includes the loan of $5,500 which was used to purchase a lot and dwelling house next door which will be needed for future enlargement. This building will be the most complete and up-to-date of any church building in the East. Sherwood Eddy thinks so much of this work that he has recommended an appropriation of $2,400 from the Y. M. C. A. for a worker of our own choice. The Y. W. C. A. also furnishes a worker. These are in addition to Kirby Page, the Pastor, provided by our Home Mission Department, and the Director furnished by the local church. All other religious bodies have turned this industrial center over to the Disciples of Christ.

Sources of Receipts

Churches	$49,354.41	
Churches (Disciples World Movement)	1,225.75	
Individuals	1,037.50	
Annuities	46,200.00	
Bequests	2,251.19	
Men and Millions Movement	30,110.08	
Sunday Schools	832.94	
Interest	72,310.64	
Total		$203,322.51
Returns on Loans		292,476.05
Grand total for the year		$495,798.56

Fund Statement to September 30, 1920

Amount in Church Extension Fund		$1,758,739.36
Returns on loans since the beginning	$2,409,476.16	
Interest received since the beginning	776,366.60	
Total received on returned loans and interest		3,185,842.76
Total amount in operation for thirty-two years		$4,944,582.12
Total number of churches built in thirty-two years		2,104
Churches that have paid their loans in full		1,625
Loans outstanding		479

Amounts in Different Funds

General Fund	$813,924.49
Annuity Fund	604,548.86
Name Funds	340,266.01
Total Permanent Fund	$1,758,739.36

Church at North Little Rock, Arkansas, Aided by Loan of $2,000 (Frankfort, Kentucky, Church Fund), from Board of Church Extension

Chicago

It is well known that our Russian Church in Chicago is the largest Protestant Russian church in the United States. The Halstead District is the Ellis Island of Chicago. Here our Church Erection Department is providing a Community House at a cost of $25,000 where an adequate service will be rendered to these men under the direction of Karl Borders. Then, as the stream of Russian immigration passes out of this receiving community in the Ghetto, it flows into the Crystal Street district where this Department has already purchased a splendid church building for worship and religious training.

Vancouver, B. C.

We have had two inadequate church buildings in Vancouver, British Columbia. The World War took so much man power and support out of Vancouver and our mission congregations that the Board of Church Extensions and American Society proposed that if the two congregations unite and agree upon a central location $10,000 would be provided for a building. The churches voted to unite and one of the best locations in the city has been secured and approved by a careful survey and this $10,000 must be donated according to promise to back up the Minister provided by the United Society.

Colored Church, Washington, D. C.

A gift of $5,000 should be made at once to the colored church in the Capital of our Nation where we have purchased a lot through this Department and now a building must be erected. Our colored brethren throughout the Nation propose to help on this building and this gift should be readily provided when needed this year.

Present Obligations

It should be noted that the above are gifts. In addition to this, 113 churches have been promised loans amounting to the sum of $807,750 which are to be paid as buildings are completed. This will be done through the permanent loan fund as far as it will reach in its rounds of circulation.

What a tremendous and inspiring challenge these homeless congregations make to our older and stronger churches to render a service in laying sure and solid foundations for constructive Christian work.

Respectfully submitted,

Board:

FLETCHER COWHERD, *President*,
R. H. MILLER, *Vice-President*,
M. H. GRAY, *Secy. and Treas.*,
LANGSTON BACON, *Attorney*,
F. N. DANIELS,
JOHN A. SEA,
GEO. W. MUCKLEY, *Corres. Secy.*,
JOHN H. BOOTH, *Associate Secy.*

Christian Woman's Board of Missions

Forty-Sixth Annual Report

Foreign Fields

Countries where work is carried on	9
Missionaries	126
Missionaries en route	11
Assistant workers	760
Church membership	10,890
Baptisms during year	1,959
Bible schools	297
Bible school enrollment	9,969
Schools: boarding, day, normal, theological	277
Pupils in schools	7,138
Hospitals	8
Dispensaries and clinics	3
Medical treatments	101,238
Orphanages and training homes	6
Children cared for	476
Raised on fields (counting only one-half income from joint fields)	$43,195.97

Home Fields

States in which work is carried on	28
Workers sustained or assisted	181
Schools: College of Missions, Bible chairs, mountain schools, negro schools, night schools, classes	26
Pupils in these schools	4,856
Cities in which institutional work is done	5
Baptisms	885

Work is conducted in the United States, Canada, Mexico, Porto Rico, Jamaica, Argentina, Paraguay, Africa, India and China.

The forms of work are Evangelistic, Educational, Social Service, Benevolent, Medical, Industrial.

The above statistics, in some ways, are cold and formal, but make them real, make them living things.

Below will be named the amount of money that has come from our people all over this country to make possible this work. It is the largest amount our Board has ever had to administer in any one year of its forty-six years of existence. How thankful the givers will be to note that the figures above show the largest results we have ever reported from our fields.

Who did the work? This question reminds us of a leaflet we read years ago, with the question title, "Whose Sheaves?" The missionaries did the work. Yes, but what about the parents who reared these missionaries and then let them take their lives in their hands to speed away with the life-giving Word? Ah, it was the parents who did this work.

But think a moment. There was the Sunday school teacher, and the leader of the Mission Band or Junior Endeavor Society, who, with loving patience, stimulated the imagination and informed the minds of these missionaries when they were children. Surely the sheaves they garner belong to these.

What about the ministers in the pulpits, who have not failed to proclaim the needs of the world fields, without a knowledge of Christ, and to insist that there is no other Name given that can redeem the world? Out in these fields, today, their sheaves, too, are being garnered.

Then the college professors, and even the public school teachers, may have sown seeds that today bring harvest on these fields.

A visitor in a home one day put his hand on a boy's head and asked him a big question. That boy is answering the question in a hard field today, and his inspiring friend has some of the sheaves.

But the money it took to speed the ships, to open the jungle, to erect the school, the home and the church, to feed the workers and support the orphanages? Surely those who gave made possible these results. Some of the sheaves are theirs.

And so the imagination works on, in view of these figures, and the sheaves are widely distributed. "The tears of the sowers and the songs of the reapers are blended together."

But the imagination goes on to note from these figures that forces are being gathered on all the fields that add to the power of the movement toward Christ. The missionaries no longer do all the work. The evangelists,

Eighth Grade Graduating Class, Hazel Green, Kentucky

teachers, Bible women, caretakers and every humble man, woman or child, won to love of Christ, becomes a power to win the world.

"If my people rise, if my people rise,
I will answer them from the swarming skies,
Where myriad hosts of might
Shall rise to splendor over night."

And this is God's way of winning the world.

As the full reports are further read and studied it will be noted that students were sometimes turned away from our schools for lack of room and supplies; our homes could not always take in a needy one who might have been won to Christ if the ministry could have been given; the missionaries were not allowed to open a new station because funds were lacking and workers too few; and now and again, we read that workers have broken down in the attempt to do more than they were able.

And the big, new fields, with all their opportunities, keep up the urge of things yet to be attempted. "The Pain of Paraguay" has yet not been relieved. A whole Republic is ours to take for Christ, the Great Physician. Argentina's three provinces, beyond Buenos Aires, which we said we would cultivate, yet have none of our forces at work in them, "white to harvest," they tell us. The more than a million people in Central Mexico can be taught of the living Christ if we do our duty.

We bring to the United Christian Missionary Society a volume of work, at home and abroad, which, with its inherent and insistent tendency to grow, might seem appalling were it not that we bring also, in our accumulated material resources, in our trained leadership, in state, district and local organizations, in the loyalty of a devoted constituency, assets which will, we believe, be commensurate with the burden.

Read the full report of the year which closed September 30, 1920. This is to be in print for the Convention, and will be available thereafter.

Report on Development of the Home Base

(As Presented to the Convention)

Children's Health Center, San Antonio, Texas

THERE is much significance in the annual report of an international missionary organization. With quickened imagination, statistical tabulations are translated into life and progress and transforming power.

There is equal significance in presenting to those who have made the work possible, the summaries of their united efforts. Each division of the army, every detachment and individual soldier receives new enduements of courage and enthusiasm when informed of the greatness and victories of the army as a whole.

To you, delegates and representatives of the missionary womanhood of churches of Christ in America, the Christian Woman's Board of Missions today presents the report on its accomplishments throughout the world, and on the development of the Home Base which alone makes possible our conquests in every field. The women, young women and children in more than three thousand churches have been constant in prayer and service through the months that the fruitage of the year might be adequate. Back of this great audience we greet today that mighty host and for them and you render this report on the Home Base.

The report summarizes the work of officers and executive committees for forty state boards, for provincial boards of seven Canadian provinces, and for Negro Woman's Boards in ten states—a total of fifty-seven state and provincial boards.

To carry forward this systematic missionary, educational and promotional work, a force of forty-five field and secretarial workers is employed for full time, with an equal number of additional workers employed for part time. Many members of state and provincial boards, associate state secretaries and district and county officers are rendering most effective service without financial compensation. To such, as to all local officers who in glad service of the Christ carry the responsibilities of the local work, the appreciations of the Board and of the whole church are due. The power of their work in educating, inspiring and enlisting for service under the Great Commission the childhood and womanhood of the church can never be summarized or tabulated.

This has been the crowning year of the Christian Woman's Board of Missions, as evidenced by the number of missionaries on the fields, the growth of the work at home and abroad and the greatly increased receipts for support of the work. Because of conditions peculiar to the year, the full tabulated report for states and provinces will not appear in printed form at this time but will be sent out at a later date. At this time only totals are being presented. Attention is called to the fact that, according to vote of the International Board, this, the Forty-Sixth Annual Report upon Development, covers only a nine-month period closing with the June quarter of 1920. The financial report covers the whole year, October 1, 1919, to September 30, 1920.

Colegio Morelos (Institutional Building), Aguas Calientes, Mexico

Boys of Buenos Aires, Argentina, Our

In organizations the records show:
3126 Woman's Missionary Societies.
475 Young Woman's Missionary Circles.
230 Triangle Clubs.
938 Boys' and Girls' Organizations.
A total of 5,039 local Missionary Societies.

The methods of reporting, on the part of various states, were so different this year that some revision of the above figures will probably be made when fuller and more accurate state reports are received.

The constituent membership of these organizations cannot be accurately reported at this time but is estimated as follows: In Woman's Missionary Societies, 108,400; Young Woman's Missionary Circles, 10,500; Triangle Clubs, 4,200; Boys' and Girls' Organizations, 24,500; a total enlisted membership of about 147,600.

If reports from local societies have enabled state secretaries to make full reports, the state leading in the total number of societies is Indiana with 550 organizations. Indiana also shows the greatest net gain of 69 societies. The greatest membership is probably found in Missouri. Indiana leads the way in 8,419 subscriptions to World Call, while Ohio presents the largest offerings, totaling the sum of $77,000.

Organizations and individuals supporting Living Link missionaries number 106. Seventy-two additional churches maintain Living Links in support of certain stations or institutions, while sixty-one additional Living Links supported under two boards make a grand total of 239 individuals and churches supporting Living Link work.

The analysis of receipts for the year shows a total from missionary societies of $394,369; from churches, $78,161; from individual gifts and bequests, $140,438; from Men and Millions Movement, $114,424; from mission fields and institutions, $109,538; from subscriptions and sale of literature, $31,031; from interests, rents, etc., $26,869; other sources, $21,524, making a grand total of $916,354 in actual receipts for the year. These figures proclaim in trumpet tones the confidence and loyalty of those who are supporting our organized missionary work in every field!

Opportunity and Responsibility in South America

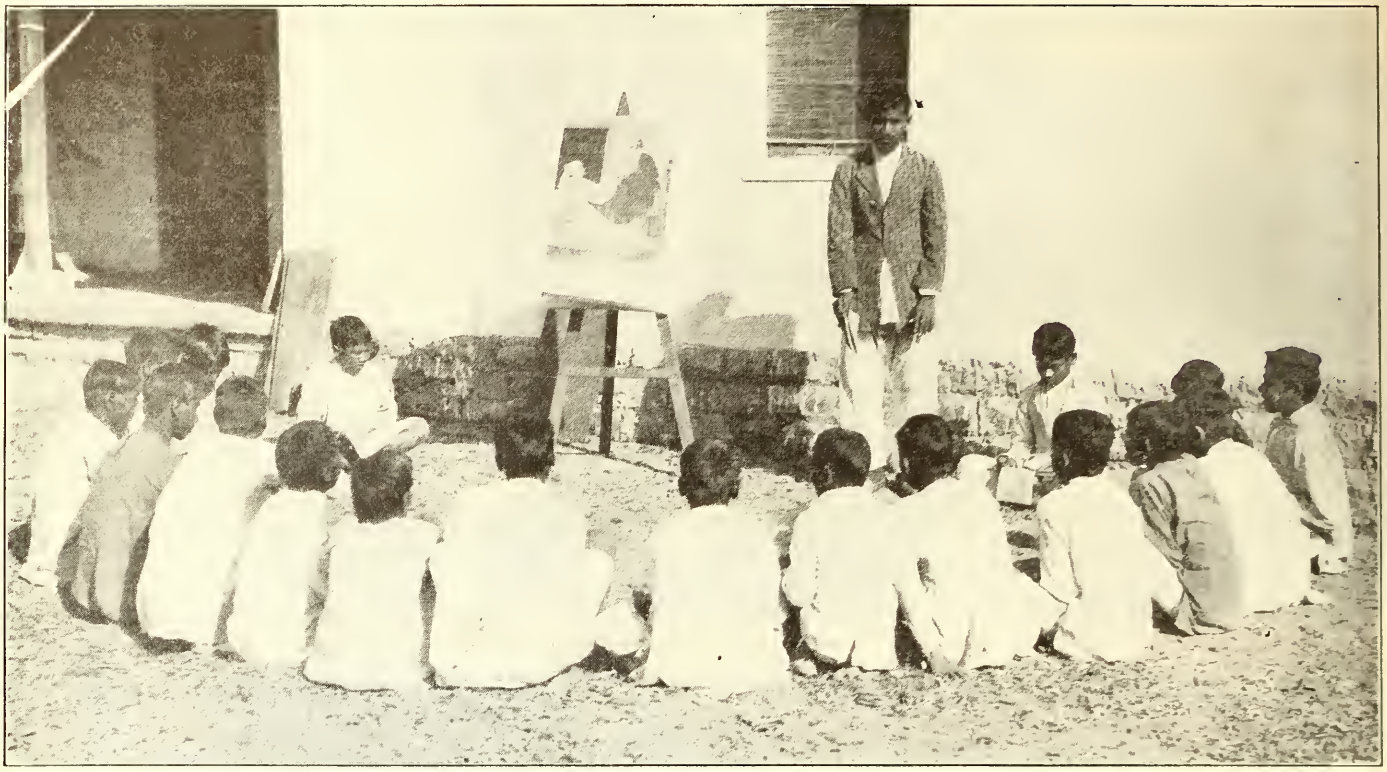
Throughout the world today destructive forces are unleashed imperiling the welfare of human society. Nations swept from their moorings are chaotic, wars continue. Statesmanship surrenders to partisan policies. Governments are unsteady. Greed and injustice are driving blind masses to desperation, while industrial conflicts are striking at the very foundations of the social order. Material prosperity, business efficiency, education, legislation, all the phases and forces of modern civilization are inadequate to meet the issues confronting human society. Above the turmoil and chaos of the nations is rising in ever clearer and more authoritative voice, the divine dictum, "Other foundation can no man lay than that which is laid, even Jesus the Christ." The Church is called to the kingdom for such a time as this. The whole issue of the future rests upon the question of sacrificial faith and service by the people of God. Are we prepared for the acid test?

As the Christian Woman's Board of Missions in this crowning year brings its far reaching work to the United Christian Missionary Society, it also brings in its organized constituency a chosen and prepared people holding within their hands the possibility of bringing vision and conviction to thousands of inert churches, and of winning multiplied thousands of Christian women for devotion to the supreme cause of making Christianity effective throughout the earth.

The aims of the Five-Year Campaign are not visionary but imperative. Doubtless by divine impulsion in these days of confusion and appalling need we find ourselves steadfastly set for the attainment of these necessary goals. The Master is saying to us, with utmost dependence upon our devotion and loyalty, "Behold, I have set before you an open door, and no man can shut it." We must kindle the missionary fires in every church, we must enlist for this blessed work of Kingdom extension every woman and young woman whose heart can respond to the call of Christ. And, as our first and most sacred responsibility, we must bring to the children of the Church such instruction and training as will make possible a victorious Church in the perilous future just ahead.

Provision is made in the constitution of

All Three Groups Pupils in Colegio Americano



A Sunday School Class of Boys with a Native Teacher, Mungeli, India

the United Christian Missionary Society for the continuation of all missionary organizations formerly auxiliary to the Christian Woman's Board of Missions. The objects and activities of our missionary societies remain unchanged except that since October 1, 1920, we are auxiliary to the United Christian Missionary Society, and will give ourselves to the study and work of the entire missionary and benevolent enterprises of the church under the United Board. As we stand upon the threshold of this great new work we are thrilled with its challenge and its sacred responsibilities. We now inherit the hundreds of homeless children in the orphanages of the church; we will minister to the sick in our hospitals, and the aged in our Christian homes; our veteran ministers and retired missionaries will share in our loving care; in prayer and financial support we now stand behind the whole missionary work of the church at home and abroad, while every missionary has become "our missionary" and we help in winning every victory on the field.

In the light of this new call the aims of the Five Year Campaign come to us with sacred compulsion. The church sorely needs

6,000 missionary societies;

200,000 missionary workers;

100,000 World Call subscriptions, and $1,000,000 from former resources of the Christian Woman's Board of Missions in this year of appalling need throughout the world.

If full victory shall come in attainment of these aims it will be through INFORMATION of the waiting world and the plan of God; through INSPIRATION of the Divine Spirit; through REALIZATION of Christian faith and service.

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

JOSEPHINE M. STEARNS,
Secretary.

CHILDREN ON THE STREET NEAR RUSSIAN CHURCH OF CHRIST, CHICAGO

Most of them have Russian parents, but all, as they would tell you proudly, are themselves Americans. They have abundant leisure which we can improve with Christian training, if we will. There is no park or playground for them. Not only will their lives and happiness, for time and eternity, be affected by what we do, but our course will determine also whether they are to be assets or liabilities to both the Church and the State.

Lee Tong and His Bible Class, Chinese Christian Institute, San Francisco

Summary of Treasurer's Report

Balance October 1, 1919	$25,421.80
Actual Receipts	916,354.49
Returned Funds	73,526.20
Borrowed Money	38,500.00
Total including balance	$1,053,802.49
Total Disbursements	1,038,608.71
Cash on hand	$15,193.78

DISBURSEMENTS

For Foreign Missions	$371,322.77
For Work in the United States	284,466.81
Administration	21,675.70
Promotional	101,470.71
Financial	224,851.81
Miscellaneous	34,820.91
	$1,038,608.71

Invested Funds	$499,996.00
Overdraft in General Fund	42,030.62
Bills Payable	37,000.00
Fund Balances	20,224.40

ASSETS

Balance	$15,193.78
Real Estate (Estimated)	1,000,000.00
First Mortgages on Farms	371,525.00
Government Bonds	58,600.00
Stocks and Bonds	10,000.00
Negotiable Paper	52,851.75
	$1,508,170.53

The Mountain School at Morehead, Kentucky, sends in an unusually splendid report for the opening of its fall term: Last year we held our faculty meeting on the eighth of September and the enrollment was 151. Today, September 14, it is 216. Last year, on September 8, we had 22 boys in Withers Hall and 22 girls in Hodson Hall; today we have 25 boys and 30 girls, with new students coming in on almost every train. All this means that we will be more sorely tried in January this year than last year when we had to turn away about 100 students. There are 72 enrolled in the high school.

Della Legg writes from Kuling, in the mountains where our workers in China go during the hot weather:

Japanese Children Starting from Kindergarten with Food for Poor

The past year has been enjoyable in many ways. The forenoons I spent studying in the language school and, in the afternoon, I tried to do what I could to help with the work at South Gate. It was always such a delightful feeling when there was something I could do to help Miss Kelly. I always felt, too, that everything I could do, however small and unimportant it might seem, was a help in getting hold of my work. And so I have had a great deal of pleasure in finding little things here and there that I could do in the schools and Sunday schools. Next year I shall spend much less time studying and more time with the people, and so I hope that I shall be able to do very much more work.

Miss Kelly is such a wonderful person to live with. She knows just how to help the new missionaries get started in their work. I am so grateful for this opportunity to live and work with her. It is such an inspiration to see how devotedly she lives and works with and for these people here. She has not been so well for the past few months on account of rheumatism, but she would not give up because of illness. She went right on hearing her classes and examinations until the work was all finished. Her health is gradually improving now and she believes that, before long, she will gain back her normal strength.

What a fine group of people you sent out last year from the College of Missions. They have all done so well in the language and seem to be making their adjustments so easily and happily. And we hear that another splendid group is coming this year. This certainly is encouraging. They will all receive a hearty welcome from all of us here.

I am so glad I am here in China and, although sometimes when I am tired and see so much of the suffering and the burdens and fears and darkness of these people, I am almost overcome by the hurt in my own heart and mind, still I am so glad I am here where, perhaps, I can do something to help.

There are so many encouraging things all the time. Every day we see some fruits of Christian ideals and Christian living and we are constantly reminded of how vastly worth while it is to try in every way possible to bring Christ to these people.

English-Speaking Chinese Children in Sunday School, Portland, Oregon

Foreign Christian Missionary Society

Forty-Fifth Annual Report

THE missionaries and their associates carried on their work under the leadership and loving favor of Jesus Christ our Lord. No one of the number was called away by death. Several have come home on furlough; and several who were at home have gone back to the field and to the work to which they have consecrated their lives. Because of health conditions two or three have found it necessary to prolong their furlough beyond the usual time. Twelve new missionaries were sent out.

The receipts of the year amount to $822,183.62. This is a gain of $64,967.48 over the previous year, and is the largest gain in any year in the history of the Society save one, the Centennial year. The churches as churches gave $240,710.59, a gain of $41,144.53. The gain in receipts, all things considered, is little less than a miracle.

The missionaries and their associates preached the gospel in the chapels, in the schools, in the hospitals, in their own homes and in the homes of the people, in the zenanas, and wherever they could find a soul willing to listen to the message. They conducted Sunday schools and taught Bible classes and distributed literature and did whatever they could to win the people with whom they had to do to accept Jesus Christ as Savior and Lord. As a result many of those who heard believed and were baptized. Special efforts were put forth in teaching the believers to observe all that Christ has commanded.

In all the fields the Christians are providing for their own support. Nothing has cheered the hearts of the missionaries more than this. One man said, "If God can provide funds through our foreign brethren, why not through us?" The churches are assuming a larger share of the pastor's salary and a larger share of all the current expenses. In Akita, Japan, the members propose to raise $2,500 for a new church building. When that is done the "Jesus Bell" will be heard for miles around as it calls the Christians to worship and to rest. In other places the members are buying land and putting up buildings. One Chinese church is planning to build a "Most Holy Place," that the present building may be used for community purposes. The Christians are given a share in the work and management of the churches, and they are showing themselves capable and willing and efficient. In the absence of the missionaries they conduct the services on the Lord's day and throughout the week; they teach the children in the Sunday schools; they labor to increase their number and to increase the attendance at all the services. The number of unpaid workers is increasing from year to year.

The workers have met with opposition at times and in some places. In Africa the witch-doctor taught the people that the influenza was caused by the presence of the white men. There was an uprising of the heathen against the approach of civilization, and all who wore clothes were threatened. In one place a Buddhist priest tried to prevail upon the people to refuse to rent a room for a Sunday school. At the same time there are more doors open than the missionaries can enter. In China petitions have come from places where we have no work to establish churches and schools and promising support. A member of the Provincial Assembly offered a large private property rent free if the Mission would establish a chapel in it, because he feels keenly the low standard of morals and education in his home city. Similar petitions have been received from other places.

The mayor of Osaka called in sixteen Christian leaders to discuss with them how to better the moral conditions of the people. This was a public recognition of Christianity as a power for good where not many decades ago Christians were done to death. Prince Konoi and Marquis Okuma have each given $250 to the East Tokyo Institute. The Emperor has given $2,500 toward the expenses of the World's Sunday School Convention. These gifts are an indication of friendly feeling, and will not be without influence on the public. In Japan five times as many Bibles, hymnals, and other Christian books were sold as in previous years. The missionaries carry books to every service, and seldom fail to place one where it will do its work. If all the Bibles sold in Japan last year were placed one upon another they would tower above Fujiyama.

Three years ago D. O. Cunningham established a work in a thieving and gambling village in India. He baptized a few families. At present this village is the most hopeful place in the whole Bilaspur area. Three of the boys have been attending school in Damoh. When they returned home at vacation they were so improved in appearance and character that other fathers wish to send their sons to the same place. The Hindus are leaving off gambling and are showing a friendly attitude.

Schools of all kinds were maintained. The kindergarten is a popular institution everywhere. Parents are pleased with what is done for their children. The kindergarten opens hearts and homes to the messengers of Christ. The graduates and others enter the day schools where they are taught the common branches and the Bible and Christian hymns. Those who were pupils a few years ago are teachers now. In many schools the equipment is inadequate, but good work is being done. In most places more boys and girls apply for admission than can be received. In the Girls' School in Nanking 75 per cent of the expenses were paid by the fees. The music department was self-supporting and paid for a piano and for all the tuning done. All the pupils are taught to sing. The pupils go out and teach schools for poor children and teach Sunday schools.

The University of Nanking enrolled 804; the college department, 300; the high school, 200; the model school, 250. Ten years ago the property was worth $90,000; now, $900,000. Ten years ago there were seven missionary teachers and thirteen Chinese; now the teaching staff numbers 95. Ten years ago the budget was $25,000; now it is $230,000. The College of Agriculture and Forestry has a faculty of six foreigners, four foreign-trained Chinese and nine assistants. Seeds were supplied at cost to all the Provinces but two. Improved seed corn was sent out to missionaries for distribution; this seed yielded a harvest twice as great as the seed the farmers had been using.

The Forestry Fund of Shanghai has three scholarships in Forestry and has established a Loan Fund of $5,000 to assist needy students. The International Commitee for the Improvement of Sericulture has promised $4,330 and another sum of $2,000. The Governor of Shansi sent thirteen students and paid all their expenses, besides giving $2,500 toward the running expenses of the University. Five Provinces have established scholarships in the department of Agriculture and Forestry.

The Nanking School of Theology has students from fourteen missions and from as many Provinces. The Union Bible Institute has a branch at South Gate which is under the direction of Miss Kelly. Eight of the non-

An Ancient Vehicle (Buffalo Cart) on a Modern Highway of the Philippine Islands

Christian women who entered the Institute have been baptized. Students from ten Provinces and fourteen missions attended the Bible Teachers' Training School. In this school the students are given Christian work to do. Each one takes two weekly appointments, such as teaching Bible classes, evangelistic classes and reading classes, personal work with patients in the hospital, visiting women in their homes, conducting Sunday schools, holding missionary and temperance meetings and teaching classes in phonetics. The Senior Class is taken to some outstation for a few days' work.

Ginling College is full and running over. Miss Vautrin is the acting President. The graduates have undertaken to raise $350,000 for property and endowment. The Wuhu Academy is crowded and students are turned away. The religious life in the school is very manifest. A number have decided for Christ. Nine are members of the Volunteer Band. On Sundays the boys go out to the churches of the city and teach Bible classes. A class of Inquirers has been organized.

In Japan there is marked deficiency in facilities for higher education. Forty-seven thousand applied for entrance into the government higher schools and only three thousand could be admitted. A single commercial school had three thousand applicants, and room for only two hundred. On this account the former discrimination against private schools is gone. The opportunity for Christian schools of a high grade is practically unlimited. The Girls' School in Tokyo has outgrown the chapel, the gymnasium and the dormitory accommodations. Something must be done to relieve the situation. Christy Institute has had its best year. Besides the Bible and English, typewriting and shorthand have been taught. The business department has paid all expenses and has put $900 into equipment.

The workers in Akita hold meetings for the mothers of the children in the kindergarten. Friends have given the kindergarten a Victrola and a Baloptican. Offerings were made for Armenia, for Siberia, and for the poor in Osaka. The teachers work early and late that the kindergarten may be the means of leading many to Christ. Out of 187 applicants for entrance into the Tokyo Woman's Christian College sixty-two passed the entrance examinations and entered the preparatory department.

Drake College has had a good year in the main. The young men of Japan are eager for wealth. Schools that give training likely to be effective in winning wealth are crowded. Not so many are entering the military or naval or normal schools, and fewer still are preparing for the ministry. This is cause for alarm and is a challenge to the churches.

In Africa there is a school for the workmen at six in the morning, and another for women at the same hour. There is a school for the children at nine and a general school for all in the afternoon. There is at Bolenge a class for medical helpers. Many schools are maintained at the outstations. The school for training evangelists had an attendance of from thirty to thirty-five. The refugee women were given Bible lessons and were taught to read and write.

In India the Bible College at Jubbulpore was well attended. Schools were taught in all the stations. In the Harda School a thousand boys were enrolled. In Damoh, Ray F. Rice had charge of the Boy Scouts. The blind were taught to read. In connection with the Damoh Orphanage the boys were taught trades and scientific farming.

Photograph by H. Suito, Tokyo

Combining a Fascinating Game (Played with Beans) and Useful Employment in Japan

The Albert Allen Dormitory has accommodations for eighty-three and enrolled 253. Students slept on the floor, on benches, on tables, waiting for a bed. Scarcely a day passed without applications. No bed was vacant for more than a few hours. The Laoag Dormitory was filled beyond its capacity, and then girls were turned away. The people of the Northern Province hold the dormitory in high esteem and give their daughters to it trusting that all will be well. While the girls are in the dormitory vital changes come into their lives, better methods of living are learned, ideals are raised, and all are better because of the time spent there. Not only so, but girls confess their faith in Christ and are baptized. The dormitories are doing a work of priceless value.

In the hospitals and dispensaries a very large work has been done. There is no greater field of service than in medical missions. The practical nature of the work done makes an appeal and finds an entrance where all other means might fail or take many years of time. The healing of the sick is a clear illustration of Christianity which even the most ignorant can understand. People say, "I have no use for the ordinary missionaries, but the medical missionaries are doing a great work."

The medical missionary keeps the missionaries fit for their work; often he saves their lives. He cares for the victims of cholera, syphilis, yaws, tropical ulcers, infantile paralysis, and other diseases. In some places influenza was followed by epidemics of chicken-pox and sore eyes. The most appealing cases were those of famine children. The government in the Philippines turned over such children to the hospitals. In Africa state officers and traders go in increasing numbers to the mission hospital for treatment. In addition to caring for the sick the medical missionary is preparing native physicians and nurses.

The press multiplies the missionary's influence. The printed page can go where no missionary can go. It can supplement his oral statements. In the Philippines two weekly papers, two Sunday school monthlies and tracts without number are published. In India a weekly paper, Sunday school leaflets and several books have been published in the year. In Africa four persons are at work all the time. A paper in the language of the people is published quarterly. The evangelists and teachers at the outposts welcome its coming. It is their only newspaper. The largest single job of the Congo Press was the printing of 1,000 copies of the Lunkundo Hymnal.

Buildings have been erected at several places. The high cost of material and of labor has prevented the erection of necessary buildings in all the fields. A chapel and home for the minister, both under one roof, have been built in the Philippines. A second church building has been erected in Manila. A third chapel is ready for the roof. The women of the church offered to carry the roof twenty-six miles. The same women carried the flagstones for the floor from the mountains. In Africa a brick plant of three large drying sheds, a work shed and a kiln have been built. Several kilns of brick were molded and burned. Much lumber was sawed in the forest and brought into the stations.

The missionaries do what they can to make the people economically independent. In India ninety per cent of the people belong to the rural community and are desperately poor. To borrow money they must pay from fifty to one hundred per cent as interest. Failing to pay interest and principal the borrowers become virtual slaves. The missionaries are organizing Cooperative Credit Societies which loan money at six or seven per cent. By borrowing from these societies, the people are able to buy seed and oxen and other needed

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And the Hills Are Girded With Joy

Thou Crownest the Year With Thy Goodness

Praise waiteth for Thee, O God, in Zion:
And unto Thee shall the vow be performed.
O Thou that hearest prayer,
Unto Thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, Thou shalt purge them away.
Blessed is the man whom Thou choosest, and causest to approach unto Thee.
That he may dwell in Thy courts:
We shall be satisfied with the goodness of Thy house,
The holy place of Thy temple.
By terrible things Thou wilt answer us in righteousness,
O God of our salvation:
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Which by His strength setteth fast the mountains;
Being girded about with might:
Which stilleth the roaring of the seas, the roaring of their waves.

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The Valleys Also Are Covered Over With Corn

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The Pastures Are Clothed With Flocks

And the tumult of the peoples.
They also that dwell in the uttermost parts are afraid at Thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.
Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water:
Thou providest them corn, when Thou hast so prepared the earth.
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with Thy goodness;
And Thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

Morning Flag Salute, Daily Vacation Bible School, Broadway Christian Church, Cleveland, 77 per cent of Foreign Born Parentage

equipment. In addition, they teach them many things about soil and seed. The Orphanage farm received a silver medal for an exhibit of wheat and another medal for an exhibit of rice. The farmers were amazed and came to the Mission to learn the secret.

In Tibet gardening, farming, shoemaking and soapmaking are taught in the schools. Pupils pay their way by working on the farm or in the shop. While studying these and other subjects, the boys are taught the Bible daily. The Mission is making preachers, doctors, teachers, farmers, shoemakers, tailors, etc.

The work has been hindered by the political and industrial unrest caused by the high cost of living and the marked inequality between rich and poor. Wages have been increased, but that has brought only temporary relief. The high prices have caused riots and strikes and widespread discontent. Boys leave school after two or three months and work for commercial concerns because of the wages offered. The world has gone mad after money and for the pleasure money brings.

But the work goes forward, not as rapidly as we could wish, but it has not been arrested and will not be because the Spirit of God is in it and behind it, giving it direction and momentum. "Blessed be His glorious name forever, and let the whole earth be filled with His glory."

Church Membership in China

[*A statement presented to the Board of Managers of the Foreign Society, adopted by it at St. Louis, October 18, 1920, approved by the Committee on Recommendations and adopted by the International Convention, after thorough discussion, October 20, 1920*]

FROM the fact that the Foreign Society as an administrative organization is now turning its responsibilities over to the United Christian Missionary Society, and from the further fact that some of its policies have been called in question by two of our religious newspapers, it seems wise to the officers to make a frank statement to the Board of Managers with regard to the questions under discussion and to call upon you to take whatever action you may desire with regard to these matters.

Both the Executive Committee of the Society and the missionaries on the fields have always stood for every advance step in cooperation and every approach toward Christian unity which it was possible to take without jeopardy to conviction and freedom. We have felt that it was not only our duty as a brotherhood standing for the union of all of God's people to do this, but both the Executive Committee and the missionaries have been ardent advocates of Christian cooperation and Christian unity and have rejoiced at every indication of advance in this direction on the fields. Again and again our missionaries have taken the lead in matters of cooperation in education, in medical work and in the problem of such a division of the vast populations to be evangelized so that the fields could be most quickly covered with the teachings of Christ, always endeavoring to eliminate all possible friction and trying to assume worthy responsibilities in the great fields.

Especially has it been true that our missionaries in China have led in plans for cooperation. Nanking University, one of the finest Christian schools in all the mission fields, was largely brought into reality through the efforts and prayers of the sainted F. E. Meigs and those who toiled with him. Our missionaries have had a worthy share in the organization and growth of the Nanking Union Hospital, Ginling Union College for Chinese Women, the Wuhu Union Academy, the Shanghai Union School for missionaries' children, the Union Bible Teachers' Training School, the Nanking Union Language School for new missionaries and other useful enterprises on the field, in no case jeopardizing our liberty or convictions. Through these union institutions the spirit of cooperation has grown rapidly and because of the place our missionaries have in this work there has come to our people in China and to our plea for Christian union a recognition which would not otherwise have been accorded.

Delivering Coal in China, Where Neither Horse nor Motor Has Lifted the Burden of the Ages from Human Shoulders

In recent years there have been many encouraging steps taken looking toward eventual Christian union in China. Large numbers of the churches have dropped any denominational title and are simply being called Churches of Christ; a union hymn book has been printed and circulated and there have been many other evidences of progress. Recently there has been much discussion of the further possible step of organic union between various Protestant bodies which work in Central China.

Following the China Convention of 1919, a letter was received from China which stated that a union of churches was being proposed by the missionaries and Christians of several communions, and asking what the attitude of the Society with regard to entering such a union would be if the union should be eventually formed. The two main points in the plan of the union upon which an opinion was desired were these: (1) the control of the local churches by a district association, and (2) the question of the recognition of church membership as between the different bodies or what is commonly called "open membership." As the question was not imminent and pressing and full information had not been sent, some time was taken to correspond with the field and obtain further facts. After deliberation the Executive Committee adopted the following resolutions and sent them to the China Mission:

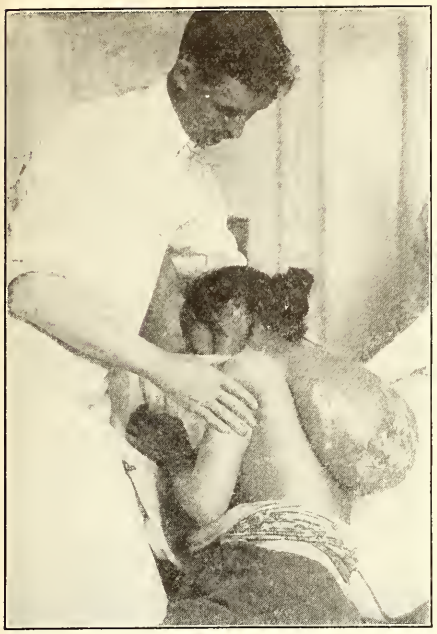
1. That we express our gratification at the growing interest in the subject of Christian unity among the workers in China and in other mission lands, as well as here at home. We cannot but feel that the Spirit of God is working to the end that His people may be one.

2. That we express our sympathy with our missionaries in China, who, passionately desiring, as does every true disciple of Christ, the consummation of such a unity, naturally seek cooperation in this movement so far as is consistent with individual loyalty to Christ and with the interests of the kingdom as they see them.

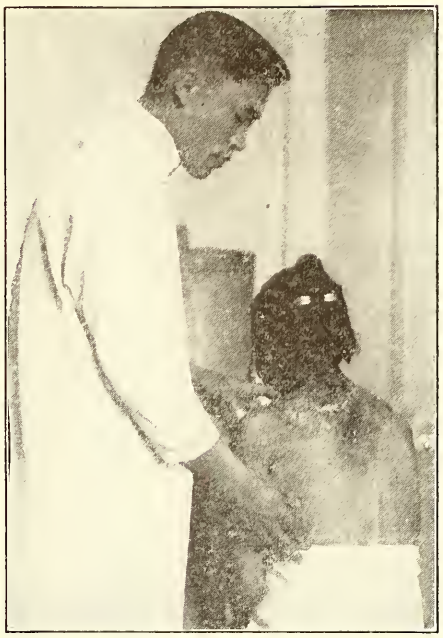
3. It appears that no constitution has been adopted by the missions in China. This being the case, action on the part of the Executive Committee would not be either proper or advisable. If any constitution should give to the district organization authority over local churches, that would be contrary to the teaching and practice of the Disciples of Christ.

4. The Executive Committee is committed to the program of the organization and maintenance of work on the mission field in consonance with the teaching and practice of the Disciples of Christ in the United States. Such teaching and practice is clearly that of receiving into membership those only who have been baptized by immersion. Recognizing though we do the fact that the missionaries may see many facts in the situation which we do not see and eager as we are to use this apparent opportunity to speed any movement toward unity that will save China from a divided church, we feel none the less that to approve anything else than the established teaching and practice of the churches we represent would be to exceed our authority as an executive committee.

These resolutions can have but one meaning and that is, that the Executive Committee does not approve of any control of the local churches by a district association, or of the advocacy or practice of open membership



Dr. Osgood, Chuchow, China, Preparing to Remove a Tumor of 13 Years' Growth



Dr. Song, Graduate of Nanking University, with Patient 10 Days after Operation

among the missionaries or mission stations supported by the Foreign Society.

Various statements have been made to the public with regard to the practice of our missionaries in China. We wish to state as we have before that the China Mission is not practicing or advocating open membership and never has done so. Persons are admitted to membership in these churches on exactly the same terms as among our churches in America.

R. A. Doan, one of our secretaries, attended the Annual Convention in China in May last. He reports that the question of open membership was not discussed in the Convention though it was referred to by the President, Mr. Baird, in his opening address. He expressed the opinion that the China Mission was practicing open membership. No doubt this statement was made by him because he has always believed that the recognition of members of other churches as Christians and the use of them in the work of the local congregation is a recognition of their church membership. Mr. Doan was in the resolutions committee of the Convention when the question was discussed. He reports that the Committee agreed that open membership was not being practiced and that they had no thought of practicing it. This testimony is corroborated by eight missionaries now home from China and in attendance at this Convention, two of whom served on the resolutions committee. These missionaries have served in every station we have in China save one. Mr. Doan reports that when the discussion was up in the resolutions committee there was prompt denial of Mr. Baird's statement, no one expressing agreement with his conclusions.

Because of disenssions which have been going on in certain of our papers, we would like to make a further statement with regard to conditions on the mission fields and some of the problems which face our workers there. The background in non-Christian lands is not the same as we find it here in America and conditions with regard to the work are necessarily very different. In a field like China where the churches are small, the Christian leaders few and the little bands of Christians surrounded by millions of heathen people who have absolutely no conception of the one true God, it is necessary to make the very few native Christians coming into the community, feel absolutely at home in the congregation of natives, whether they are members of one of our churches or not. Otherwise, having no place else to go where the name of Christ is known, they are very apt to revert to heathenism. Because of this and the unique fellowship of the few Christians in the midst of people utterly ignorant of God, these Christians are recognized in the activities of the churches even more than here in America. If they are people of leadership they are pressed into service and sometimes because of the desperate need of workers and also because of the recognized need of keeping these people in active Christian service, they have been used as Christian helpers and even Bible workers and evangelists. The attitude of the missionaries and the native Christians toward them is the same as here. They are taught the New Testament way as we understand it and, if they desire immersion, are received formally into the churches. Sometimes, however, such a person prefers to keep his membership in the home church where he was converted from the non-Christian faiths and does not wish to be immersed. His fellowship in one of our churches may go on for years and, being prominent in the work, the distinction as to whether he is on the membership roll or not might be overlooked. This may have led in some cases to such a person being counted with the regular membership of the church in the statistics or even locally. There have been times when leadership in little native churches made up of ignorant people, has been very rare, and it seemed advisable to use some strong, spiritually-minded Christian who had not been immersed to pass the emblems or aid in guiding the Christian group in something of an official capacity. The missionaries have not hesitated to use such people. When such a Christian, having long had fellowship in a certain place has moved where another one of our churches has been located, a letter commending his Christian character has sometimes been sent with him, so that his welcome in the new church might be the warmer and undelayed. However, such people have not been admitted to membership in the churches.

Because of conditions we have set forth, it will be readily understood that on the mission fields less attention is paid to a precise or printed church membership roll than here in America. The groups of Christians are small and sharply distinguished from the surrounding non-Christians. The chief anxiety on the part of both missionary and native leaders is to keep the group of people gathering together for worship holy in character and good examples of the Christ life.

The officers of the Foreign Society have considered themselves, as well as the missionaries, representatives of the people who support the work. They have exercised great care in the selection of missionary candidates. The Society has never sent a missionary forth concerning whose belief in the position our people hold there has been any doubt whatever on the part of the Executive Committee. This point has always been made particularly clear. The missionaries have not disappointed us. No group in the world feels quite so strongly the tie binding them to their constituency as do these missionaries who are doing the work at the front and depending upon us for the support of prayer and gifts. They may have personal opinions with which we will not all agree but they have never departed from any fundamentals, and they can be trusted to carry on their work as the great body of belief among us dictates. In fact we feel that it would be most fortunate if our churches at home were conducted with the careful regard for New Testament simplicity, doctrine and life which is observed in our foreign fields. Because of the very fact of the dependence of the missionaries upon the home base and their desire to be loyal to the home constituency, we feel profoundly that they should be accorded liberty to carry on their difficult work with the confidence that they will be true in the future as in the past, to the trust reposed in them.

A Fine Continued Story Starts in December World Call

It is at sunset time. Vishnuswami, a Hindu, and Chunder Singh, his friend, sit in the open, deserted market place in an Indian village. Vishnuswami is telling a wonderful story to his incredulous friend—the story of a great missionary, Carey Sahib. As the evening lengthens out into twilight, starlight, moonrise, and into the lonely hours of dawn, the two turbaned heads hold quiet conversation in the silent market place. Finally, with the break of dawn, an early merchant, coming to fix his stall, finds them kneeling, gold and scarlet turbans in the dust, praying with a glad and humble reverence: "Oh, God of Carey Sahib, come Thou into our hearts to reign and make us men of true religion."

The serial, "The Career of a Cobbler," by Margaret T. Applegarth, begins in December World Call.

The National Benevolent Association

Thirty-Fourth Annual Report

WE take pleasure in submitting this, the Thirty-Fourth Annual Report of the National Benevolent Association. It is especially gratifying to note how the favor of God has rested upon the Association from its beginning. Every year has brought to it a larger ministry of mercy, a more extended circle of friends and a more willing support. Unknown and friendless at the beginning, it now has a host of deeply devoted friends. Homeless and penniless thirty-four years ago, it is now operating fourteen homes, in twelve states, with a property value of $750,000. Then it was chiefly concerned with its own existence; now it ministers in mercy to from fifteen hundred to two thousand needy persons every year, while an army of nearly twenty-five thousand who have felt the touch of its helping hand rise up to call it blessed. No year of all the thirty-four has been more abundantly fruitful than the one that has just closed. The rapid growth of the Association's work is one of the surest evidences of our fidelity to first principles. "By this shall all men know that ye are my disciples if ye love one another."

The High Cost of Living

The continued high cost of living bears heavily upon those who are the least able to carry the burden. Indeed, it takes from those who have not the little they have and they, the widow with a family and the aged indigent, have had to seek refuge in homes furnished by the friends of the Christ. Consequently our homes that were filled to overflowing during the war have remained crowded. We have strained the walls of every building in our effort to meet the demand and still a multitude has stood at our doors and knocked.

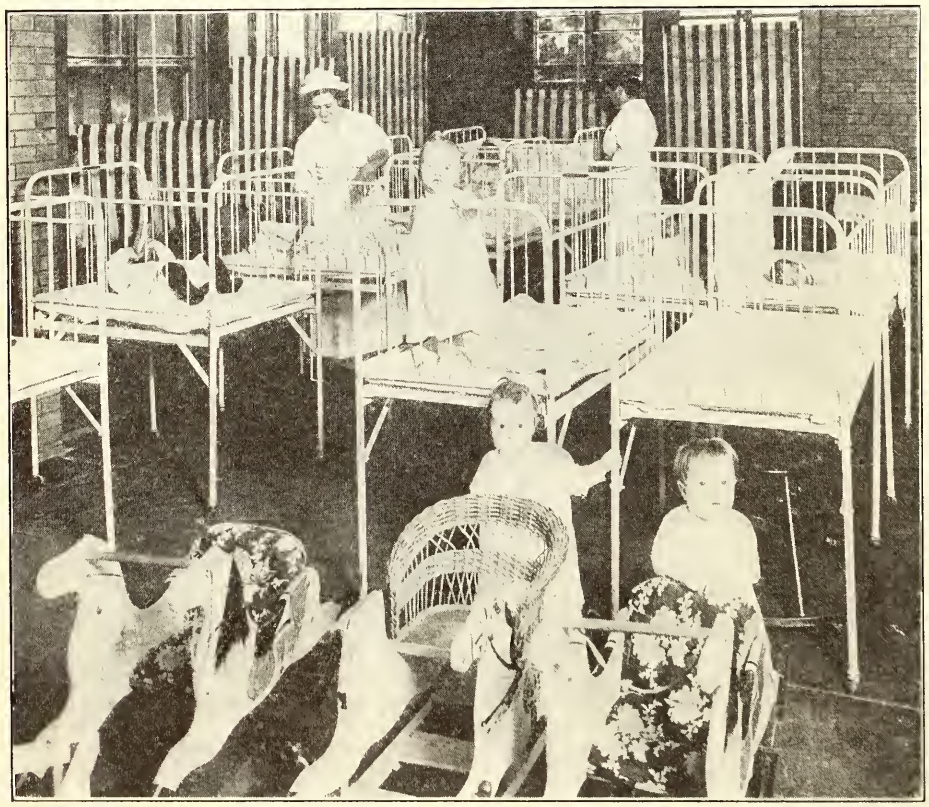
A Year of Gratifying Service

The failure of several of our homes to get their reports in in time for inclusion in this report makes it impossible for us to report the exact number of persons served. This we regret, but since the supervision of our homes is a labor of love on the part of busy people we must accept what they can give and be thankful. The fact remains, however, that never in the history of the Association has it been used as an angel of mercy to more persons in distress than in this year. The number of widows aided, the number of children clothed and fed, and the number of aged disciples of our Lord sheltered has been limited only by the capacity of our homes and the extent of our funds. While ministering to the usual number of children, we have sustained in comfort far more than the usual number of aged brethren. The total number of different persons served during the year was approximately 1,500. This company was a procession, rather than a family, for they flowed through our homes in a constant stream. The children were passed on as rapidly as possible into Christian homes of their own that room might be made for others.

The average number of children in daily residence was 500, boys, girls and babies; and the average number of aged, homeless, helpless brethren in daily residence was 135. The number of sick and afflicted served by physician and nurse was 301.

This seems like a brief record of a ministry of such magnitude and significance. It must of necessity be brief, for no pen could fully record the story of broken, pain-racked bodies mended and made whole; of torn and bleeding hearts healed by the application of Christian love, of souls in the bondage of despair liberated and filled with triumphant hope. For instance, the story of the transformation of Laura from a helpless little cripple to a healthy, happy, romping, almost normal child can never be fully told until it is told in the presence of our Lord in whose name she was healed. She is only one of scores.

If we add the record of this good year to that of its predecessors, it will show 403 aged needy brethren, 3,608 widows, and 10,347 children, a total of 14,408 persons, exclusive of hospital patients, served and saved in the name of our Elder Brother.



The Baby Ward of the Child Saving Institute, Omaha. Only Three Have Leisure to Watch the Photographer

A Gratifying Year Financially

The blessing of God and the devotion and increasing liberality of His people have combined to make this the Association's best year financially. Our records show the most substantial financial gain ever made in a single year.

The total amount received from all sources and for all purposes was $485,692.85. This is a gain of $44,254.51 over last year, the best year in the Association's history. This gain is all the more significant because last year's receipts contained a single gift of $100,000, the gift of Robert H. Stockton to the endowment of the Christian Orphans' Home. While the receipts of this year contain a very substantial gift—that of the home at Marion, Indiana, with this exception and a small amount received from the Men and Millions Movement, the receipts represent the offerings of churches, Bible schools and individuals. The record shows that 2,345 churches and 2,374 Bible schools and 314 societies, a total of 5,033, participated.

The churches, including offerings made through field men, gave $96,761.23. The gain in receipts from churches was $22,116.71.

The receipts from the Bible schools were unusually fine this year. They amounted to $110,787.12, a gain over the record of last year of $22,474.83.

The Association's most dependable single source of income is the Easter offering. Upon this fund more than any other it must depend for its bread and butter. The receipts from this source this year were $90,980.57. This is a gain of $16,881.06. These funds came from both churches and Bible schools and are credited in part to both. However, we are indebted to our Bible school workers for making Easter "orphans' day" in the whole church.

In the earlier stages of the Association's work it depended very largely upon personal offerings for its support. As church and Bible school offerings increased, personal offerings fell off. One of the noticeable features of this year's receipts is the amount that came through individual gifts. The total was $128,128.76, a gain of $85,136.91.

This has been a banner year with Christian Endeavor, Aid and other societies, chiefly Endeavor. Their offerings totaled $8,698.48, a gain of $2,868.14. This does not represent all

Summer Comfort in a Children's Home Fountain

the Endeavor Societies did, since many of them included their offerings with church offerings.

We had such a fine record of contributions to this department last year that we hardly hoped to surpass it this year. However, we have equaled it with a contribution of $35,947.50. This represents forty-two bonds. The total amount now in the annuity fund is $303,071.79.

Receipts are still coming in from the Men and Millions Movement. The amount received this year is $14,000.94.

The amount received from bequests was $11,835.86, a little less than last year. This amount includes the following bequests:

T. C. Rippy, $200; Emma Gillespie, $5; Frances Brewster, $107.66; Anna Carr, $500; A. Wilson, $3,016.30; J. Kitchen, $500; Blanche Sloan, $100; F. M. Rains, $100; Sallie B. Neal, $500; Clara Ramsay, $100; William Phillips, $250; Betty Kimport, $1,000; Jacob Carson, $25; Leonidas Heck, $1,931.90; E. W. Railey, $500; A. W. Brownline, $500; Lillie Hendricks, $2,500.

From the face of this report it might appear that the Association has money and to spare. That we may not be misled it might be well to look under the surface. Of the $485,692.85 received this year, $35,947.50 was annuity money which cannot be used during the life of the annuitant; $40,000 was a gift of real estate and entails an obligation; $86,120.75 was for building purposes and cannot, therefore, be used for current expense; $14,611.86 is in trust funds belonging to persons living in the homes of the Association, and $14,000.94 received from the Men and Millions Movement is for building purposes. This leaves free and unrestricted for use $295,011.80. Of this amount $30,000 was used to purchase property in Jacksonville, Florida; $35,000 pledged in the purchase of property in Atlanta, Georgia; $60,000 has had to be set aside for remodeling the building in Jacksonville, Florida. That leaves $170,011.80 for the upkeep of the properties of all the Homes and for the maintenance of the family and to take care of many minor improvements and enlargements.

We are happy to report that an increasing number of churches, Bible schools and individuals are undertaking to furnish the support for some widow, orphan or aged person. These are our Life Lines. The old life line standard of $100 per year will have to be abandoned because it is only about half enough to sustain a person for one year at the present prices.

The Cincinnati Convention recommended that we undertake a program of enlargement. On account of the excessive cost of building construction the board has not felt justified in undertaking the entire program; indeed, it has kept the work of building down to a minimum.

It has added improvements to the equipment of the home in Cleveland. These improvements will cost about $6,000.

Atlanta Building

The plans have been prepared for a modern building on the lot acquired for the Atlanta home last year. A campaign is on for the funds for the erection of this building. It has yielded to date $40,257. Feeling the need of a comfortable temporary home for the children while waiting for the funds needed and for building cost to find a sane level, we have thoroughly renovated the old residence on the lot. This has cost about $3,000. The house will be utilized after the new building is up. In the meantime we will have a fairly comfortable home for the children.

Children's Home, Dallas

The constant demand upon the Juliette Fowler Home for the admission of children has resulted in another modification of plans for the completion of the children's building. The work is now nearing completion. It will be dedicated at an early date. It is one of the best buildings for the care of dependent children in the country. When completed it will represent a cost of about $125,000. Our Texas brethren have furnished the money. They are proud of this home and they have cause to be.

Jacksonville, Florida

Pursuant to recommendations of the convention in Cincinnati, the Association made plans to enlarge its homes for the aged, that a few at least of the many on the waiting list might be received. Plans were made to enlarge the homes at Jacksonville, Illinois, and East Aurora, New York. It was found that these enlargements would cost about $100,000 and when completed would not accommodate more than forty people. About the time the plans were completed an opportunity to buy at a bargain a most desirable piece of property in Jacksonville, Florida, presented itself. This property consists of ten acres of land, with a brick and stone building 50x200 and now valued at $75,000. It was bought for $30,000. When remodeled it will accommodate at least eighty-five persons. This property when ready for use will have cost about $100,000. It will accommodate twice as many people as the other homes, enlarged, at the same cost. Florida climate is ideal for old people. Much credit is due to J. T. Boone and the First Church at Jacksonville for making possible this fine addition to our facilities for the care of the aged. Work will be begun on the building at once. Scores have already made application and are anxiously waiting for its doors to open.

Marion, Indiana

The Emily E. Flinn Home for Aged Women, at Marion, Indiana, was established fifteen years ago by a local organization. The founders died off or moved away. Last winter the home was in danger of having to close its doors. E. L. Day and our churches of Marion came to the rescue. Through their influence this valuable property was offered to the Association. Upon the recommendation of the Indiana brethren in state convention the Association accepted this property as an outright gift. It is easily worth $50,000. It is ideally adapted to the care of the aged. It is operating today as a home of the Christian churches under the superintendency of one of the Elders of the First Church of Marion. It has already brought relief to our long waiting list of aged brethren.

Christian Home for the Aged, Jacksonville, Illinois

Board of Ministerial Relief

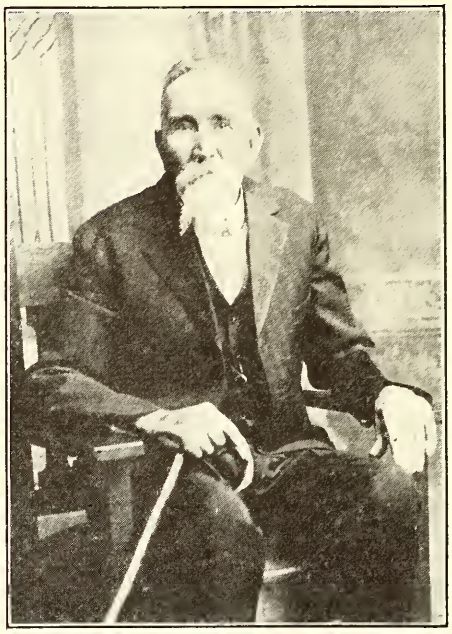
Twenty-Fifth Annual Report

The Close of the First Quarter Century

THE Board of Ministerial Relief has seen large blessings at the hand of God during the year. The Churches gave $61,938.44. This is almost equal to the total income of the Board three years ago. The Bible schools cheered the hearts of all by an income of $15,092.90, which is three times that of any previous year. Schools everywhere are learning the spiritual benefits of the White Gifts Christmas Service. The active interest is indicated from the fact that supplies are already being requested. Individuals gave $3,192.

One hundred eighty-one churches reached or maintained a place on the White Cross Honor Roll, paying at least 6 per cent on what they pay for preaching. In addition, thirty-six churches gave $100 or more but did not reach the 6 per cent. Twenty-eight Bible schools gave $100 or more and thus have White Cross standing. Eight individuals remembered the Veterans of the Cross with contributions of $100 or better.

Many churches made large gains over last year. For example: Jacksonville, Florida, from $140 to $275; Bloomington, Illinois, First, $167.71 to $353.76; Cedar Rapids, Iowa, First, $100 to $240; Eldorado, Kansas, nothing to $150; Louisville, Kentucky, First, $100 to $300; Detroit, Central, nothing to $250; Detroit, Grand River Avenue, nothing to, church and Bible school, $344.14; Kansas City, Linwood Boulevard, $200 to $400; Lincoln, Nebraska, First, $100 to $200; Kinston, North Carolina, from $125 to $250; Canton, Ohio, $284 to $550; Akron, Ohio, East Market, $76.87 to $464.80; Kenton, Ohio, $25 to $198.99; Oklahoma City, First, $50 to $400; Enid, Oklahoma, First, $50 to $300; Milton, Oregon, $30 to $154.50; Chattanooga, Tennessee, First, $50 to $150.



One of the Ohio Veterans of the Cross who has labored for more than fifty years with a devotion characteristic of all those who now share the supporting fellowship of the churches through the Board of Ministerial Relief.

Because of his labors in the Gospel he has a right to support now, when his labors are done, the same as during his active ministry. This recognition is not benevolence or even deferred pay. It is continued pay in return for the investment of his life in the Kingdom.

The Men and Millions Movement again showed its strength for all our missionary work; $28,000 was received from this source.

Both ministers and churches are showing active interest in the Pension System. Five hundred fifty-five have enrolled, paying dues of $25,922.77. An allotment of $26,000 as reserve from the churches makes the Pension more than $100,000, thus establishing with greater strength the value of $200 per year disability benefit and old age pension, $120 death benefit. A conservative growth is a large element of strength in a plan which has such far reaching influence and responsibility.

The relief department continues its rapid growth. Forty-two were added during the year. There was a loss of twenty by death or discontinuance, 16 men and 4 women. The total number of homes receiving regular payments is two hundred fifty-one. The total amount paid, $61,111.05.

The Permanent Fund goes up to the $200,000 mark, showing a gain of $40,000, which indicates the depth of feeling there is for provision for the aged minister. This unchanging monument also honors the donors for all time to come.

The total receipts for the year are $135,532.66, a gain of $19,244.42 over last year.

Fifth Annual Report of the Board of Education

EDUCATION never before has had such a large emphasis in our national life as now and, coincident to this quickened interest in general, there has come a new appreciation of the place and importance of Christian education. Educational statesmen are seeing clearly that "the soul of education is the education of the soul." A nation must be made good as well as wise, righteous as well as rich, pure as well as powerful.

We are considering afresh and with deadly seriousness Lord Macaulay's immortal saying: "Nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires." When education and religion become handmaidens they become the true evangels. Hence Christian education is the hope of the nation and of the world.

If this renaissance of learning, which is now upon us, is to be kept from the pitfalls of materialism and if this renewed interest in Christian education is to be capitalized to the advancement of the Kingdom of God, then the church must awaken to its present-day obligations and opportunities.

The Board of Education

Those religious communions which today are wielding the largest influence in the educational world and which are building up strong colleges and universities on their own account are those bodies which have strong, efficient boards of education.

It is a strange anomaly that the Disciples, whose progenitors put such emphasis on education, should have delayed so long the organization and support of an agency for the propagation of those educational ideals for which the fathers stood and for the perpetuation of those institutions of learning which they and their successors founded. The fathers of the Restoration Movement were intellectual giants. Likewise they were men who put great emphasis on Christian education. Of that quartet whose names are more closely associated with the beginnings of the current reformation than any others, three were educators and the fourth an eminent scholar. They considered ignorance to be the eternal enemy of light and truth. The Campbells, Scott and Stone had as their guiding motto, "Let there be light." The words of Alexander Campbell in the *Millennial Harbinger* of 1840 reads like a prophecy for this hour: "We have been dreaming for ages, and are only just now awakening to the importance of education, and not merely to its importance but to the rationale, the philosophy of the thing called education. . . . To this subject, as essentially connected with the spread and progress of the current reformation, a more full and marked attention shall be paid."

Yet the Board of Education is only six years old and this is its fifth annual report. Not until a little more than a year ago was there a secretary who should give all his time to this important matter. However, in this brief period of the Board's existence, more has been accomplished in the way of increased endowments and betterments for our colleges than in the two previous decades. Furthermore, six years ago, education had no place in the budget of the churches, except in rare instances; while for the coming missionary year the Board and its constituent members are asking the churches to contribute a total of approximately a half million dollars for current support through the regular budget with a very fair prospect of realizing that aim. Again the receipts for the current year, to which we shall call attention later, are far in excess of anything in our history. It seems only fair to say that, based upon experience, no such victories would ever have been won without this central agency of promotion and administration.

Purpose of Board

It is perhaps well, in this report, to set forth once more with clearness and brevity the functions and work of the Board of Edu-

cation. No better statement can be made than that contained in Article III of the articles of incorporation, which reads: "The object of this corporation shall be to promote Christian education by assisting the colleges and other educational institutions under the auspices of the Disciples of Christ; to promote comity, cooperation and unity among these institutions; to enlighten the Disciples of Christ as to the importance of these institutions in promoting Christian education; to encourage and direct the standardization of courses of study; to encourage colleges and other educational institutions fostered by the Disciples of Christ by securing for them gifts for endowments and betterments of various kinds and for current expenses necessary to the successful administration of these institutions of learning; to cooperate in any general movement to secure gifts to be distributed among the different educational institutions in such way as may be determined by this Board or by any agency that may be determined by this Board; to receive annual offerings from the churches and gifts from individuals and organizations for the benefit of the colleges and other educational institutions fostered by the Board, and to make such distribution among the colleges and other institutions of funds as may be equitable or as contemplated in deeds of gift by donors."

Campaigns

In accordance with the above provisions the Board has, during the past year, undertaken some very definite pieces of work. The first of these was the launching of a number of campaigns for endowments and betterments by the constituent colleges acting in conjunction with the Board of Education. Most of these were inaugurated immediately following our last International Convention, although plans for them had been matured previous to that date. In many cases these college campaigns joined forces with the State Missionary societies. Although a number of these campaigns were completed before the Interchurch Campaign was put on and although other colleges conducted their campaigns without any reference to the Interchurch, nevertheless because the Cincinnati Convention committed the Board of Education to the Interchurch Movement as it did also the Missionary societies and because it was necessary to have unity in the campaign of our people as their part of the simultaneous, united campaign of the Interchurch, if we were to get anywhere with such a campaign; the colleges wherever possible, unselfishly merged their campaigns with that which the Missionary societies wished to conduct, in what was known as the Disciples' World Movement. Separate preliminary reports of that Movement are being made to this Convention by Mr. J. H. Mohorter, the Executive Secretary, and Mr. C. W. Plopper, the Treasurer; consequently it is not necessary here to go into that subject at any length. We are concerned primarily with these college campaigns and their results.

Hiram College has completed a campaign for $580,000 for endowment and buildings. These were short-time pledges and more than half of that amount is already collected. This campaign was completed before the Interchurch got into the field.

Our six colleges in Missouri formed what was known as the Missouri Movement and launched a campaign for two millions for endowments and betterments. The state society participated. Up to the time that the Disciples' World Movement came along they had raised approximately $800,000 and were securing pledges at the rate of $5,000 a day. In the interest of harmony they stopped the Missouri Movement and entered into an agreement with the United Christian Missionary Society for a further campaign. All moneys raised since that time have been divided between these two organizations.

The three colleges of Texas, together with the state missionary society and the National Benevolent institutions of that state put on a brief campaign for emergency funds, mostly for buildings. Some $275,000 was secured in pledges and cash during last autumn. Since that time Texas Christian University has been promised a half million for endowment by a number of generous friends of the institution.

Drake University, last springtime, conducted a ten days' campaign in the city of Des Moines for the University. More than $400,000 was realized in pledges and cash from that loyal city. A campaign through the churches of Iowa is now being projected to increase the endowment of Drake Bible College.

Cotner College, together with the state societies of Nebraska and Kansas, has conducted what is known as the Kansas-Nebraska Campaign and about $100,000 has been pledged to date.

Phillips University has put on the Tri-State Campaign in Kansas, Oklahoma and Arkansas, and approximately $800,000 has been secured in interest-bearing pledges. The state societies of those three states participate.

Spokane University has been conducting a campaign for a new building and, while we do not have the exact figures at hand, some $50,000 has been secured.

Illinois has had its Centennial Campaign for $2,000,000, quietly moving forward. Eureka College, the Illinois Disciple Foundation, and the state missionary society are the participants. About $200,000 has been realized to date and the campaign is only fairly begun, having been postponed during the Interchurch Campaign.

In Indiana, Butler College has conducted a quiet campaign for pledges to the three-year maintenance fund; in the meantime making preparation for a campaign for enlargement for $2,600,000. Fifty thousand has been secured from alumni and friends for this special fund.

The Indiana School of Religion announces a campaign for $900,000 for buildings and endowments.

Milligan College has conducted its own campaign under the leadership of President Derthick for funds to erect two magnificent buildings—a college building and a dormitory. These buildings were recently dedicated, without debt. More than $200,000 was given for that purpose.

Atlantic Christian College is now in a campaign for $250,000 in which the National Benevolent Association and the Carolina state societies have a part. $179,000 had been subscribed at the last report.

Southeastern College of Auburn, Georgia, had its campaign last year.

Bethany College has conducted no special campaign but has received a number of large gifts during the year.

In Kentucky a joint campaign, between Transylvania, Hamilton and the College of the Bible on the one hand and the United Christian Missionary Society on the other, resulted in over $300,000 in increased offerings and pledges.

Large Gifts

Perhaps the two most successful campaigns have been those in California and the Chesapeake Area. In California a campaign was conducted in behalf of the new School of Christianity being established in connection with the southern branch of the University of California located at Los Angeles. Some $30,000 has been secured in five-year pledges for this new undertaking. This is the largest amount ever given by our people for the starting of a college. This was made possible by the magnificent gift of C. C. Chapman, who pledged $400,000 upon condition that the churches of California and friends would give a like amount. They promptly met this splendid challenge. The Chapman gift is by far the largest amount that any Disciple ever gave during life to the great cause of Christian education.

The other campaign of marked success is the one in the Chesapeake Area, where Lynchburg College, the state society and the United Christian Missionary Society joined forces. Lynchburg College had made painstaking preparation for this campaign and intended putting it on separately, but when our people launched the Disciples' World Movement it generously merged its prospects with the other interests. The campaign has resulted in $700,000 in pledges to date, and the campaign is to continue until all the churches of that Area are reached. In addition to the above amount, the late T. A. Cary of Richmond, the friend and helper of Lynchburg College in the dark days of its adversity, and who had given several thousand dollars during his life to Lynchburg College, gave at his death, by the terms of his will, an additional $340,000, all of which is to be used for endowment.

The examples of Mr. Chapman and Mr. Cary are worthy of emulation and it is encouraging to know that men of means are turning their attention in increasing numbers to the colleges and their needs. Several gifts of a hundred thousand dollars each have been reported during the year. Numerous other gifts of fifty and twenty-five thousand dollars have been received by the various colleges.

Six Millions Subscribed

To summarize the results of the special campaigns: More than $5,964,000 (approximately six million dollars) has been subscribed since the last International Convention in these special undertakings. While some of this money will go to the state missionary societies and still more to the United Christian Missionary Society, nevertheless the bulk of the money will go to the colleges, for most of the campaigns were individual campaigns and had no relation whatever to either the Interchurch World Movement or even to our own Disciples' World Movement. This is a glorious record. It so far exceeds the amount secured in pledges in any previous year that there is scarcely a basis of comparison. It represents more money than was given for endowments in our hundred years of history previous to the organization of the Board of Education. However, it must be remembered that these are for the most part

Financial Statement of Board

The following summary sets out in large the receipts and expenditures of the Board of Education for the last missionary year, ending September 30, 1920.

RECEIPTS

From Churches	$24,448.56	
From Colleges	2,532.61	
Miscellaneous	2.112.82	
Interest on Bonds	6.39	
From World Movement	29.652.76	
Total Receipts		$58,753.14

DISBURSEMENTS

Administration—		
Salaries	$4.686.65	
Traveling Expenses	2.204.75	
Salaries—Stenographers	1,606.49	
Office Stationery, Printing and Postage	278.93	
Incidentals	492.40	
Total		$9,269.22
Publicity—		
Newspaper Advertising	$2,937.20	
Circular Advertising and Mailing	1,184.15	
WORLD CALL and Year Book	2,093.44	
World Movement Expense	11,138.20	
Incidentals	132.29	
Total		17,485.28
Miscellaneous—		
Contributions for Colleges	$12,884.66	
Council of Church Boards	750.50	
Incidentals	923.67	
Total		14,558.83
Total Disbursements		41,313.33
Net Receipts		$17,439.81
Balance on hand October 1, 1919		5,059.67
Total		$22,499.48
U. S. Bonds on hand		900.00
Cash on hand		$21,599.48

WORLD CALL ACCOUNT

Liabilities—			
Receipts	$3,024.46	Expenditures	$4,233.36
Cash	521.54		
Balance due	687.36		
	$4,233.36		$4,233.36

WORLD MOVEMENT RECEIPTS

Undesignated	$22,106.68
Designated	7,546.08
	$29,652.76

pledges, and that many of them run for five years. It is not cash. The colleges are being terribly pressed for funds and still larger amounts are sorely needed.

When it comes to money received for current expenses, there is a marked increase over the previous year. We call attention to the treasurer's report which shows the amount churches, as such, have given to the Board of Education and to the colleges direct. Twenty-four thousand four hundred forty-eight dollars and fifty-six cents has been sent to the Board for distribution. The colleges have received from the church offerings $59,813.14. In addition there has been given to the colleges for current expenses by individuals $79,771.54. (These last two figures are incomplete, as some of the colleges have not made report at the time this is sent to press.) There should be added to these amounts the money received from the Disciples' World Movement, as such, since this money is for the most part from the regular church budgets. The Board has received in both designated and undesignated funds $29,832.76, and the colleges $5,594. This makes a total, with some reports still missing, of $199,280. Of course this is entirely in addition to the money which has been received for endowments and betterments and is also in addition to the special campaign to which reference has been made. The table which sets forth the receipts of the Board itself for the past three years is indicative of the general growth which has come all along the line.

Resources

The reports show a remarkable increase for the year. The gain in endowments over last year is $1,289,988, while the gain in total assets amounts to $2,637,731.96. The total resources of these colleges making reports amount to $13,767,593. It ought to be remembered that these figures, encouraging as they are, do not represent the total assets or total gain. Our new institutions, such as the Illinois Disciples' Foundation and the California School of Christianity, have assets not reported. Neither do the totals include cash received since June 30, 1920. The college year and the missionary year do not correspond, and from June 30 (the close of the college year) to September 30 (the close of the missionary year) large cash receipts for endowment and buildings have come to some of the colleges. Five years ago our total educational assets were $9,027,000. Thus we have had a gain since our first annual report of $4,740,587. That is to say, we have given more than half as much to the permanent funds and buildings of our colleges in the last five years as we gave in the first century of our existence. This is occasion of rejoicing. It illustrates something of what organization and cooperation can accomplish.

Notes from College of Missions

The College of Missions year opened with the *annual* comment from faculty and friends, "The finest group of students we have ever had." The student group, numbering 52, which is the largest enrollment in the history of the College, represents 27 different states, provinces and countries, and 30 colleges and universities. Of our own communion, 8 are preparing for Africa, 9 for China, 11 for India, 11 for Japan, 4 for South America, 2 for Tibet, 1 for Mexico, and 1 for Porto Rico; under the Mennonite Board, 2 are preparing for India, a missionary from India is taking post-graduate work; under the Friends' Board, 2 are preparing for Africa, and one missionary fom Cuba is taking advanced work.

Mr. Ts'ung-Pen Liu, of Nanking University, is conducting the classes in Chinese language and history, and Mr. Suzumosuki Kato of Tokyo, is in charge of the Japanese work, at the College of Missions. New equipment has been added to the gymnasium, and the athletic work is under the direction of Professor Alexander Paul.

The College is fortunate in having with them this year Mr. and Mrs. H. C. Hobgood, of Lotumbe, Coquilhatville, Africa, who have lately arrived in America on furlough. Mr. Hobgood will have charge of the African work, conducting a course in the Lunkundo language and an introductory course with special study of the Belgian Congo.

Mr. W. H. Erskine of Japan was a visitor at the College during September.

Mrs. James Butchart of Nanking, China, spent a few days at the College. Mrs. Butchart spoke at the chapel hour and also held conferences with the students who are preparing for China.

Contributions Sent Direct to Colleges

	From Churches	From Individuals	Total
Atlantic Christian College	$8,619.25	Under churches	$8,619.25
Bethany College	1,138.90	$15,100.00	16,233.90
Bible College of Missouri	345.95	*	345.95
Butler College	834.70	34,235.41	35,070.11
California School of Christianity	915.55	*	915.55
Carr Burdette College	695.89	7,435.71	8,131.60
Christian College	17.02	*	17.02
Cotner University	3,112.68	*	3,112.68
Culver-Stockton College	373.92	*	373.92
Disciples' Divinity House	*	*	*
Drake University	14,531.79	*	14,531.79
Drury School of the Bible	466.72	65.20	531.92
Eureka College	5,596.74	778.00	6,374.74
Hiram College	4,226.81	551.80	4,778.61
Illinois Disciples' Foundation	8,046.00	7,090.00	15,136.00
Indiana School of Religion	411.20	4,134.01	4,545.21
Kentucky Female Orphan School	1,558.33	2,228.00	3,786.33
Lynchburg College	5,988.35	500.00	6,488.35
Midland College	623.60	*	623.60
Milligan College	1,377.89	19,032.50	20,410.39
Missouri Christian College	869.46	20.60	890.06
Phillips University	3,730.07	1,079.00	4,809.07
Southeastern Christian College	580.48	13,572.12	14,152.60
Spokane University	1,762.93	4,111.00	5,873.93
Texas Christian University	3,741.58	150.00	3,891.58
Transylvania College	1,980.09	14,240.00	16,220.09
William Woods College	231.89	*	231.89
	$71,772.79	$124,323.35	$196,096.14

* None reported.

Association for the Promotion of Christian Unity

CHRISTIAN unity continues increasingly to be recognized as the supreme religious question of the age. The one idea running through all present-day thought and the one demand behind all the movements of the day is fellowship. Men are made for each other and for God. Fellowship, therefore, is the secret of life, fellowship with God and with one another. The Church is the supreme fellowship, but the fellowship is broken because the Church is divided. The Association for the Promotion of Christian Unity is therefore deeply grateful for every movement which seeks to restore the unity of the Church, and is likewise grateful for the interest and support given by our brethren and churches enabling us to have part during the year in the promotion of the great cause of Christian unity. This year churches and friends have contributed a little more than $12,000. This is the largest amount the Association has received in any one year.

I

During the year three great movements have engaged the attention of those working for the union of Christians. The first of these, the American Council on Organic Union, seeking the union of the evangelical churches of America, has carried forward its work to the point of preparing and presenting a "Plan of Union" which is now before the church bodies for consideration and action. The second, the World Conference on Faith and Order, has this year marked a most important milestone in its course and in the history of Christian unity. Its preliminary meeting held in Geneva, Switzerland, August 12 to 20, 1920, was the first world meeting on unity in five hundred years. At this meeting the World Conference became an established fact. A world committee was appointed to prepare the program and fix upon the time and place for a still larger meeting in which the World Conference will take up the great questions of the true nature of the Church and of the unity for which Christ prayed and which the Scriptures command, together with the question of the place of the Scriptures and of a Christian creed in the united Church, and will seek to find a way out of the present division into the true "unity of the faith." The third movement is a new one which has come into being during the year. It is the movement for a "Universal Conference of the Church of Christ on Life and Work." It aims to bring together Christians of all countries in a council to consider the great problems of practical Christianity in personal, social, industrial, political and national life, and to unite all Christians in a fellowship of service for the establishment of the Kingdom of God in all spheres of life. A preliminary meeting of this movement was held in Switzerland in August at which definite steps were taken for the holding of the "Universal Conference" some two years hence. The Association for the Promotion of Christian Unity has been happy to cooperate with all of these movements in every possible way. At the two meetings in Europe the Association was represented by R. H. Miller, Kansas City; F. W. Burnham, St. Louis; Finis S. Idleman, New York; Peter Ainslie, Baltimore; H. C. Armstrong, Baltimore.

II

The Christian Union Quarterly continues to enjoy wide circulation and influence. We were happily surprised and much encouraged by the prominence given to it and by the frequency with which it was referred to and quoted in the great conferences in Europe. It was highly gratifying to find the *Quarterly* regarded by many leaders from different parts of the world as one of the foremost of the forces making for unity. During the year a number of prominent Christian leaders, American and European, have been added to the editorial council of the *Quarterly*. We can therefore confidently promise that this journal will be able to render even greater service to the cause of unity in the future.

III

It is with genuine regret that we have to report that our efforts on behalf of the rebuilding of the Protestant churches in France have not met with the measure of success which this tragic situation deserves. Nevertheless something has been accomplished. During the year churches and individuals have contributed $1,978.45. While this small amount will hardly be of any perceptible help to those who have lost all in war, it seems to be all that we can do at this time and the present effort in this cause will be discontinued.

IV

It is with special interest and gratitude that the Association for the Promotion of Christian Unity, "watching for every indication of Christian unity," has viewed the action of the recent Lambeth Conference and its Appeal to all Christians for the reunion of Christendom. Full text of the Appeal has been published in the October number of *The Christian Union Quarterly*. Those interested in keeping up with the march of events will therefore be familiar with it. With the spirit and urgency of the Appeal we are in the most earnest accord. We, as they, most heartily "believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and who are inspired by the vision and hope of a visible unity of the whole Church." In the fullest assurance we too "believe that God wills fellowship." We agree that "by God's own act this fellowship was made in and through Jesus Christ, and in its life is His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God."

We are particularly well pleased with the simplicity and directness of the basis of unity proposed in the Appeal. We most heartily agree "That the visible unity of the Church will be found to involve the whole-hearted acceptance of:—

"The Holy Scripture, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith;

"The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ;

"A ministry acknowledged by every part of the Church as possessing not only the inward

North American Delegates to International Missionary Conference, S. J. Corey Standing at Right

call of the Spirit, but also the commission of Christ and the authority of the whole body."

There are two points, however, in the position offered in the Appeal concerning which future conference and research will have to make adjustment and bring about mutual understanding. While holding the great creeds of the Church in the highest veneration as expressions of faith, we nevertheless feel that there would be great practical difficulty in gaining unanimous or universal acceptance of either the Nicene or Apostles' Creed as sufficient or necessary statements of the Christian faith for Christians today. Moreover it seems to us that, as the baptismal confession of belief, the confession of the Apostle Peter is not only the most ancient, but also the most suitable confession.

Likewise recognizing the value of an orderly ministry we are convinced that no one order holds supremacy over others, but that the New Testament doctrine of the priesthood of all believers furnishes the basis of ministerial cooperation and unity out of which the future ministry of the Church must come, duly accredited and recognized by the whole Church. We note with deep satisfaction the cordial and gracious spirit in which the claim is presented in the Appeal, and in like spirit we would commend this important question to the careful study of all who are interested in the cause of unity.

We, too, yearn for the day to come when in a united Church we may all share in that grace which is pledged to all the members of the whole body, and in the joy and fellowship of the Lord's Supper "in which as one Family we may together, without any doubtfulness of mind, offer to the Lord our worship and service."

Finally, we agree and join most fervently in the plea for a new outlook and for new measures. "We place this ideal first before our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and greater endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed."

V

With the year now beginning the Association for the Promotion of Christian Unity enters upon its second decade. The need and opportunity for its work are greater than ever before. During the ten years now closing Christian unity has moved definitely to the center of the religious problem. It will be from now on the one problem upon the solution of which all others wait. For the next year the Association will need not less than $25,000 with which to do its part in the present great general movement toward the union of Christians throughout the world.

H. C. ARMSTRONG, *Secretary.*

Board of Temperance and Social Welfare

We give thanks to God for the blessings which have come to our nation because of prohibition. Our cities have less crimes; our homes are blessed; revelry and debauchery are rapidly passing. The Liquor Traffic has lost its legal standing. Those who engage in it today are classified as they ever should be, as outlaws.

Much is being done to rob the people of the fruits of their victory. Danger lies in two directions. First, the loose enforcement of law. Second, the liberalizing of the Volstead Act. The security of the people lies in a sustained interest in the prohibition cause. Much should be made of the benefits of prohibition. New campaigns should be undertaken in other lands. Prohibition is a Christian victory and its benefits should be felt around the world.

A program for the enlarging of the board's work was presented to the general Recommendation Committee at Cincinnati, which received their approval and was subsequently passed by the International Convention. The name of the board was changed from "American Temperance Board" to "Board of Temperance and Social Welafre." The lines of work to be featured were: National prohibition, world prohibition, anti-cigarette, social purity, Sunday observance.

Treasurer's Report

(Year ending September 30, 1920)

RECEIPTS

(Checking Account)	
Balance on hand October 1, 1919	$5,001.66
Total receipts for missionary year 1919-1920	20,237.90
(Of this amount $8,795.34 was received from churches, Sunday schools, individuals. Balance from Men and Millions Fund.)	
Total	$25,239.56

EXPENDITURES

Salaries (For secretaries and office help)	$5,641.18
Travel	1,769.20
Foreign work	1,454.50
Campaign work	766.39
Printing (literature, reports, etc.)	773.38
Advertising	192.05
Office expense (postage, parcel post, telegrams, rent)	472.57
Regional work expense	106.19
WORLD CALL expense	924.59
Year Book expense	304.53
Joint Budget expense	154.87
Advanced Joint Budget Committee	173.50
Sundries	61.00
*To Men and Millions Savings Fund	10,559.23
Total	$23,353.18
Balance October 1, 1920	$1,886.38

TOTAL ASSETS OCTOBER 1, 1920

Checking account	$1,886.38
*To Savings account	10,559.23
*Balance 1918-1919 savings account	5,421.22
Total assets	$17,866.83

*(We have regarded the Men and Millions Money as a Trust Fund and are using only the interest thereof.)

First Call of the United Christian Missionary Society

Certainly the first call of the United Christian Missionary Society upon the Bible schools of America is a challenge that must be accepted. The Thanksgiving offering for American Missions will answer the call of the largest need that has perhaps ever appealed to the great Bible school hosts of America. Opportunity for a greater service is opened by the consolidation of the work heretofore done through the American Society and the important mountain school and mission work of the Christian Woman's Board of Missions. Surely when the whole work of Christianizing America is put up to the Bible schools in order that they may do their full share, they will respond generously and worthily.

The Bible school of the Gordon Street Christian Church of Kinston will strive to do its full part in this great work.

H. GALT BRAXTON.
Kinston, North Carolina.

Comparative Statement of Receipts for the Year Ending September 30, 1920

American Christian Missionary Society

	1919	1920	Gain
Churches	$95,792.54	$109,122.86	$13,330.32
Sunday Schools	59,246.45	80,388.55	21,142.10
Christian Endeavor Societies	1,744.14	1,448.32	295.82*
Individuals	1,532.24	2,374.00	841.76
Interest	22,053.90	29,292.94	7,239.04
Near East Relief	2,254.61	7,426.62	5,172.01
Annuities	10,900.00	8,500.00	2,400.00*
Bequests	5,618.44	4,525.66	1,092.78*
Year Books and Other Literature	1,480.84	3,256.56	1,775.72
World Call pro rata	9,695.70	15,122.38	5,426.68
Men and Millions Movement	69,710.86	156,249.70	86,538.84
Miscellaneous	22,383.23	25,157.48	2,774.25
	$302,412.95	$442,865.07	$140,452.10

Christian Woman's Board of Missions

Churches	$50,567.20	$78,161.39	$27,594.19
Missionary Societies and Circles	313,950.77	381,457.47	67,506.70
Children's Organizations	18,924.06	12,911.67	6,012.39*
Bequests	16,525.14	38,799.73	22,274.59
Individual Gifts	58,129.40	101,638.52	43,509.12
Interest	20,276.86	22,509.14	2,232.28
Subscriptions and Literature	22,370.09	12,884.61	9,485.48*
World Call pro rata	11,634.72	18,146.85	6,512.13
Mission Fields and Institutions	21,908.79	25,605.11	3,696.32
Men and Millions Movement	72,119.75	114,423.72	42,303.97
Sale of Property	1,739.16	13,082.50	11,343.34
Raised and Disbursed on Field	73,602.86	83,932.42	10,329.56
Miscellaneous	10,202.13	12,801.36	2,599.23
	$691,950.93	$916,354.49	$224,403.56

Foreign Christian Missionary Society

Churches	$212,063.48	$252,936.36	$40,872.88
Sunday Schools	161,268.41	161,397.36	128.95
Christian Endeavor Societies	20,626.04	21,144.08	518.04
Individuals	48,181.84	64,840.51	16,658.67
Men and Millions Movement	62,965.24	46,119.37	16,845.87*
Bequests	18,942.63	13,266.20	5,676.43*
Annuities	34,599.54	58,109.82	23,510.28
World Call pro rata	11,634.78	18,146.86	6,512.08
Miscellaneous	186,934.18	186,223.06	711.12*
	$757,216.14	$822,183.62	$64,967.48

National Benevolent Association

Churches	$74,644.52	$96,761.23	$22,116.71
Sunday Schools	88,312.29	110,787.12	22,474.83
Societies and Lodges	5,830.34	8,698.48	2,868.14
Individuals	42,991.85	128,128.76	85,136.91
Board, Admission, Patients	26,028.60	31,362.35	5,333.75
Annuities	37,302.50	35,947.50	1,355.00*
Trust Funds	4,072.00	14,611.86	10,539.86
Bequests	22,818.38	11,835.86	10,982.52*
Endowments	100,500.00		100,500.00*
Interest	18,381.31	27,627.61	9,246.30
Men and Millions Movement	15,412.76	14,000.94	1,411.82*
World Call pro rata	7,756.52	12,097.90	4,341.38
Miscellaneous	5,143.79	5,931.14	787.35
	$449,194.86	$497,790.75	$48,595.89

Board of Church Extension

Churches	$39,227.76	$50,580.16	$11,352.40
Sunday Schools	866.02	832.94	33.08*
Individuals	272.63	1,037.50	764.87
Annuities	17,040.00	46,200.00	29,160.00
Bequests	30,847.42	2,251.19	28,596.23*
Men and Millions Movement	18,546.48	30,110.08	11,563.60
Interest	70,205.55	72,310.64	2,105.09
World Call pro rata	3,878.26	6,048.95	2,170.69
	$180,884.12	$209,371.46	$28,487.34

Board of Ministerial Relief

	1919	1920	Gain
Churches	$49,089.02	$61,938.44	$12,849.42
Sunday Schools	4,003.42	15,223.58	11,220.16
Individuals and Men and Millions Movement	36,654.79	32,184.71	4,470.08*
Bequests	8,338.85	4,396.01	3,942.84*
Annuities	8,350.00	6,300.00	2,050.00*
Interest and Rent	6,416.66	6,574.21	157.55
World Call pro rata	1,939.13	3,024.47	1,085.34
Miscellaneous	1,596.37	5,891.24	4,294.87
	$116,388.24	$135,532.66	$19,144.42
Pension Fund October 1, 1919			$52,513.05
Dues Paid by Ministers			26,263.30
Total			$78,776.35
Dues Returned on Rejected Applications	$446.66		
Cash Surrender Value on Certificates	77.50		
Disability Claims	350.00		
Death Claim	30.00		
			904.16
Balance in Pension Fund Sept. 30, 1920			$77,872.19
Allotment from General Receipts			26,000.00
Balance in Pension Fund Oct. 1, 1920			$103,872.19

Board of Education

Churches	$8,799.54	$24,448.56	$15,649.02
Colleges	2,861.66	2,532.61	329.05*
Interest	6.36	6.39	.03
World Movement		29,652.76	29,652.76
World Call	1,939.13	3,024.47	1,085.34
Miscellaneous	804.19	2,112.82	1,308.63
	$14,410.88	$61,777.61	$47,366.73

Board of Temperance and Social Welfare

Churches, Sunday Schools and Individuals	$6,987.23	$8,795.34	$1,808.11
Men and Millions Movement	4,931.79	11,094.99	6,163.20
World Call pro rata	969.56	1,512.23	542.67
Miscellaneous	578.32	347.57	230.75*
	$13,466.90	$21,750.13	$8,283.23

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$7,446.89	$9,818.95	$2,372.06
Individuals	1,868.95	2,315.60	446.65
Disciples World Movement		56.60	56.60
Men and Millions Movement	8.56	15.00	6.44
Literature	93.75	56.90	36.85*
Interest	17.18	29.10	11.92
World Call pro rata	969.57	1,512.23	542.66
Miscellaneous	32.25	2.00	30.25*
	$10,437.15	$13,806.38	$3,369.23

Grand Totals for All Boards

Churches	$544,674.84	$692,646.37	$147,971.53
Sunday Schools	313,696.59	368,635.55	54,938.96
Christian Endeavor Societies	22,370.18	22,592.40	222.22
Individuals and Men and Millions Movement	533,827.14	704,073.36	170,246.22
Bequests	103,090.86	75,072.65	28,018.21*
Annuities	108,192.04	155,057.32	46,865.28
Interest and Rent	137,357.82	161,116.94	23,759.12
Missionary Societies and Circles	313,950.77	381,457.47	67,506.70
Children's Organizations	18,924.06	12,911.67	6,012.39*
Mission Fields and Institutions	21,908.79	25,605.11	3,696.32
Subscriptions and Literature, World Call Subscriptions and Advertising	74,362.05	94,834.41	20,472.36
Miscellaneous	344,063.75	429,602.31	85,538.56
	$2,536,418.89	$3,123,605.56	$587,186.67

* Loss

A Pioneer of Today

Sheridan, Wyo., August 9, 1920.

MY dear Brother Lewis: This is the inaugural address of the first State Evangelist for the churches of Christ in Wyoming.

I spent the day yesterday with the church here in Sheridan, and spoke at both hours of worship. The church is well pastored and well organized and is a force for righteousness. We had a long conference with the board and a number of the interested people with reference to the work in the state, and while we realize the vastness of the work, there seems to be a spirit of determination to push the work with vigor and we accept the responsibility with reverent acknowledgment of our need of divine guidance.

There is no north and south railroad communication and we have to take very long trips out of the state in order to make railroad connections to get back into it on other transcontinental lines of communication.

A little "Henry Ford" would save much time and money in the course of a year. There are automobile highways between all important points.

My first work will be to acquaint myself with the state and get in touch as quickly as possible with the points of possible contact.

So far as we can determine as yet this is the only full-time, self-supporting church in the state and it looks like a specimen of real heroism to see a church so faithful and yet so many hundred miles from any other church of Christians only.

Last Monday night I closed a meeting at Fruita, Colorado. It was just twelve years since I had started the work there and they have held together bravely and most of this time have been without a minister. They meet in an old tabernacle which they built for the purpose. We had twenty-one additions to the congregation, ten of whom were by confession and baptism. You will be interested to know the little missionary touch which was mine in that little meeting. A woman and her two daughters were baptized and the life story of the family moved me deeply, as the woman told it to me in her own beautiful home. Briefly, it is this:

The mother was of poor parentage and one of a family of twelve children, with parents of Scandinavian origin and living in the state of Utah. When she was fifteen years of age her mother traded her to a man seventeen years her senior, a cow being the consideration in exchange. She proved a dutiful servant and wife, became a valuable "cow puncher" and, during the years, reared a family of six children, the oldest of whom is seventeen years of age and is a beautiful young "product of nature." She also was brought up in the saddle until recently, when the mother moved to the town and purchased a home where she might give the children the chance in life which she desired for them. They had never seen a church or Sunday school and gladly embraced the first opportunity to accept Christ as Lord and Savior.

Such things as these and scores of similar conditions which have come within my experience and observation move me to tears and spur me to more earnest endeavor.

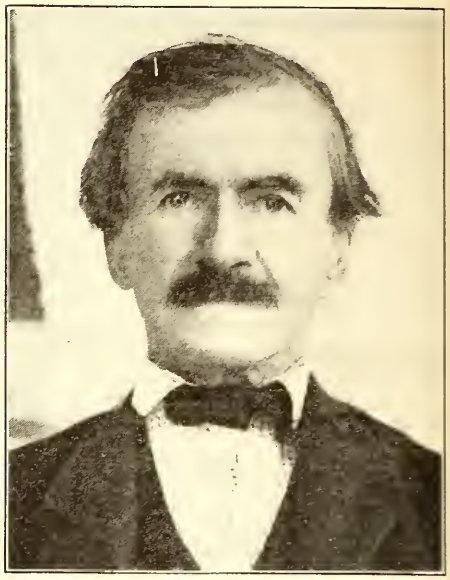
I am to start in twenty minutes to Osage, Wyoming, where there is no place, so far as I can learn, where there will be a bed or even a place to put one if I had it, for it is a town of tents and moving vans and auto camps and board shacks. A great oil field is open and oil flowing and a stream of people rushing from all parts to the rapidly springing population. Meals are a dollar a sitting and beds usually a blanket and room in a corner, but I will survey the situation and, if it seems best, will pitch camp and enter the work of promoting the kingdom of Christ along with the others who are promoting their other interests. I shall be in constant communication with Mr. Cooper and you can reach me via Sheridan at any time. I have not ready cash to carry me very far in my survey work, but the brethren here have agreed to "grub stake" me until the coming of my first check from you.

It is now near train time, so I must hasten away. Please remember us in "much prayer."

Your brother in Christ,

C. G. STOUT.

Traylor Union Church, Pike County, Indiana



John Traylor

Home Missions in Indiana

JOHN TRAYLOR of Pike County, Indiana, did not agree with all the religious conventions of his day. His sense of practical values found no use for some of the practices of the early times. He was not a member of the church. Some called him an infidel, but he had a soul keenly alive to the welfare of his community. He also had a high estimate of the value of religion.

He gave ten acres with the church made of Burr oak logs. When this burned he rebuilt the house of frame, which stands as seen. It is called the Traylor Union Church.

In early days it was common for religious meetings to be broken up by the fights that were numerous. More than once the preacher went out through the window as the quickest way to safety.

The rent from the ground nets $100 per year, which is applied on the upkeep of property and minister's salary. Before his death Mr. Traylor built a fine iron fence around the cemetery and church.

Now, the old days are gone. Peace and orderly procedure is the program of the community. The man who gave the property was right in his belief regarding what religion would do for a locality.

D. B. Moore is shepherd for the folk of this church in connection with his ministry at Winslow. He is greatly loved by all.

Lest Our Friends Forget

THE prices of all foods for both man and beast have risen to such terrific heights as to constitute a serious problem in the care of orphan children. If those who read these lines could only realize what this means they would be eager to send something of their supplies of food and clothing to help out in the emergency. Anything useful in a home is doubly useful in an orphanage. Especially are good, nutritious foods and comfortable garments and bedding needed. Care should be taken that no clothing is sent which has been used by the sick, as possible infection might bring greater injury to the orphanage than benefit by such a gift, but with that qualification practically any article of clothing to suit children from six years old up can be used to great advantage.

Bible School Briefs

What Our Bible Schools Should Do

EVERY Bible school in America should plan to take a worthy offering for American Missions on Thanksgiving Sunday. Christian people were never more able to give and surely the need was never greater. The opportunity for us to help supply America's needs is close at hand and we, as Christian people, must not fall short of the sacred trusts God has given us. We should start missionary instruction in our Bible schools immediately if we have not already done so.

Select a live, consecrated missionary committee. Get leaflets and helps on the subject and make a place in the school's program, each Sunday, for definite instruction, then never forget to give the school proper opportunity to express itself in missionary giving. Set a high standard for the school and never give up until you have reached your aim. Apportion the amount desired among the different departments and classes; increase their regular offering on the percentage basis sufficiently to make up the standard set. Place special missionary envelopes in the hands of each member of the school, early, in order that they may have time to earn or save their offering. We must make our giving a real sacrifice if the aims of the United Society are to be realized this year. May we "Remember the words of the Lord Jesus, that He Himself said, it is more blessed to give than to receive."

MRS. C. E. BOREN.

Butte, Montana.

Southwestern District Needs

ARKANSAS, Louisiana and Texas, forming the Southwestern District, cover nearly one-eighth of the territory of the United States. From Texline to Brownsville in Texas the distance is 1,013 miles. It is 1,200 miles from El Paso, Texas, to Corning, Arkansas, and the same from Texline to New Orleans. To carry on the work for the year closing April 30, 1920, the writer traveled over 24,000 miles.

There are now only two workers giving full time to this vast territory, a superintendent for work among young people and the Southwestern superintendent. Calls for Schools of Methods, Conventions, Institutes, Rallies, Office Service and Special Campaigns draw heavily upon us and we are unable to adequately serve our schools.

The Texas program alone calls for visitation of 50 rural pastorless churches this year. Arkansas is pulling hard for full-time service of some Bible school workers. Louisiana is responding very liberally in a financial way and is the home of the Southern School of Methods. The fifth annual session of this school was held last June and plans are on foot to greatly enlarge the work this coming year with a threefold school, including an Older Boys' Conference, School of Methods and an Older Girls' Conference.

Our larger schools are calling for the services of a Bible school specialist to spend from one to two months with them organizing, training and building.

While these lines are being written our office is empty. Both of us are in the field and the mail is forwarded to us on the road. While our volunteer helpers are loyal and true, we need a full-time children's division specialist and a full-time office secretary at once. There are numberless communities where schools should be organized. Otherwise the boys and girls will grow to manhood and womanhood in ignorance of Christ.

Our friends from Mexico must be taught. At least one worker to plant and maintain Bible schools among them should be placed in South Texas. Among the French people of Southern Louisiana and the sturdy mountaineers of the Arkansas Ozarks there is great need for teaching the word. The Negro must not be forgotten.

During the last six years 34 schools of methods have been held in the Southwest, enrolling 1,881 students from 440 schools with a graduating class of 650. We should hold twelve in Texas, six in Arkansas and two in Louisiana annually to meet the need for trained leaders. This service demands more field and office workers. Don't you feel the pull?

S. W. HUTTON.

Ft. Worth, Texas.

Errett Burgess Quick

New Southeastern Bible School Superintendent with Headquarters in Atlanta, Georgia.

HE was just rounding out his course at Bethany when I first met him. Already he had begun to preach. The church at Morgantown, West Virginia, had called him to be its minister. It was my good fortune to spend three weeks with the young shepherd in his first field. Under his leadership the church had been much upon its knees. One was buoyed up by a rare spiritual atmosphere. The young preacher was ambitious as well as spiritual. He called incessantly. He threw himself without reserve into the task. With fine spirit and kindly word and deed he won for himself many friends, and ultimately won them to the friendship of his Lord.

It was at Morgantown, too, that he found his wife—Miss Drusilla V. Johnson. She also is a graduate of Bethany and was instructor in Greek at the state university in Morgantown. Her consecration and rare abilities added much to the young preacher's power.

Ambition to give the utmost in service to his Master led him to get further preparation for his life work. He went to New Haven and spent two years in the Yale School of Religion, adding a B.D. to the A.B. that Bethany had conferred upon him.

He was brought up in Cincinnati and his parents are stanch Disciples—witness the name, Errett Burgess! That ought to be sufficient identification in any group of Disciples. He worked for some time in an office and the experience had value in making him methodical. But from earliest boyhood he looked forward to being a preacher.

Since completing his course in Yale he has served successfully in several pastorates and loves the work. However, his training in religious pedagogy, his thorough knowledge of modern Bible school work and sympathy with its aims and ideals, together with his consecration and ability as an organizer equip him admirably for his new work. The Southeastern states are assuredly to be congratulated upon securing Errett Burgess Quick to direct their Bible school activities.

WILLIAM DUNN RYAN.

Youngstown, Ohio.

The Way California Looks at It

EVERY Bible school in the brotherhood should, on Thanksgiving Sunday, make an offering for American missions.

1. It should be worthy of the occasion. This is the first call of the United Society and happily it is directed to the Bible schools. By making a great response we can do much to assure the success of this united agency and set a high standard for subsequent calls.

2. It should be worthy of our numbers. There is a great host in the Bible school, an army almost a million strong. Make the offering fitting our strength. We are not a feeble folk and our offering must show it.

3. It should be worthy of our means. Unprecedented prosperity has made us rich. We have almost twice the wealth we possessed a few years ago and our gifts should show it.

4. It should be worthy of our past record. Each year has shown a splendid increase in the Bible school offerings for American missions. The gain last year was more than 11 per cent. This year calls for a much greater advance.

5. It should be worthy of the needs. The offering this year will be used to maintain all the American work formerly done by the Bible school board, the American Society and the Christian Woman's Board of Missions. The field has expanded, the demands are more insistent and the calls more imperative than ever before.

6. It should be worthy of the great plea we present. No nobler cause ever engaged the energies of man and none should stir us to greater efforts or loftier sacrifices.

7. It should be worthy of the Christ we serve. We owe everything to Him. His gifts to us are without stint or limit. And they should be the measure of our own.

H. S. SAXBY.
W. J. BROWN.

Modesto, California.

Program Helps

Women's Missionary Societies and Circles

Bible Study

The New Emphasis on the Necessity for Christ as a Savior.

OUR Lord said, "The Son of man came to seek and to save that which was lost." The Samaritans said to the woman, "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Savior of the world."

Men who have been saved by Him and who spoke as they were moved by the Holy Spirit spoke of Him as the Savior of mankind. Thus one said that He "gave himself for our sins, that He might deliver us from this present evil world, according to the will of our God and Father". Another said, "We beheld and bear witness that the Father hath sent the Son to be the Savior of the world." Another, still, said that "He is able to save to the uttermost all who come to God through Him."

In our day men are coming more and more to believe that the apostolic writers spoke the truth. There is one Savior, and only one, and He is mighty to save. People have followed other leaders and tried many so-called panaceas, but all to no purpose. The hurt was not healed; the cause of the hurt was not removed.

Before the World War many thought they could get on very well without Christ and His saving grace and power. They thought there was no need of the Church. They lived in comfort and were satisfied. They had culture and philosophy and morality and they thought nothing more was necessary. The war came and the things on which they relied proved unavailing. They see now that if the principles of Jesus had been adopted, if they had believed on and obeyed Him, there would have been no war and the orgy of murder and destruction, the misery and poverty that followed, would have been prevented.

As a result of the World War Christ is coming into His own. Statesmen and others have learned that commerce and finance and the spread of education are powerless when the passions of mankind are aroused, and that it is only as men are changed in heart that good will and fraternity can prevail. Because of this change in the thoughts of the responsible leaders of our time, men are speaking of the need of the Christian religion and are commending the churches and the ministry as they did not a decade ago. They realize now, as they did not before the war, the necessity of Christ as a Savior from sin, which is the source of all the ills that afflict our race. Thus a Japanese editor said, "With the downfall of materialistic civilization, and from our own experience in adopting only the materialistic side of Western civilization, we feel now, as never before, the necessity for emphasis in the spiritual training of the young." A Japanese teacher, referring to the Christy Institute, said, "The work of reconciling the East and the West and getting them to live harmoniously can be accomplished only by religion." He added that the Institute was doing a work of inestimable value. An American publicist has said, "The value of our investments depends not on the strength of our banks, but rather on the strength of our churches. The underpaid preachers of the nation are the men upon whom we are really dependent rather than the well-paid lawyers, bankers and brokers."

Christian leaders feel the need of pressing the claims of Christ home to the hearts and consciences of the people. The churches are not growing as they should. Many of the youth trained in the Sunday schools drift away and are lost. The desire to reach and save these young people and all other people has led to the motto, "Each one win one." A considerable literature on evangelism has been created. "The Pastor his own Evangelist" is an ideal for this time.

ARCHIBALD McLEAN.

December

The New Emphasis on the Necessity for a Savior

MUSIC.
PRAYER.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study.
- Prayers.
  - That Christian People may realize as never before the meaning of a personal Savior.
  - That the Christmas Spirit may be speedily carried to the uttermost parts of the world.

SONG.

TALKS OR PAPERS.
- Personal Evangelism, the Greatest Work in the World.
- The Necessity for a Savior.

ECHOES FROM EVERYWHERE.
HIDDEN ANSWERS.
SONG.
BENEDICTION.

PROGRAM HELPS:
- Leaflets: Story Leaflet, 3 cts.;
  - Personal Evangelism, the Greatest Work in the World, 5 cts.
  - Special Article, "The New Emphasis on the Necessity for a Savior," WORLD CALL for November.

Important

THE History of the Christian Woman's Board of Missions, a new book by Mrs. Ida Withers Harrison, is now ready and can be ordered from the United Christian Missionary Society, 15th and Locust Sts., St. Louis, Missouri.

This is a beautiful volume of over two hundred pages, with eight illustrations, bound in lavender with silver lettering, "the Christian Woman's Board of Mission colors", and every woman will want it for her library. There could be no more beautiful gift book than this, but it will be necessary for orders to be sent early.

SPECIAL PRICE, ONE DOLLAR, POSTPAID.

Woman's Missionary Day

"ARE we going to observe C. W. B. M. Day this year?" is an oft-repeated query these days. "If we are not going to have our C. W. B. M. Day this year as in other years, what will we have in place of it?" is another. These questions show that our women, while now loyally auxiliary to the United Christian Missionary Society still cling to the old traditions grown dear through the passing years.

There has never been a thought that our C. W. B. M. Day in the churches, with its program of education, inspiration and giving, should be discontinued, but we all realize that with our Christian Woman's Board of Missions now a part of the United Christian Missionary Society, it would be well to call the day by a new name.

We have all had the experience of finding the naming of things a difficult matter, whether it be of babies or classes or clubs, and this new day with an old meaning has proved no exception. So after much pondering it was decided to call it just what it is, "Woman's Missionary Day" until some one has the inspiration of a better designation.

In the past there have been different ways of observing the day. In some churches the pastors have given the address and we wish to express to these men our hearty appreciation of their loyal help and encouragement. In other churches the women have felt it necessary to secure some "bright, particular star" from the woman's missionary firmament to shine in for the day and to shed the rays of information and inspiration abroad.

But our women are coming to realize that the better plan is for them to use their own ability and consecration in giving the program, making it beautiful with special music and decorations, enlisting the help of the young women in the Circles and of the boys and girls in the Triangle Clubs, Junior societies and Mission Bands.

A new program will be ready for distribution about November first, which can be rendered without difficulty and which will be found to be both attractive and effective. Offering envelopes can also be secured free of charge for all who desire them. Send orders for programs and envelopes about November first to the United Christian Missionary Society, 15th and Locust Sts., St. Louis, Missouri.

Let all our loyal missionary women make Woman's Missionary Day a greater, more beautiful C. W. B. M. Day, conserving its ideals of service, its generous spirit of giving, its spiritual power, so that the New Day may be a fitting memorial of the old.

ELLIE K. PAYNE.

Notice

THE Program Leaflets for the Woman's Missionary Societies and Young Woman's Circles for January-June, 1921, will be ready November 1. Price for the set, 35 cents. No society can afford to miss one of these leaflets, so it will be advisable to order the entire series at once rather than month by month.

Echoes from Everywhere

From Miss Lela E. Taylor, Dean of Residence in the College of Missions, comes a note that meets a deep response in all of our hearts: Each day from 5:40 to 6:00 P. M., we, here at the College of Missions, hold a special intercessory service for you of the United Society, for the disturbed condition of the brotherhood and for the coming convention.

Elma C. Irelan, Aguascalientes, Mexico—Our school work is over. The final examinations were necessarily oral and were attended by a representative of the general superintendent of schools. The "fiesta" was held in the theatre and many more people attended than would have been contained in our little chapel. Both the governor and the superintendent of schools attended.

Note—Miss Irelan is returning to the states for a year's furlough. She will attend the International convention held in St. Louis and, in January, hopes to enter Leland Stanford University for the winter term, beginning January 3, 1921. She writes, "We are glad to have the new workers here."

Back to Mexico—It has brought great happiness to the Mission in Aguascalientes that Mr. E. T. Cornelius has been able to bring his little daughter Charlotte back with him into Mexico. Charlotte has been with her grandmother in Missouri since her mother's death. Mr. Cornelius was married in June to Miss Lottie Roberts, an experienced high school and normal teacher and also a volunteer to the foreign mission field. Her broad experience and training will mean very much in the great, needy field to which they have gone. Mr. Cornelius, after some time spent among the churches here, returned to Mexico with Mrs. Cornelius and Charlotte, in August.

G. Campbell Morgan at College of Missions Again—On September 20 and 21, Dr. G. Campbell Morgan, among the foremost of contemporary Bible scholars and Christian teachers today, gave a brief series of lectures in Graham Chapel, College of Missions, before the student body and friends. The general theme was "The Bible: Its significance and interpretation". Dr. Morgan made the Commencement day address last June and he left a deep impression upon all who heard him.

Mr. F. S. Huegel, who, with his wife and little daughter Mildred, has recently gone to serve in our Mexico field, writes from Aguascalientes:

We arrived safely after a delightful journey. We had a scare or two at the border, but once we had passed through the custom house, all went well. We had a delightful Sunday with the Mr. and Mrs. Childs at the Institute in San Antonio and really came to see what a great work they have been doing.

Mr. Dobson and Mr. Edwards met us at San Luis Potosi. We were astonished to see what progress has already been made there. Truly the blessing of God is upon their dear souls. Mr. and Mrs. Cornelius met us at the station here. We feel that we have already known the Fullers and Miss Gibbons and Miss Irelan for a long time. They have taken us into their hearts and how their love has built us up! The Colegio Morelos is wonderful. It is a very paradise of joy and love and life. Our hearts are so full of gratitude to God for He has so wonderfully led the way and blessed us.

Mrs. Moody Edwards, San Luis Potosi, Mexico, in speaking of the recent death of their five months' old baby, Kathryn, says:

The service was held in the big parlor of the Colegio Inglis, one end of which was filled with a mass of lovely flowers. We had a beautiful service in which a number of the Mexican ministers took part, as also Mr. Dobson and Mr. Martin, a missionary under another Board.

Hidden Answers

1. What African missionary teaches in the College of Missions this year?
2. State three reasons why WORLD CALL is a source of power among the Disciples of Christ.
3. When does the new continued story begin and what is it about?
4. Why did the warning given by the Indian contractor to the missionary not prove true?
5. Tell the story of Zeigler Barn.
6. Who were the missionaries returning to their fields on August 21, 1920?
7. What are some of the great needs of the Negro field?
8. Who is Matias Caudra?
9. Tell of the ordination of Mark Njoje.
10. What has recently happened at Batang?
11. What station has just celebrated its tenth birthday?
12. What is the greatest reason for political unrest in the Near East?
13. What two men have been closely connected with Lynchburg College? How?
14. Name the different ways of traveling in India.

I think that the beautiful way in which the service was carried out made a deep impression upon our Mexican friends, many of whom were present. We laid her body away in the government cemetery. We do appreciate so much all the loving kindness that has been shown us during Kathryn's illness and which is still being showered upon us.

C. Manly Morton, Asuncion del Paraguay, sent, some time ago, a very significant note regarding the moral conditions in that country: An edict which throws considerable light on the moral condition of Paraguay's capital was issued during a recent epidemic which, for two months, reigned over the entire republic and which claimed, according to one of the leading afternoon papers, an average of forty lives per day in Asuncion alone. The edict, issued in the name of the Municipal Council and published in all the leading dailies of the capital, reads as follows:

"Having received the note, Number 1163, of the National Department of Hygiene, soliciting the closure of picture shows, theaters, circuses and houses of prostitution, the council resolves: *First*, That all picture shows, theaters, circuses and houses of prostitution shall remain closed from the present date until the 26th of November. *Second*, That this notice shall be communicated to the public."

In the same paper was another notice signed by the Roman Catholic Bishop of Paragnay, excusing all of the faithful from the sacred obligation of attending mass and ordering the churches closed until further notice. Is it much wonder that 63 per cent of all children are born outside of the bonds of matrimony in a city which classes houses of prostitution along with picture shows and that places no greater restrictions upon commercialized vice than it does upon church services?

Laura Lynne Major, Luchowfu, China, has written an interesting incident concerning her work:

Last Saturday several of us went into the country for the day. A few weeks ago there came to us a little seventeen-year-old girl who said that she was on the way to the home of her mother-in-law, about five miles from our city. She herself was a Christian and she was so happy when she heard that there was a Christian church only a few miles from her new home. As you know, it is the custom here for the bride to go to the home of her mother-in-law rather than start a new home of her own and so this young girl had come several hundred miles to the home of her husband. We told her that we would go out to see her as soon as we could and Saturday was the day. We found a tiny village of about thirty houses, all the families being of that one name, Liu. They welcomed us most heartily, served tea and watermelon seeds, then wanted to prepare a big meal but we would not let them. Only one person there besides the little bride had ever heard of Christ and I consider the privilege of telling the story for the first time that day one of the greatest of my life. I had the children all about me in one of the larger rooms of the little mud house and taught them the words of a song. Everyone was so friendly and all of them were delighted when we promised to return next month.

As we came back to the city, toward evening, we passed through another small village. When we went out they had enquired where we were going and as we returned they said. "Tell us the story." We said that it was too late in the day but that we would return some time next month. But they insisted. "You went past us this morning, why are you passing us by now?" As far as we could hear down the road came the cry, "Come back and tell us. Come back and tell us," and our Bible woman kept calling back, "Next time we will. Next time we will." The hunger in their faces haunts me in my dreams yet, and the sound of their cry rings in my heart night and day as I realize that they are waiting, waiting, and we can go so seldom and stay such a short time. But I am deeply grateful to God for sending that little girl to that country home, for it will mean the opening of a district where He might not have had a chance to go for years.

(Continued on page 59)

J. N. Jessup

The First Offering for Ministerial Relief

THE work of the Board of Ministerial Relief, with the Pension system, ought to make, and I believe it does make, a peculiarly strong appeal to ministers. It is performing a ministry for the preachers which they could not possibly perform for themselves. It is the united voice of the ministry. That voice was for years inaudible. The old minister and the disabled minister had for years a voice of appeal to the brotherhood for adequate support; a voice all the more pathetic because muttered. The ministers themselves could not voice that appeal. It was too delicate a matter. It savored too much of personal interest. At length—and all too long delayed—that mute appeal found voice in the Board of Ministerial Relief.

I remember very well its first inauguration, largely through the efforts and heart appeals of A. M. Atkinson. I think the church at Vincennes, Indiana, where I was then pastor, was the first church visited by him as he went among the churches in its interest. From the first it made a strong appeal to me, although from my youth and physical health I had no expectation of ever becoming a beneficiary of its funds.

When we come to think about it, it is amazing how slow the Church was in making or in attempting to make provision for its old veterans and for its disabled workers. Other institutions outstripped the Church. The government was more than generous with its war veterans; followed with retiring pensions for its employes in many departments. Many industrial institutions were pensioning their old and disabled employees. The Church lagged.

But now the Church has made, or at any rate is heroically trying to make, such provision, and it is cause for congratulation and a source of comfort to every minister. It is an honor to serve one's country in time of war and, if it is a matter of right and justice for such servant to receive support in the way of pension from the country he served, surely it is no less honor to serve the kingdom of God, and surely a matter of justice and right for such servant to receive a pension in the time of old age or of disability. I cannot think of any faithful servant hesitating to receive such pension any more than I can think of a veteran hesitating to receive a government pension. It ought to be—it is—a mark of honor. Paul said: "I bear in my body the marks of the Lord Jesus." He was *branded* for Jesus. Old age, if it come in the way of service of the King and, if it come beautifully as in association with Jesus old age ought always to come, it is an honored mark of the Lord Jesus. The veteran of the cross is *branded* with the marks of the Lord Jesus, and such marks entitle the wearer to such kindness and support and courtesy as belongs to the King's servants.

The cause ought to find a large place in the offerings and budgets of all the churches; a much larger place in fact than is now assigned it, till such time as the funds are sufficiently large to make adequate provision.

J. NEWTON JESSUP.

Lafayette, Indiana.

Mexicans in the United States

THE study of missionary conditions and needs in the Southwest among the Mexicans who have come into the United States, just completed and reported to the Home Missions Council by Jay S. Stowell, who undertook the work under the direction of the Interchurch World Movement, shows that there are approximately 1,500,000 Mexicans and Spanish-Americans in the United States, with an increase which has been very great during the war and the troublous times in Mexico. Texas has the largest number, her Mexican population being estimated as 450,000. New Mexico has about 250,000; Arizona about 100,000, and California almost as many, while many thousands are in Colorado, Missouri and Kansas; and they are scattered through all of the states west of the Mississippi, and are found also in sections of Illinois, Michigan, Pennsylvania, New York and New England. The largest single colony is at San Antonio, Texas, with about 50,000. Other towns largely Mexican are El Paso, Los Angeles, Brownsville, Laredo and Nogales.

Many of these people are in a very destitute condition, live in crowded, unsanitary quarters and become ready victims of disease and crime. Large numbers of them are illiterate; the majority of them do not speak English; many are positively anti-American.

The following church boards are carrying on mission work for these people: the Presbyterian Church in the U. S. A. (North), the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Congregational Churches, the Presbyterian Church in the U. S. (South), the United Brethren, the Northern Baptists, the Southern Baptists, the Disciples of Christ, Free Methodists, Friends and the Protestant Episcopal Church, besides the Young Woman's Christian Association and the Young Men's Christian Association and the Salvation Army.

There are reported 1,757 Mexican children in boarding schools maintained by these missions. Under missionary care are 133 stations, 283 preaching places, with 212 workers, 10,018 church members and 11,023 Sunday school members. The total expenditures reported for the year 1919 amounted to $300,728.67.

How Do Our Preachers Live?

THERE are few church members to whom this question has not occurred in recent months, but most of them have dismissed it with a sigh as unanswerable. Some, however, have not been able to escape the feeling that a definite responsibility attaches to the rest of us in this matter. The church is scripturally and morally responsible for the minister's living. If it fails to provide fairly, both minister and church must suffer.

Many churches have been keenly conscientious and have raised their ministers' salaries from time to time as the costs of living increased.

The International Convention at Cincinnati, October, 1919, recommended a moderate schedule of increases which were made by many churches, but even yet most ministerial salaries are far less adequate than they were before the war, although few of them could then have been called living wages.

To get away from vague generalizations and to arrive at definite facts WORLD CALL is sending out a questionnaire to all the ministers of the Disciples of Christ whose addresses we have, asking each to answer, without giving his name, several questions which we feel bear directly on the problem. Some of these questions were answered in the survey which the Board of Ministerial Relief made preparatory to inaugurating the Pension System. About three thousand reports were received at that time and deductions of great value were made from them, but hundreds of ministers, no doubt, felt that even the questions at that time were too personal to be answered. Since information still more intimate is desired if we would arrive at fair conclusions in the matter, no signatures are asked at this time, so each minister can make a complete disclosure without any sense of indelicacy.

We have full confidence in both the ability and the willingness of the churches to properly support their ministers if they know the facts, but we are aware that most churches depend upon their ministers to take the initiative in every advance step. Since many ministers are unwilling to speak to their congregations about their support, WORLD CALL wishes to serve the cause as a whole by securing the facts and placing them before our people.

If any one who should have had a copy of the questionnaire has not received one we shall be glad to supply him on request.

A Summer In Japan

JULY and August were two months of very hot weather. The heat, of course, decreases our Sunday school attendance, but by the end of September we hope to have every school filled. September 26 is the day set for our big union Sunday school rally and it is possible that one or two of the delegates from America to the World Sunday School Convention will be here for that occasion.

On the thirty-five days spent in the mountains, aside from the regular Church service, I attended some kind of a conference, either for the whole day or part of the day for twenty-two days, so it was rather a busy summer. The three days conference for young women missionaries at which older missionaries gave messages out of their own experi-

ence to help these new workers was the most inspirational. To see these eighty young women, so earnest and full of zeal and vigor, so consecrated and well-equipped, made me very hopeful of the future in Japan. Some of the women had to walk three miles barefoot, in a raging typhoon, to make the train back to Karuizawa. They went barefoot in order to have dry shoes and stockings to wear on the train. Twenty of them were second generation missionaries, two of them third generation.

The Mission decided that I take my furlough this autumn and I am trying to secure passage on the S. S. Venezuela, sailing November 12th for San Francisco. All berths on all ships are taken up until February, 1921, but I have been promised the first vacancy on this boat.

ROSE T. ARMBRUSTER.

Akita, Japan.

These All Died in the Faith

Mrs. Addie Peterson, October 10, 1919; Kingston, Washington.

Joseph F. Gilbreath, August 17, 1920; Kingston, Washington. Husband of the president and father of the secretary of the Christian Woman's Board of Missions Auxiliary.

Mrs. Austin Jones, June 21, 1920; Kansas City, Missouri. Age 75 years.

Mrs. S. W. Gerould, February 25, 1920; Athens, Pennsylvania. Age 87. Mother of Mrs. Laura Gerould Craig of Buffalo, New York. Charter member, life member and, for many years, a local officer in the Christian Woman's Board of Missions.

Mrs. W. O. Baker, January 15, 1919; Oklahoma, Oklahoma.

Mrs. Helen Solliday, October 15, 1919; Oklahoma, Oklahoma.

Miss Bessie Margaret Haney, July 22, 1920; Sidney, Ohio. Life member of the Christian Woman's Board of Missions.

Miss Belle Tilford, July 6, 1920; Martinsville, Indiana. Charter member of the Woman's Missionary Society.

Mrs. J. K. Mathews, April 1, 1920; Rothville, Missouri. Age 71 years. Charter member of the Woman's Missionary Society.

Mrs. C. M. Stanley, August 2, 1920; Rothville, Missouri. Age 62 years.

Mrs. J. L. Riddell, August 14, 1920; Rothville, Missouri. Age 79 years.

Mrs. Mary J. Tracy, August 9, 1920; Salem, Illinois. Daughter of John A. Williams, a pioneer preacher.

The Transformation of the Ziegler Barn

"GO WEST" was the cry of a generation or so ago. Thousands heard the cry and answered, and today our great western country is dotted all over with the homes and farms of those great adventurers. There are many even now who are living under conditions much the same as did the early settlers. Deprived of many of the ordinary comforts and conveniences of life, they are also lacking in opportunities to enjoy the privileges of church and Bible schools.

This great Rocky Mountain district comprises the states of Wyoming, Utah, Colorado, New Mexico and West Texas, and in this territory, as large as the Mississippi Valley, we have only a little over one hundred Bible schools, with a total enrollment of somewhat over thirteen thousand. A great many of these Bible schools, which have an enrollment of less than one hundred, are in small towns or open country and are unable to have the inspiration and benefit which comes from attendance upon institutes, schools of methods or conventions, often because they cannot afford to go. Hence these schools do not grow either in numbers or efficiency. If they cannot do for themselves then it is a matter of our doing for them, going to them with the modern Bible school program.

The transformation of the Ziegler barn is an interesting story. The barn belongs to a dear old woman by the name of Ziegler, out in the dry land country, twenty-five miles from the nearest town or railroad. All the settlers are homesteaders, wrestling with a great problem—heroic souls, many of them splendidly educated. Until this spring they had been living out there without any religious services. This woman of limited education from the world's standpoint, but liberally educated by the Holy Spirit, living in a dugout, determined that a Bible school should be organized. No other place could be found in which to meet but her barn. No one could be found to act as superintendent but herself. With tears in her eyes and great emotion in her voice, the good woman said to the Field Secretary when he visited there, "If only some man would take this work. I haven't much education, but somebody must do it." The young people of the surrounding country formerly used this barn for their dances but, after the organization of the Bible school, of their own accord they decided it would not do to dance in a building where they were holding religious services. Our Lord glorified a stable when he was born and he is glorifying the Ziegler barn these days.

Five miles away is another little community with a tiny, ramshackle school building. They heard about the Ziegler Barn Bible school and they said, "we will organize a Bible school in our school building." Five miles in another direction is another tiny schoolhouse. These folks heard of the Bible school in the barn and of the Bible school in the neighboring schoolhouse. They, too, said, "We will have one."

Out of that little Bible school born in the great, loving heart of an old woman, living in a dugout, twenty-five miles from the railroad, there are three Bible schools and a preaching service once a month conducted by one of our ministers from the nearest town.

And, how glad they were to see the Field Secretary. "Come again, we need you so." These visits bring inspiration, knowledge, stimulation and a sense of belonging to a great religious body. "We get so lonesome out here."

This is not an isolated story. The great need today is that those situated in places of comfort, conveniences and plenty, shall hear the challenge of the great hearts of their lonely fellow citizens and make it possible for field workers to go to them more often, to serve them in a larger and better way.

A. O. KUHN.

Denver, Colorado.

Don't, Don't, Be Sure

DON'T ship canned goods by freight in zero weather. If you do, they are sure to freeze and be lost. Don't fail to ship the goods. Ship them by express, and wait, if possible, for mild weather. Be sure to mail to the home to which the shipment is being made a copy of the bill of lading. We need all the donations you can send, but please send them under conditions that will furnish a maximum chance of our receiving them in good condition. J. H. MOHORTER.

Outgoing Missionaries August 21, 1920, on Gang Plank of S. S. China. Left to Right—Mrs. J. N. Lester and Daughter of San Francisco, then Missionaries Miss Griffith, Dr. Fleming, Miss Furman, Mr. and Mrs. E. C. Davis, Miss Cowdrey and Miss Gray.

Babies Carried in Baskets on Their Mothers' Heads in India

The Hindu Coolie Woman at a Wage-Earning Task

THE handsomest building which the Disciples of Christ own in India is the Bible College in Jubbulpore. During its building the mission bungalow on the same compound was in course of erection. As many as three hundred people were at work on these buildings at the same time. Half of these were women. They came early in the morning, so as to get to work soon after sunrise, and continued with a break at noon, until sunset. Many brought their tiny babies with them, curled up in a round basket which the mother carried back and forth on her head. One mother had twin babies, and they curled around opposite sides of the same basket. The basket was put in a shady place, and the mother went frequently to look after her charge. But in the intervals, the children were tormented by flies, gnats and other insects innumerable. Children a little larger were also brought; and, if big enough, put to some light work.

The first thing to be done in building is to excavate for the foundations. The digging is done by men and a man fills the small round baskets in which the earth is carried away. A man also assists in lifting the basket to the heads of the women who, steadying the basket with one upraised hand, walk slowly off with their burden to the spot where the earth is to be thrown.

As soon as the excavation is done, the foundation is put in. The first course is concrete rubble. The mortar has been ground in a circular trench by a big wheel drawn by buffaloes. But the sand and the lime are carried to the trench by women. If water connections are not laid on, women must carry the water in earthern jars. When the mortar is ground, it is carried in baskets or in iron baskets. A man takes the baskets from their hands and empties them into the trench. Other women bring the mortar and it is thrown on the stones and pounded down. Stone which has been broken at the quarry by women is carried to the trenches by other women.

When the time comes for brick work, again the women have their share. All the bricks, the mortar and the water are carried by women. As the wall mounts and scaffolds are fastened onto the sides of the building, women sit on each scaffold and pass up the bricks and other material. Higher and higher the wall climbs and with it the women, too, climb. The top of the spire is seventy feet above ground, but on the topmost scaffold the women are still passing bricks and mortar. Women carry earth to fill in the foundation inside, for it has no basement and the floor must be high above the ground outside. Tiles and mortar for the floors, plaster for the house, inside and outside, battens for the roof, nails, tools, everything has to be carried by the women. A mason at work on a building has a coolie woman to hand him tools and the materials he needs. The carpenter wants her to pass him his hammer, saw and nails. Everywhere there is something for the woman to do and everywhere she does it.

The work on the Jubbulpore buildings was begun by a contractor, but later was taken over by the Mission. The women got 6 cents a day. On Sunday mornings—the Mission insisted that no work should be done on Sundays—the contractor gathered the people together, and for half a day wrangled with them over the pay they were to get for their week's work. Again and again complaints came that the little sum of 36 cents had been cut for some reason or other, some days were not even entered on the contractor's pay sheet. In addition, every worker, even the women who got 6 cents a day, had to pay a commission weekly to the man in charge of employing the labor. Sometimes the contractor would not pay the women for two or three weeks. Then they would have to go hungry, or else buy their week's food on credit at a high interest. The contractor usually withheld at least a week's pay, lest the workmen should leave him and find another job. If they should have done this, he would never have paid them the balance. Sometimes he dismissed the coolies and they would never get the few cents due them.

At last the mission took the work from the contractor. He warned the missionaries that no one would work for them, that if the coolies were paid all that was due them they would never return, and made other dire predictions. But the foreigner was determined to try his experiment. Every Saturday night each woman coolie, like the other laborers, received a little envelope containing the exact amount she had earned during the week. There were no commissions cut and no fines except for absence from work. The tired women went off home, glad to have the next day all to themselves and returned cheerful on Monday morning, bringing others with them who were eager to labor at even 6 cents a day until they had to be told that there was room for no more workers.

G. W. BROWN.

The Opportunity in Mississippi

THE rapid increase in population in the state of Mississippi presents at once a challenge and an opportunity. The state may be considered as one of the frontier fields of the Disciples of Christ. The physical reasons may readily be seen. Scientific research and the application of scientific principles have made it possible to open up thousands of acres of land, formerly thought uninhabitable, which have no equal in fertility and depth of soil. The character of soil and climatic conditions are attracting large immigration. Small towns are rapidly becoming cities; new towns are springing up; the country side, with the coming of hard surface roads, is being built up with modern homes and splendid schools.

There is a very progressive commercial spirit everywhere. New industries are developing rapidly. Millions of dollars are being spent on manufacturing projects which are bringing in a steady stream of immigrants from the North, East and West. Hundreds of Disciples have come to the state in the past year, many of them locating in communities where we have no church or where we have only a weak, struggling congregation. Our future depends on the provision which we make for these people.

The offerings from the Bible schools have been used with very encouraging results in developing workers, organizing and stimulating schools. We have been able with our small means to assist a few places in standing alone in promoting the Lord's work. For instance, Hattiesburg, Vicksburg and Columbus have given ready response to assistance and will soon be promoting their own program. They are making a worthy contribution to their respective communities by maintaining and promoting the plea of the Disciples of Christ.

A good, strong church at Gulfport, our leading coast town, would be able to minister to at least thirty thousand people. Clarksdale is the most rapidly growing town in Mississippi and is said to contain more wealth than any town of its size in the south. Many

other places offering similar opportunities may be found throughout the state.

In addition to the opportunities of the towns we have a large population in unevangelized rural areas. There are great stretches of country where the people have never heard a minister of the Christian Church preach. A letter from a minister, recently, tells of the organization of a church with forty members in a community which was visited by a Christian minister for the first time last year.

The efficiency of our Bible schools is very low, due to the lack of training of the leaders. One School of Methods was held in the state this year which proved of untold value in developing the work. One or more should be held every year and institutes should be conducted in every section of the state. These needs, added to the regrettable fact that there are in Mississippi 750,222 children and youth under twenty-five years of age who are receiving no form of religious instruction, ought to inspire not only interest but sacrifice, if need be, to give our state adequate instruction concerning the Christ.

The Thanksgiving offering from the Bible schools this year will help do this work. The work should be doubled and in order to do this the offerings must be doubled and more.

GRACE GILBERT.

Vicksburg, Mississippi.

Ministerial Relief Benefits Never Forgotten

"ABOUT five years ago my father was on your list for a monthly pension, which was of considerable help to him at that time. We have never forgotten your kindness and I am now enclosing my check as a donation for the furtherance of your noble work. Thanking you for your kindness and wishing you Godspeed in your work". . . .

So spoke a son who is a physician and a citizen of influence in his community.

The kindness of the churches to her aged ministers is never forgotten. Hundreds of friends of the work have been raised up because of the benefits the churches have sent to friends or loved ones. It is a ministry not only of actual necessities, but of cheer and comfort, as far as possible with the funds given. It may well be called the beloved ministry.

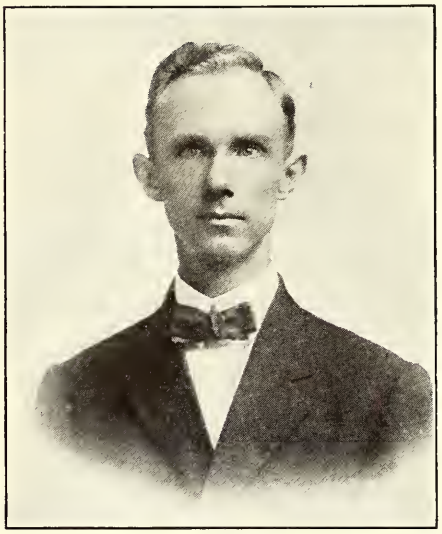
The First Death Claim Under The Pension System

THE pension system was in operation a year and a half before the first death claim materialized. This puts the plan beyond the theoretical into the practical for this part of the agreement. Two cases of disability were already receiving benefits. The financial side is only a part of the blessing. To feel that the churches in general have a part in the ministry to the stricken home brings in a sense of comfort that has heart-sustaining power. The reassuring fellowship at a time when so much needed is a part of the pension.

Thomas Jefferson Belcher, Barbourville, Kentucky, was drowned near his home June 17. His fine trait as a father is exemplified in this, his last effort. He had promised his boys he would teach them to swim when they wished. The older, ten and one-half years, had learned, the younger, five years, expressed his desire to swim. Accordingly, he, who had always been a chum, went to the river, but had been in the water but a short time when he was gone. The whole community paid wonderful tribute to their love for him. Everything possible for resuscitation was done. A railway division was kept clear while a pulmotor was rushed to the scene. An aeroplane was also pressed into service to bring help.

He and his beloved wife had labored for eight years at Williamsburg, Kentucky, and in the ministry of less than a year at Barbourville had touched the heartstrings of the whole community. His early years and first field of service were in Tennessee. The message of his ministry was one of conviction. Early in life he made his way to the plea for the unity of God's people on the basis of the Scripture.

T. J. Belcher always loved the church.



From the early years of his life he was in some position of leadership. The transfer of his activities from the schoolroom to the pulpit and wider influence in the community, was only the natural fulfillment of the deep passion of his soul. He loved people. He loved to sing. The entire influence of his life was wholesome. E. C. Wilson, then of Knoxville, helped him to decide for the ministry. His life ended at forty-one, after thirteen years of service, but his spirit goes on still working. Representations of all the life of the town came out at the funeral to do him honor. The lines that usually divide were ignored in the heartfelt tributes that were paid him. He was buried in the midst of his field of labor.

It is a great thing to be such a preacher. The boy whom he was teaching to swim had already declared his intention of being a preacher "just like his father." His death occurred on Thursday. His work for the Lord's day was all planned. One of the most prized possessions of the wife is the newspaper copy of the program for the services of the day.

He cooperated in all good work of the brotherhood. His wife says, "he was always glad when the day for the missionary offering came around." He was a firm believer in the pension, being among those who signed the preliminary application and helped get the plan inaugurated. Just a few days before his death he told a friend about the pension, saying that it meant more to him than anything else he had in the way of insurance policies, not knowing that his claim would be the first to be sent.

The brave wife with her three boys deserve the best a loving and generous brotherhood can give them. In the stead of this good man Ministerial Relief stands guard for the churches over this home and says, "We will not forget."

F. E. SMITH.

Noted French General to Head Mayflower Delegation

THE Federal Council of Churches announces that it has received word from the French government that it will send General Robert George Nivelle, former commander-in-chief of the French army, as one of its delegates to the Tercentenary celebrations of the American Mayflower Council, which will be held in seventy large American cities during November, culminating in the quadrennial meeting of the Federal Council of the Churches of Christ in America at Boston, December 1-6.

Robert George Nivelle was born in 1858. His mother was an English woman, the daughter of Rev. Thomas Pennington. As a boy, General Nivelle was much in England with his mother's family. His father was a colonel in the French army and commanded the Legion at Dunkirk in 1870.

As a tactician General Nivelle invariably assumed the offensive; he believed in action always. On May 1, 1916, he succeeded General Petain at Verdun and the heroic and successful defence of that city will always be associated with the names of these two generals. On October 28, 1916, his troops retook Douaumont. For this success he was made a Grand Officer of the Legion of Honor. General Nivelle served as commander-in-chief until May 9, 1917.

It is of interest to many Americans that during the most critical year of the war, both the commander-in-chief of the French army and Admiral Gaucher, head of the navy, were of the Protestant faith.

Important Notice

To avoid delay and confusion,

Make All Checks
payable to

United Christian Missionary Society

All offerings which have hitherto been sent to

American Christian Missionary Society,
Christian Woman's Board of Missions,
Foreign Christian Missionary Society,
Board of Church Extension,
Board of Ministerial Relief,
National Benevolent Association,

Should be sent to

United Christian Missionary Society
1501 Locust St., St. Louis, Mo.

W. R. Hunt

W. R. Hunt went to China in 1889 from London, England, and was about the third worker to reach the field, Dr. Macklin and F. E. Meigs having preceded him by several years. He went directly to Chuchow and opened up the work there. He stayed there alone two years before Mrs. Hunt came. In that pioneer outpost he lived for seven years in a thatched Chinese house and during those early days he wore Chinese clothes, with his head shaved and a queue attached in order that he might not attract undue attention as he went about the streets. In those days the appearance of a foreigner in foreign clothes almost caused a riot because of the curiosity aroused. Of course, when Mr. Hunt went to Chuchow there was nothing there in the way of converts or a church. He stayed in that city work for twenty-eight years and when he left there was a city church and country churches, brought into existence through his work and that of his fellow missionaries. Dr. E. I. Osgood has been associated with him for many years doing the hospital work. Mr. Hunt's last two years in China before coming home on his furlough were spent as student pastor in Nanking. He and Mrs. Hunt and their two younger children are going on to England to spend their furlough. His oldest son has just graduated from Rush Medical College and his oldest daughter is the wife of Frank Coop, Jr., of Southport, England.

Why a Red Cross Sunday Has Been Designated

THE Fourth Roll Call for Membership in the American Red Cross will be held between November 11, Armistice Day, and November 25th, Thanksgiving Day. Sunday, November 14th, is to be observed as Red Cross Sunday.

This is not a campaign, but merely the yearly opportunity for all Americans to renew their membership and pay their dues.

The work of the Red Cross represents the united Christian effort of Americans to serve humanity. For "the least of these His children" we are responsible as world neighbors—whether across the street or across the Atlantic.

Our primary obligation is to the service men. There remains much to be done for them—with the army of occupation, still comprising 17,000 men; in the hospitals of the army, the navy and the public health service, where there are 26,000, the occupational, recreational and social work must go on; with the discharged men and their families help of a friendly sort must be given.

At home and abroad—wherever disease, pestilence, famine and disaster stalk—the Red Cross *must* aid. The enormity of the suffering in Eastern Europe is staggering. All authorities are agreed that, with winter, typhus will rage. Our Red Cross knows how to give assistance and cannot stand looking on!

The Red Cross has found in health education and in the teaching of sanitation and hygiene a work that is a continuation of its war record. Health centers are being established all over the country and more than one thousand Red Cross nurses are employed to fight disease and ignorance.

Do you not feel it worth while to help such a cause?

OFFICE OF

Foreign Christian Missionary Society.

A McLEAN, Corresponding Secretary

ROOM No. 88. JOHNSTON BUILDING,

S.,W Cor Fifth and Walnut Sts.

P O Box 750

Cincinnati, O., 7/12, 1889.

W. R. Hunt.

London Eng.

Dear Brother— At the meeting of the Board today you were appointed a missionary to China. You will be paid the same as those already in the field. Your salary will be $600 a year. Your passage out will be paid, and you will be paid $50 for an outfit. Please let me know if you will go, and how soon. The sooner the better.

W. T. Moore writes of a Geo. Arnold, who could go with you. Do you know him? Would he be a congenial fellow? Has he the qualifications he ought to have? Let me know your thoughts.

Very truly.

A. McLean.

A Characteristic Letter Announcing the Appointment of W. R. Hunt

Some Obvious Needs of the Negro Field

IN the midst of many needs, it is not always an easy task to point out the most needed thing. Six year's work among Negro Bible schools is long enough to prove that the undertaking is worth while. The first Secretary was called to this particular field without special preparation for the task. The morning I entered what I called my office, but what my wife called her front room, a few leaflets, Sunday school books, a shoe-box letter file and a little table made up the major part of my office equipment. When I was in the field my wife served then, as she does at present, as office secretary. One day, after the first year of office work, I returned from a long trip to find a roller top desk and chair in the office. We next purchased an Underwood typewriter, one large letter file and an index file for names and addresses. At present we have a nice little library of books bearing along the line of Bible school work and religious education.

When the amount of work is considered that must be done in the office to promote the work in the field, it goes without saying that our office is yet inadequate for efficient service. We are not complaining for we believe that the United Christian Missionary Society will do its best some day to give us better quarters as the growing needs of the work demand. We are willing to get along until then. But, in the meanwhile, we are endeavoring to awaken the Negro Bible schools to larger giving on their part.

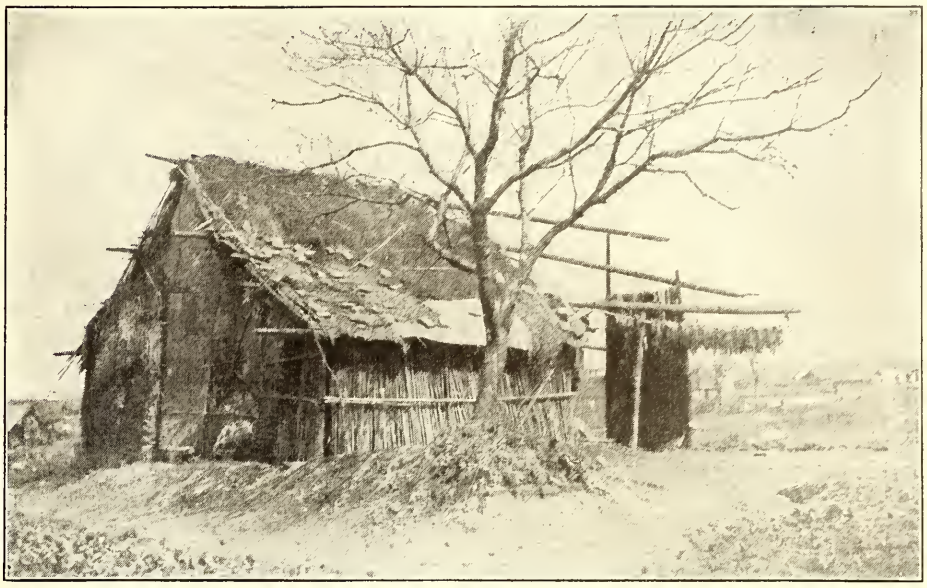
The coming of an associate worker to the field has already proven to be a valuable asset to the work. We have been able to do more field work, to attend more district and state conventions, organize more Teacher Training Classes, etc., than in any preceding year. I still hope that we may be able to have a woman who can give her time to study and planning for the Elementary department of the Bible school. The safety of any structure depends upon its foundation and so the foundation for religious education should be laid well in the Elementary department.

The rural conditions still present a problem to be worked out by the church. The greater per cent of our churches are rural churches. When their doors close the greater part of three months in the year it means that, for twelve Sundays out of fifty-two, the children and young people are being denied the training that the church should give. If this is kept up for twenty-one years there is a loss of 252 Sundays out of their life training. The church will sooner or later face this great and sad neglect. It is much easier to form character than to reform it.

For nearly half a decade there has been great unrest among my people in the south land, many thousands having migrated from the open country to the cities and from the South to the North. The deserted plantations and vacant houses tell the story of their departure; the congested conditions of the northern cities tell the story of their coming. Shall the Church follow them or allow them to be lost to the cause of Jesus Christ? The going of these people may be God's way of taking the Gospel to the Northern Negro.

P. H. Moss.

Edwards, Mississippi.



Typical Rural Home of China's Millions

Touring In China

IT is the common experience of all missionaries that their descriptive powers wane after they have been on the field for a few years, and I am very conscious of this fact in my own case. However, I am this year in a situation which is so absolutely new and different from any in which I have been before that, had I time to write down impressions as they come, they would be almost as vivid as were my first impressions on coming to China.

I am in the country, and I have heretofore been in the city. No American can realize, however, what that means in China. In Nanking we have living conditions that are primitive enough, in some respects worse and in a few respects better than in a moderately progressive country community at home. In Chuchow we are comfortable. But when we get out to the country districts we get a taste of the China that exists for eighty per cent of the people. We abandon the habits of civilization or, if we maintain them, we do it in public. The front steps is the favorite place for indulging the luxury of washing your teeth, but who can afford tooth brushes on a monthly income of less than $2 per month per individual? And again, of what use are sanitary conveniences when all waste matter is gathered up by eager scavengers and sold by them for a pitiful sum to the farmers and gardeners for fertilizer? One thing, however, is true (if you carry your own bedding, as travelers always do when they get off the main roads) you have no difficulty in finding lodgings when you go to a place where we have a chapel. There is usually some rice-straw around to be had for a few coppers and you put it down on the chapel floor and throw your oilcloth over it and sleep there. The more the merrier. When you come in from your journey a wash basin of hot water with a wash cloth will be presented to you. You will, if you are not too civilized, wring the cloth out and wipe face and hands. This is once when you believe in social classes, for the foreigner always gets the first chance, i. e., for this time. It is by no means probable that the wash-cloth has not been used many times before since it was washed. "After you" the same cloth and the same water is passed around indefinitely. I don't know that I've observed its being changed because it was too dirty; it is sometimes changed because it isn't hot enough.

If there are a considerable number of persons sleeping in the same room someone is sure to talk late and someone else to talk early, like a lot of school children. I went to a wedding at the home of one of our Christians fifteen miles from the railroad track and the little chapel at the station. The day we arrived it was raining and the streets were one plaster of mud. In the party was a Chinese boy six or eight years old, and his mother. The farmers where the wedding was to take place came in after them. The boy was strapped to the back of a man weighing not more than 130 pounds and carried all that distance without a rest. The woman rode a donkey which a man led. We went to the country the next day. All the houses in this part of China are surrounded by high, thick mud walls to form a defense against robbers. All have numerous dogs, which run out in packs and bark at and menace every passerby, but they rarely bite and will turn tail and run the moment you stoop to pick up a stone. It snowed hard the night we arrived. In the guest room were hung three or four sides of pork dressed for the wedding, together with fish, etc. On the walls were hung numerous mottoes to decorate the new home, which would not be new at all, but a room or two in the father's establishment. The pastor and his little boy and I slept in the granary. We were fortunate. We had our bedding. Many of the guests did not and the country folk had forgotten to rent—the common method of providing bedding for a guest. Town was fifteen miles away and the fastest conveyance men's legs.

These are pieces of the patchwork which makes up Chinese country life.

Guy W. Sarvis.

"Strangers in a Strange Land Are Compatriots"

One of the brightest passages in the story of Dr. A. L. Shelton's captivity in the hands of bandits in West China last winter, and his final escape, is supplied by the efforts of the French priest, Claude Bailly, who has been a missionary in that rough country for thirty years. He worked day and night for over a month trying to secure Dr. Shelton's release. Here is a letter from Father Bailly to President A. McLean.

Yunnan-fu le 24 juillet, 1920.

Bien eher Monsieur:

Je suis heureux de vous accuser réception de votre bonne lettre du 3 Mai, 1920.

Je remercie de tout coeur, Monsieur le Docteur Shelton, de son bon souvenir, et de sa reconnaissance. J'ai fait pour lui et sa famille, ee qu'il eût fait pour moi dans le même cas. Les étrangers en pays étrangers sont des eompatriotes.

J'ai bien reçu du Docteur Shelton une des photographies livrées à la gare de Yunnanfu, mais pas eelle que je desirai. J'aurai voulu celle ou je suis avec toute sa famille.

Dernièrement, j'ai remis au Monsieur, dont voici la carte, les affaires du Docteur à moi remises par les brigands. Ils gardent le fusil et les jumelles. Les bandits m'ont demandes ou était le Docteur. J'ai répondu, en Amérique. Ils croyaient qu'il était sur son retour de Hongkong et l'attendaient pour le reprendre. Ils m'ont demandes les photographies qu'il avait d'eux. J'ai dit il les a emportées avec lui.

Je suis heureux de savoir que les forces du Docteur Shèlton reviennent vite. Le cher Docteur avait grand besoin de repos. Vivre comme il a vécu rare sont ceux qui s'en fussent si bien tirés. Que le bon Dieu lui rendre la santé le conserve ainsi que toute sa bonne famille.

À l'occasion, je vous prie, eher Monsieur, d' avoir la bonté de me rappeler au bon souvenir de la famille Shelton.

Veuillez, cher Monsieur, avec mes remerciements agréer mes meilleures salutations.

C. Bailly.

Yunnanfu, July 24, 1920.

My very dear Monsieur:

I am happy to tell you of the receipt of your good letter of the third of May, 1920.

I am thankful, with all of my heart, to Dr. Shelton for his kind remembrance and his gratitude. I did for him and his family that which he would have done for me in the same situation. Strangers in a strange land are eompatriots.

I have received from Dr. Shelton one of the photographs taken at the station of Yunnanfu, but it was not the one which I desired. I would like to have that one where I was taken with the whole family.

Recently I sent to the gentleman, whose card is enclosed, some of the Doctor's things which were sent to me by the brigands. They kept the gun and the opera glasses.

The bandits have asked me where the Doctor was. I have responded, "in America." They thought that he was on his return from Hongkong and they were waiting to retake him. They have asked me for the photographs which he had taken of them and I told them that he had taken them with him.

I am happy to know that Doctor Shelton's strength is rapidly returning. The dear Doctor had great need of rest.

Rarely do those who have lived as he has lived eome back so well. As the good God returns to him his health, may He also preserve that of all of his good family.

Please, dear Monsieur, accept with my thanks my best wishes.

C. Bailly.

Thomas C. Howe Resigns From Presidency of Butler College

THOMAS C. HOWE, who for thirteen years has been president of Butler College, has resigned the presidency and ceased his connection with Butler on September 1. That date marked the end of thirty-one years' service as a member of the faculty, either as teacher or president.

Thomas Carr Howe

Dr. Howe notified the board almost three years ago that he desired to end his services to the institution. Owing to the very great problems which Butler, in common with other colleges, faced during the war and since the armistice, the Board of Trustees of Butler prevailed upon President Howe to continue his work year after year and deferred action upon his resignation. This summer, however, President Howe decided that he could not delay his resignation longer and the Board of Trustees was compelled to accept it with great regret. They expressed their high esteem of his faithfulness and efficient management and were unanimous in their desire that he continue as president of the college. However, he did not see his way clear to do so, because of the heavy drain upon his physical resources, which he was finding himself incapable of undergoing, and also because of the demands which were made upon his financial resources, which had become more than he felt justified in continuing to discharge.

When Dr. Howe became president of Butler, in 1907, the college had an attendance of 300. It now has an attendance of more than 1,000. Despite increased prices and higher salaries, President Howe succeeded in maintaining the institution on practically the same revenue it received when he assumed management. His desire to assist in working out the reorganization plan on which the college will be operated in the future, influenced him largely in remaining president until this time.

President Howe has been connected with Butler in some capacity since 1884, when he entered the old preparatory school which was subsequently discontinued. He was graduated in 1889 and employed as instructor of Latin in 1890. He spent the years 1890-92 in foreign universities. On his return he was made head of the department of Germanic languages. In 1896 he took leave of absence for further graduate work at Harvard University. He remained there three years and part of that time he was a teaching Fellow. He received the degree of Ph. D. from Harvard in 1899. He then resumed his position in Butler College as teacher and head of his department. In 1907 he was appointed chief executive of the college under the title of dean. The following year he was elected president and has continued as such up to the present.

The Indianapolis Star, in commenting upon the resignation of President Howe, spoke editorially as follows:

"The retirement of Thomas C. Howe from the presidency of Butler College is a matter for regret not only to all directly interested in the welfare and progress of the college, but to the general community as well. For Indianapolis has a high regard for Butler as one of its most important educational institutions and has seen it grow in attendance and repute under his management until his name has become inseparably associated with its success.

"In the thirteen years in which he has been at the head of the college, attendance has increased from 300 to 1,000, and as endowments have not been added in proportion, great skill in financial management was necessary, and credit is given to the President for carrying this through successfully. President Howe's methods have not been spectacular. He has carried out his plans quietly and it is only as the public has noted results that it has realized that a force was at the helm.

"Professor Howe's friends will be glad to know that he is to remain in Indianapolis."

In the resignation of Thomas C. Howe the educational forces of the Disciples of Christ lose one of their most capable educators, and the loss is greater than can be replaced. We have produced and are producing an inadequate number of men to head up and conduct our various educational enterprises, and to lose a man of the training, character and capability of President Howe is serious indeed.

His successor has not yet been chosen. At the present it is not known whom the trustees have in mind as the next president of Butler College. In the meantime Dean J. W. Putnam is at the head of administration.

A Missionary to the Moros

I RECENTLY helped ordain a young man who is going to preach among his people, the Moros. He is now at work on Siasi Island, in the Sulu Archipelago. There are only three other Christians on the entire island. Matias Caudra, a conscientious Mohammedan some years ago, now an enthusiastic, devoted follower of Jesus, knows that he is going up against a man-sized job. He has spent his vacations preaching to the Moros and he is well aware of the fact that it takes courage and diplomacy and knowledge and an absolute dependence upon God to make any impression upon them. Caudra combines these qualities in a remarkable manner.

The Sultan of Sulu is the head of the Mohammedan religion there. The Hadjis, priests, are Arabs sent from Mecca. They read the Koran in a language that neither they nor the people understand. Caudra has the English version of their sacred book; he reads it and is very familiar with its teachings; he puts it into the language of the people when he is talking to them. They have to admit that he knows more about their religion than they do. The Moros accept the Old Testament in large part. They believe in the patriarchs and the prophets and think that Jesus was merely one of the latter. Caudra knows his Old Testament and uses its stories to good effect as a point of contact for the Christian message. The people listen with open mouths until he begins to show that Jesus was God's Son and man's Savior, then they commence to murmur and to turn away. It takes tact to hold them and keep their interest.

Polygamy is a common practice, especially among the well-to-do. The poor do not go to the expense of a wedding because the Hadjis charge ten pesos, five dollars, for their services. Caudra condemns such practices and tells them of the Christian way. It takes nerve to do that when there are only three other people on the island who believe as you do. This young preacher has courage.

The Christian Filipinos have introduced cock-fighting and drinking and dancing into the land of the Moros. This is an illuminating comment upon the type of Christianity inflicted upon the Philippine Islands by the Roman church. Of the 167,000 people called Moros, only 20,000 are Christians.

Siasi is seven days from Manila by boat. Caudra left Manila a few weeks ago and report comes that he is hard at work. His ordination took place at the close of the seminary year, early in January. It was a union ordination, peculiarly fitting for a man who was going into a field like Caudra's. His examination was given by a Presbyterian, a Congregationalist, a Methodist and a Disciple. When Matias told his life story and gave the history of his religious education and development from the time he was a Moro, through the period when he was under the instruction of a Catholic priest, who took him to Borneo and kept him for several years, to the date when he decided to cast his lot with the Protestants, we were all intensely interested. Then when he attempted to tell of his love of Jesus Christ and his desire to preach Him, his emotions overcame him and he choked up with tears and could go no further. If the committee had ever had any doubts about his sincerity and his devotion to his Lord, they were all removed in that short session. At the ordination service, the Scripture lesson was read by a United Brethren, the prayer was given by a Methodist, the sermon by a Disciple, the charge by a Congregationalist, and the words at the laying on of hands were read by a Presbyterian, while we all united in placing our hands upon the head of the young man. Mr. Caudra is a member of the Christian Alliance Church, and as there is no member of that mission on the Seminary faculty, we all united in setting him apart for the difficult task God has for him. And we are still united in our interest in him and in our prayer for him.

E. K. HIGDON.

Damoh, C. P., India
August the 9th, 1920

Dear Bert:

Just this line to you today to tell you that this mission is up against it for men. We do not know what will happen next year when some of the folks go home. Our station is just one example. Benlehr is to go home and there is not a soul about any other station to send here. You know that this is about four men's job here, and we ought to have help. If one would put on a boys' work program in this school and in this district he would have enough to do. Then all of the farm and shop and day school and station work and repairs, and you know the rest.

In short, we must have men. I know that D. O. Cunningham is out after them and I have been trying to help him line up two, but we have no promises of anyone coming out soon. Men are needed. Men, I say, yes, men.

Now, Bert, all of us seem to be well these days, and I know that all of the girls, and your wife, too, were glad to see you when you got home. I know that you must have gotten lonesome when you were out here in the jungles of India. Moody was up at Pendra Road the other day trying to get that panther. A huge tiger with paws as large as an elephant's came out by the tree where the Indian D. S. P. was sitting, and for some reason he did not get him.

Say, when those estimates get in from Hindustan, try to see that they are not cut. Let the folks give the money for India. The Committee cut them down enough. Please do not take off any more.

Send us some men at once. Send some like Livengood. Send us some young fellows who have red blood, who have played the game at home, and who like to get on with folks.

Yours,

Rayl. Rice

Christian Internationalism—WORLD CALL as Missionary Literature

Midweek Prayer Meeting Topic, November 10, 1920; References, Isaiah 1:2, 17, 18; Romans 15:15-21.

THESE are days when, to do the work of the world acceptably, in any capacity or in any field, power is needed—power that comes through specialized training and constant study. If one seeks to be of real service in any certain field he must constantly seek those sources from which power will come to him for the work which he desires to do. This is just as true in the realm of spiritual things as it is in that of material things. One cannot drive an engine or help to settle the tangled affairs of the world or do the definite tasks that must be done if the Kingdom of God is ever to come in all its fullness upon the earth, unless he has developed within himself that power which comes only through mental discipline and through a real love and enthusiasm for the chosen field of service.

For the Disciples of Christ, at least, one great source of power comes through the reading of WORLD CALL.

I. Because—It presents first-hand, up-to-date information. "Knowledge is indispensable and knowledge is power." Each month our workers, both at home and in foreign fields contribute fresh, timely material. WORLD CALL is edited like a newspaper and even up to the last minute some things are taken out that newer material may be put in. "It is made hot out of the time—it is not served cold."

For example:
"The New Opportunity in the Near East," November, 1920, page 8.
"Is China a Republic?" March, 1920, page 29.
"The New Fields of the Disciples of Christ in Mexico." April, 1920, page 14.
"Education, the Open Door to Argentina." July, 1920, page 24.

II. Because—It is inspirational, which, in turn, develops enthusiasm. Both of these things are fundamentally necessary to lead one on into greater service. Many a person has said that reading of the devotion and heroism of certain great men and women has been the turning point in his life and has meant the setting of his face toward the ideals exemplified in the lives of those great souls of whom he had read. WORLD CALL furnishes many such articles.

For example:
"F. M. Baird—An Appreciation." April, 1920, page 53.
"Mamma Ji of Bilaspur." June, 1920, page 18.
"Old Lonjataka Is Dead." March, 1920, page 24.

III. Because—It enlarges one's vision. Narrow vision means narrow, provincial, selfish living. Our religion is a world-wide religion—"Go ye into all the world" is our marching order. It is our job, as Christians, to see that everyone, everywhere, hears the "good news." WORLD CALL presents many articles which have the "far vision."

For example:
"Opening the Great Closed Land." February, 1920, page 6.
"Armenian Relief from Japan." August, 1920, page 23.
"How Can the Church Reach the Lumberjack?" February, 1920, page 29.
"Unredeemed America." May, 1920, page 11.

IV. Because—It develops one's sympathies, for it touches sympathetically upon the great needs of the world. Without sympathy, which comes deep from the heart, our gifts of service or money do not count for much. It is like the almsgiving of many a Mohammedan—it brings merit to his own soul, perhaps, but it matters not what happens to the one to whom he has given the gift. True sympathy will always follow up a gift of money with other gifts just as necessary, of prayer, interest, service. WORLD CALL stirs the heart with sympathetic interest.

For example:
"The Mother Half of the World." February, 1920, page 17.
"Ministry of Healing in the Philippines." March, 1920, page 26.
"The Immediacy of the Russian Task." May, 1920, page 46.
"A Bundle of Love Letters." April, 1920, page 44.

V. Because—It brings encouragement by showing how others do it. If one realizes that others, oftentimes with even greater problems than his own, can "put it across," it encourages one to attempt the seemingly impossible. The article may meet a problem in an individual life or it may meet the need of a Sunday school or a church. Helpful suggestions will be found constantly in WORLD CALL.

For example:
"The Church School of Missions." January, 1920, page 45.
The Development Department page in any issue of WORLD CALL.
"Texas School of Evangelists." July, 1920, page 29.
"Starting the Boy Scouts in a Community." August, 1920, page 20.
"Churches That Are Giving Heroically." October, 1920, page 6.

VI. Because—It helps to deepen one's spiritual life. "An unspiritual man is without the power needed for leadership. If one aspires to leadership he should give heed to the words, 'Be filled with the spirit.'" The reading of the Bible and prayer are absolutely essential in the life of a Christian, but of great importance, too, is that literature which will broaden and deepen in one the longings for spiritual uplift which is so necessary in the maintaining of one's interest, enthusiasm, vision and sympathy. The first emphasis in WORLD CALL is always laid upon spiritual things.

For example:
"The Yellow God." January, 1920, page 25.
"The Loudest Call of All." February, 1920, page 10.
"The Primacy of Prayer." August, 1920, cover page.
"The New Emphasis on Spiritual Power." September, 1920, page 17.

VII. Because—It develops in one a feeling of personal responsibility toward the needs of the world. The story is told of Dr. John Scudder (see WORLD CALL, July, 1919, page 28) that, through the reading and rereading of a leaflet which he picked up from the table of one of his patients, he was so stirred to the depths of his soul that he fell on his knees and prayed, "Lord, what wilt Thou have me to do?" Literature which can develop in one's soul that feeling of personal responsibility which will compel him to give of self and substance, is much needed in this day of materialism. One can find many such articles in various issues of WORLD CALL.

For example:
"The Will of T. A. Cary." October, 1920, page 4.
"The High Noon of Missionary Opportunity." March, 1920, page 37.
"Our Underpaid College Teachers." April, 1920, page 13.
"O Ye of Little Faith." August, 1920, page 14.

VIII. Because—It brings a worth-while message, through its illustrations, to those who do not find time to read. A greater part of one's impressions come through the eye. If one could not read a word of English, would he not find an appeal in such pictures as these?

For example:
"Answering the Call." January, 1920, pages 2-35; June, 1920, pages 5-12.
"A Group from the Cleveland Orphanage." April, 1920, page 23.
"Contrasts to Be Corrected." June, 1920, pages 32-33.
"The Severed Ivy Chain." July, 1920, page 41.

IX. Because—It presents the whole task of the church. It brings messages from "Jerusalem," from "Samaria," and even from the "uttermost parts of the earth." All of which tends toward the making of well-rounded disciples in Christian service because it develops power through knowledge, through inspiration, through enlarged vision, through sympathy, through encouragement, through the deepening of the spiritual life and through the development of the feeling of responsibility.

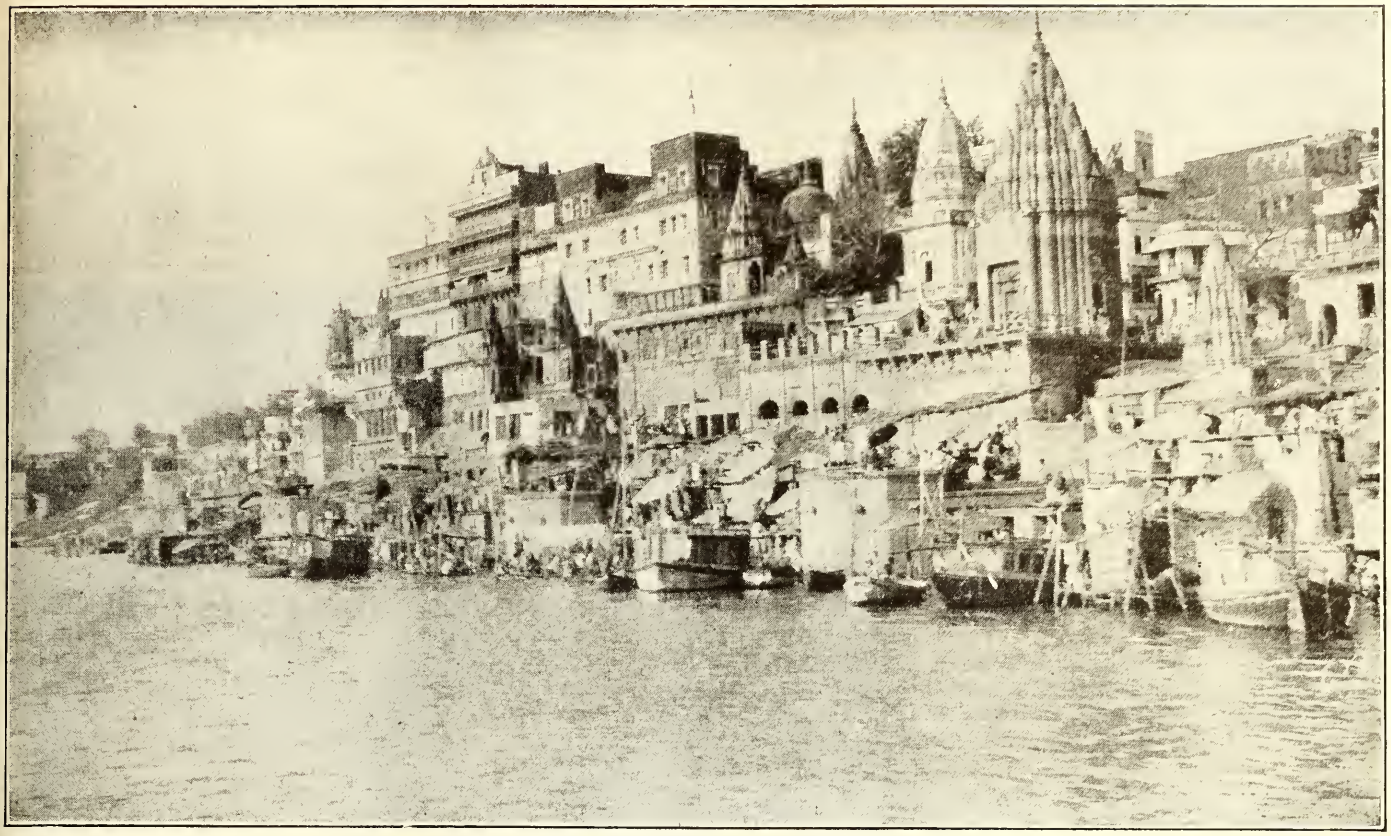
Prayer Meeting Topics for 1920

NOVEMBER

3. The Apostolic Method of Financing the Kingdom. II Cor. 8:17; 9:6-15.
10. Christian Internationalism. WORLD CALL as missionary literature. Isa. 1:2, 17, 18; Rom. 15:15-21.
17. Great Preachers and Their Message. Paul and Righteousness. Rom. 1:16, 17.
24. The Grace of Gratitude. Ps. 145.

DECEMBER

1. Quest and Conquest. Isa. 55:6; Matt. 6:33; 7:7; Phil. 4:13.
8. Christian Internationalism. The world evangelized in this generation. Rom. 17:28-33; Isa. 42:4; Ps. 2:8; Rev. 7:9.
15. Great Preachers and Their Message. Jesus and the way to live. Matt. 5: 13-16; 43-48; 6:25-34; 7:13; 14:24-29.
22. Peace on Earth, Good Will to Men. Luke 2:13, 14; 19:38; 23:34.
29. The Passing and the Permanent. Heb. 1; 12:18-29.



The River Front, Benares, India

Traveling in India

OUR second hot season in India has arrived and we are in the hills trying to keep cool. This place is in the same range of mountains as Landour, where we went last year, but some miles to the east. The chief attraction here is a little lake girded by mountains. There is a bazaar at each end of the lake, which is about a mile long and the mountain sides are covered with zig-zag paths by which people reach their houses, which cling to the hillside in all sorts of precarious positions. Our own house is more than a thousand feet above the lake, very near the top of the mountain. It is an easy matter for us to climb up to a good viewpoint from which we can see the great snowy range to the north and the broad plain to the south. Just now it is so dry and dusty that we cannot see very far.

The day before we started up here the Graingers left Jubbulpore on their way to America. After they got away we all felt rather tired and Alice said she did not see how she could possibly get ready to start the next day. We got busy, however, and the next day we had several minutes to spare before train time. Miss Jeter was to accompany us up here and at the last moment Mr. Alexander decided to go with us as far as Katni, as he had to visit Damoh. When the train got in it was crowded, but we managed to find a small intermediate compartment in which there was just one person. When we had all of our things in we were congratulating ourselves that we would have almost room enough to be comfortable when the head of the Methodist girls' school dumped two Indian girls in with us with all their luggage. This so filled up the compartment that we could not get the door open at Katni and Mr. Alexander had to go out through the window. Then we handed his luggage out to him. About four in the morning we got off at Benares and had a good nap in the waiting room before daylight.

It had been hot most of the night, but the morning was cool, so we decided to see the sights of the city before the heat of the day. We got some tea in the refreshment room and ordered breakfast for half-past eleven. Then we got into a good rubber-tired carriage with the same guide I had in 1914 and started toward the great and holy Ganges. A boat rowed by a couple of old men took us along the river front, where we saw all kinds of people taking their morning baths and performing various kinds of worship at the same time. Some were washing their clothes and others drinking of the sacred water, while here and there the bloated bodies of dead cats and rats floated about. All along the shore of the river are temples, bathing places and caravanserais where pilgrims may stay while in the city. At the burning ghat we saw two bodies being prepared to burn while several others were being consumed in heaps of blazing wood. While we were watching a hand suddenly rose up from one of the burning piles and gradually sank down again as the muscles were burned away.

After seeing all of these edifying sights we went ashore and our guide showed us the wonders of the Golden Temple and of several other important temples filled with many idols and crowds of worshiping Hindus. Outside were the vendors of flowers, perfumes and other materials used in the worship and the air all about was filled with the stench of decaying flowers trampled under foot on the floors wet with the holy water which people were carrying to pour on the images. As Benares is famous for its hammered brass we went to one of the best brass shops and bought some finger bowls and vases much cheaper than we could get them at home and very pretty, too. By that time it was eleven o'clock, so we went back to the station and had our breakfast.

After a good rest in the afternoon we took the train for a night ride to Cawnpore. We had a large compartment to ourselves and slept well until nearly daylight, when we reached our destination. Mr. Wiser came to the station and left his man to show us how to see the points of interest before going to his home. It took us only a short time to see the places where the English had defended themselves during the mutiny of 1857. A fine church now stands on the spot and on its walls are memorial tablets to those who lost their lives. In the end they had to surrender and the leader of the mutineers, after promising them a safe departure, massacred practically all of them, saving the women and children until last and then throwing their bodies into a well. Over this well a beautiful memorial has been built and it is surrounded by a beautiful park. Mr. and Mrs. Wiser gave us a royal welcome to their home. They are Presbyterian missionaries doing social welfare work among the employees of several large factories. While the ladies rested I went about with Mr. Wiser to some of the communities where the people live among whom he works. That night we slept in real beds and the next morning were off to the station for a six o'clock train.

In about two hours we came to Lucknow, where we again went to see the spots connected with the mutiny. Here the defenders were able to hold out until help arrived. They had quite a large enclosure with sev-

eral thousand people in it. The whole thing centered about the Residency building from which floated the British flag. Though the building has fallen to ruin, the flag still floats. A veteran who was there at the time is caretaker of the grounds and he showed us about, telling us the history of the siege in a very vivid and interesting way. From there we went to see some fine old Mohammedan mosques and other buildings connected with them. Most of these buildings belong to the eighteenth century and were erected by the kings of Oudh before their evil rule caused the British to take away their power. Lucknow is a beautiful city and we enjoyed riding about very much.

That afternoon we fell in with some missionaries going to Landour and when the train came in we found it so crowded that the best we could do was to put the ladies into a small compartment which already contained three Eurasian women, while the men of our party got into a third-class servants' compartment in the next car. We managed to get a little sleep before reaching Bareilly, where we had to leave the Landour people about midnight. We at once went to the train which was to take us the last stage of our journey, but found it all filled except a couple of third-class compartments near the front of the train. We got into one of these and made ourselves comfortable on the benches, but our peace was disturbed at the next station, where a lot of people piled in. They crowded all about us, but did not quite dare sit on us, so we managed to get more or less rest. At Kathgodam, the end of the railway, a motor car was waiting to take us to Naini Tal.

The ride up through the mountains was very pleasant. There is a climb of twenty-two miles in which one must go up about five thousand feet, so the road winds back and forth very much like the road up Pike's Peak. We had to get out of the auto at the end of the lake. The ladies took dandies for the remaining distance while I walked. During the past week we have rested most of the time, but from now on we expect to do some walking about. We are to be here about five more weeks and we want to make the most of it. FAY E. LIVENGOOD.

The Towers, Naini Tal, India.

Good News from Congo

REPORT FOR JUNE, 1920

Mondombe, D. C. C. M.,
Coquilhatville, Congo Belge.
West Central Africa, June 27. 1920.

DEAR Mr. Plopper: I am enclosing orders on the Foreign Christian Missionary Society to the amount of ninety-seven dollars and forty-five cents ($97.45).

Please send this sum to our credit to the Union Bank of Scotland, London, England.

We are at our new station and well and happy. We baptized 43 on our arrival about a month ago. We are now busy building houses and making gardens.

We are getting school work started and began Sunday school Sunday before last. We have Sunday school at the station in the morning and in four places in the village in the afternoon. We had a total attendance of 356 the first Sunday and more last Sunday.

I hope you are all well and that your little daughter is doing fine. We have only good news from our children. E. R. MOON.

DEAR Brother McLean: The greater portion of the month was given to the work of the evangelists and enquirers. They were here for 25 days. There were 422 enquirers. Out of these 244 were baptized. One man whom I have known for ten years became a Christian. He put away four of his five wives. Another man put away one wife. He has opposed the Word for years and has repented at last.

There were 33 marriages during the month.

The above only deals with part of the evangelistic work. There have been nearly a thousand enquirers under instruction during the past half of the year.

There were 76 evangelists returned to the fields reported above. This is a gain of eleven. There are five congregations self-supporting at these outposts.

Hope you are well.

HERBERT SMITH.

Polly and Dorcas, daughters of Dr. Royal J. and Eva N. Dye. Polly, on the right, was the first white child born in our Congo Mission. She was an object of wonder and admiration to the native women and the means of winning the confidence through which the first converts were made among them

Echoes from Everywhere

(Continued from Page 47)

Miss Rose T. Armbruster, Akita, Japan, states that the emperor has made a gift of 50,000 yen toward the expense of the coming World Sunday School Convention in Tokyo.

Andrew F. Hensey, of Africa, reports 171 baptisms at Bolenge in the course of the year. The offerings amounted to about frs. 3,300. The Mission had hoped for ten thousand francs but the financial crisis has cut down the offerings a great deal.

Fred C. Hagin reports that the day nursery in East Tokyo, Japan, opened with 45 children. It was necessary to decline scores of applications. The nursery has an earnest and consecrated corps of workers. The city officials and the community have welcomed the work and are uniform in their praises.

F. E. Harner of Harda, India, writes that the schools are starting in well. The attendance promises to be considerably larger than last year, especially in high and middle schools. Because of the large attendance the Mission has to engage an extra teacher. The missionaries are hoping for a good school year.

The report from the Philippines on the Vigan medical work is as follows: Major operations, 8; minor operations, 125; in-patients, 28; institutional days, 88; medical treatments, 300; surgical treatments, 385; towns visited by visiting nurse, 26; calls by visiting nurse, 341; visits in town, 22; laboratory examinations, 55.

W. P. Bentley sends a cheering message from the First Church, San Francisco: "We had a Vacation Bible school, very successful, total registration 68. This work made friends for the Bible school and secured new pupils. The last year's work has been very heartening and we hope your cooperation will make another year's success possible."

J. E. Moody, Bilaspur, India, reports twenty baptisms. The work never advances as rapidly in any section of India as the missionaries would like, but the missionaries rejoice in the fact that it is advancing. Mr. Moody has just organized a night study class, which he feels sure will attract several of the young men and will be a help to the young people's work.

Alfred C. Neal, recently located with the church in Lynn, Massachusetts, writes: "The church is small, we need some help. A great deal of work has to be done here; it must be done, for the need is great. We have a few loyal people here and it would be a crime to desert them. With a little help I will make a sacrifice 'for His sake.' This is a mission church. I am going to make it a missionary one."

C. E. Robinson, Japan—So great is the demand for English on the part of Japanese students that the Christy Institute held a special four weeks' term during the summer vacation.

Mr. Suzuki and Mr. Kikuchi recently held an open air meeting in Gose. More than a hundred people came to hear their message and the little band of Christians there, who have no house in which to worship, were very much blessed by this service.

Mr. Kikuchi is making a good start in his service with the church in Tennoji, Osaka.

E. K. Higdon, of Manila, writes that the Bible discussion classes are well attended and much interest is shown. He states that college and university students are very ignorant of the contents of the Bible. They do not know where to locate the several books. It is pathetic to see a man with an A.B. degree looking in the Old Testament to locate I Corinthians.

R. A. McLeod, of Batang, West China, reports of the fighting that has been going on there between the Chinese and Tibetans, "but," he adds, "we think there will be no further trouble as the Tibetans are hopelessly beaten and the Chinese garrison has been reinforced. There was no bad feeling toward the Mission and no cause for alarm or worry. The work is doing well. When things settle down we expect to baptize thirty inquirers."

C. E. Robinson, Osaka, Japan, reports the baptism of one student in the Higher Commercial School. Two days later the Christian boys of his school held a celebration in honor of this addition to their ranks. Thirty of them attended the meeting and Mr. Kato, the Tennoji pastor, preached to them. The Tennoji Kindergarten has received a memorial gift of $25 from the parents of one of the little girls who died. Trees, vines and shrubs will adorn the kindergarten grounds in her memory.

From McKinley Park, Tacoma, Washington, W. F. Reagor, the minister, writes: "With the opening of school our work has become about normal. We are busily engaged in preparing a meeting for the first two weeks of October. We have planned a short, intense meeting to be conducted by home forces, the preaching to be done by the pastor. Every indication is that this fall's work will surpass every phase of the work last spring. The membership is more enthusiastic than ever before."

Mrs. Bierma Recovering—Eary in September word was received from India that Mrs. J. N. Bierma had been seriously ill of pneumonia and other complications in the hospital at Missouri, northern India. Since no other information has come of a more alarming nature, we feel sure that she is now on the way to recovery. Aside from the interest of her many friends and the cause she represents, there are three little ones needing her care. The prayers of our people are constantly needed for our Missionaries in the far off lands.

Dr. G. E. Mosher, our only dentist in the African field, writes of the ordination of Mark Njoje, one of the evangelists: We ordained Mark on Sunday, July 4. Most of the native teachers with a goodly number of engineers were in from the back country districts. We tried to make the services as impressive as possible. Mrs. Hensey, Mrs. Pearson, Mr. Ross and I sang a quartet, then we had prayer, after which I sang in the Lonkundu, "Holy Ghost With Light Divine." Mr. Hensey, Mr. Ross and a native district evangelist laid hands on Mark. The people said that it was one of the quietest and most orderly services ever held here. On the next day Isasi, the head carpenter, said in his quaint way, "Bolalanga (Mosher), yesterday at the church the gathering was so good. The music and the service made us forget we were here on earth. We thought that we had gone up to God."

Concerning the work in Cadillac, Michigan, our minister, C. E. Pickett, encouragingly reports: "During August our audiences and offerings have been good. I have been with the church every Sunday, although during the week I was across the lake in attendance at a boys' 'Y' camp. It was my part to act as one of the leaders and to give the Bible studies every day. We had a fine camp and a good spirit prevailed all the time. This is the third year I have been invited to do the same work. We begin the fall's work with good prospects."

P. Meredith McCluer has recently taken up the work in Highmore, South Dakota, where we have a nucleus of perhaps fifty members. He gives us a message concerning a recent meeting in a country schoolhouse: "A meeting in a country schoolhouse, seven miles in the country, received a fine response and an enthusiastic expression of cooperation in whatever work we undertook out there. Some were our members though the majority were unaffiliated with our people. It was a packed house on the occasion of our second service and bids fair to produce a promising work."

The Northwestern Young People's Conference, at Crystal Lake, Frankfort, Michigan, was held August 2 to 7 and attended by 65 persons of whom 30 were young people sent as delegates from churches in Michigan, Indiana and Illinois. Each day was happily compounded of worship, study and recreation. The natural beauty of the place, the vital character of the program and the delightful fellowship of the week made all who were present enthusiastic in planning for a larger and better conference next year. Le Roy C. Stegeman of Lansing, Michigan, is president.

The immigrant peoples are again coming in large numbers to America. The flow of immigrants to this country, which was arrested by the war, has recently been resumed in increasing volume. The number arriving in April, 1920, was 40,135; in May, 47,935; in June, 58,823; in July, 66,021; and in August, 73,382. It is estimated that the month of September will show at least 80,000. The largest number is of the Italian race. Then the nationalities represented are in the following order: Greeks, Syrians and Armenians, English, Belgians. To meet these incoming multitudes, the Committee on Ports of Entry, which was formed several years ago by the Home Missions Council and now includes in its membership Catholics and Jews, as well as representatives of the Protestant denominations, has increased its missionary workers at Ellis Island from 7 to 15, and is prepared to give adequate assistance in welcoming, as the Church should do, the strangers who seek our shores.

Bible Schools Cheer the Start of the United Christian Missionary Society

Let us make the first offering to the United Society the largest in our history.—C. C. Crawford, Rochester, N. Y.

When thinking of friends we will remember the officers of the United Society.—A. R. Stansifer, Litchfield, Ill.

The day of larger opportunity calls for the consecration of every Christian endeavor in order that Christ may reign in the active life of men.—H. W. Hunter, Des Moines, Ia.

We are heartily with you in the first offering and will do our best to make our contribution a worthy one.—Mrs. J. B. Duncan, Kansas City, Mo.

Our school is proud to be numbered among the first Bible schools in the missionary work of the United Society.—Ford A. Ellis, Omaha, Neb.

All Good Wishes for the "best yet" Thanksgiving offering.—Mrs. Edna H. Hite, Felicity, Ohio.

We are glad change is made to United Society plan. A united church plea should have a united program.—H. F. Barstow, Niles City, Mont.

Central Bible school will do its best in the new regime.—Leland D. Jones, San Diego, Calif.

You may count on our offering of one hundred dollars to answer this first call.—Miss Calla Monlux, Oakland, Calif.

We will exceed any previous offering for American missions in this, our first response to the United Society.—H. L. Stanforth, Mount Rainier, Md.

We will be glad to encourage the new United Society by a worth-while offering at Thanksgiving time.—W. E. Mercer, Liberty, Ill.

We will do the best we can.—E. S. Williamson, Anaconda, Mont.

May every church, Bible school and Christian accept the challenge the world is holding out to us now. God bless and guide the United Society this first year.—D. W. Updegraff, Twin Falls, Idaho.

Good morning to the United Society! Calhoun Street is with you in everything. Expect to increase offering this year fifty per cent.—G. B. Sanmenig, Baltimore, Md.

We must not neglect the work in the home field. We are glad to answer this first call of the United Society.—Mrs. Clarence Woodrow, Oakland, Ia.

We expect to raise $600. We will use the program; it is a great help in raising money. We will support the United Society with all our might.—A. L. Boatright, Paris, Ky.

Fredonia is going after the biggest Thanksgiving offering ever taken. Count on us.—Oscar Joneson, Fredonia, Kans.

We will do our best to raise a good offering for the work of the Master.—W. E. Parlette, Lima, Ohio.

Our school and church are heartily in favor of the United movement.—E. F. Motsinger, Canton, Ill.

Our hearts are with you in this great work.—Mrs. Clara Nicholson, Luther, Mich.

We have a deep interest in the United work. Good luck to you!—Henry L. Fowkes, Taylorville, Ill.

Here are our greetings to the United Society and the hope that our first offering may be a big one.—J. A. Bland, Tarboro, N. Car.

Alameda Bible school is heart and soul in sympathy with your work and we are remembering you in thoughts as well as deeds.—Mrs. J. H. Burton, Alameda, Calif.

We hope to reach the century mark again this year for American missions.—Mrs. C. E. Boren, Butte, Mont.

We bid you God's blessing in all the work of the ensuing year. May harmony exist among us all is our prayer.—John Bailey, Greenville, Ill.

Here's wishing the United Christian Missionary Society success in the work of making America Christian.—Mrs. Ira Carney, Harvard, Neb.

The Press in Manila is doing very well. It is quite likely that it will make a little money this year, even though the Mission has to pay good salaries to retain the workmen. The wages of the bookkeeper have been increased from thirty to forty dollars and he remains with the Mission, though he could get five dollars more a month in some other office. One clerk has had offers to leave the Mission at an advance of twenty-five dollars a month. The Mission believes it pays to retain tried men. The wages of all Filipinos are beginning to approximate those of the Americans.

At Wema, the new station recently opened in Africa, eight young men have been baptized. Among these were the first from Wema itself. Bokungu Mark, from Kile, away up the Lomela, one of the first converts at that distant post, was sent out as assistant teacher to his own people. On a previous visit, E. A. Johnston spoke to a man who had settled near the station and who proclaimed himself an inquirer. Efome is his name. His colony has grown to several families. Efome has been baptized. This is perhaps the beginning of Wema Christian village, who knows? Wema should become a wonderful work.

On Holy Thursday and Good Friday, near Manila, in the Philippines, some of the misguided Filipinos went through their annual program of cutting and lashing themselves, rolling on the ground and allowing themselves to be flogged from time to time. They finally wound up at a little well beside a filthy run. The blood was washed off and their wounds treated with macerated guava. On the second day two of the missionaries held a gospel meeting near the course of the flagellants and, for about an hour, had a good hearing from two hundred evangelical believers. Then, upon their request, all adjourned to the chapel where they sang for a time. A large number of Americans had come from the city to witness the flagellations. A few of them gave respectful attention to the services in the chapel.

Disciples' Day in St. Louis: On Sunday afternoon, October 3, a unique service was held in the Union Avenue Christian Church in St. Louis. The first Sunday in October has long been known among the St. Louisans as "Disciples' Day" and has been celebrated in the churches with appropriate services. This year it took the form of a welcome service for the secretaries and their families and for all of the office force who have come with the United Christian Missionary Society to make their homes in St. Louis. All the churches in the city joined in making this welcome a most hearty one. Following the afternoon service in the main auditorium in which several local ministers, a layman and two secretaries, Mr. McLean and Mrs. Atwater, took part, the secretaries with their families and the office force (nearly a hundred of them) took their places around three sides of the large reception room and shook hands with several hundred people who passed by them. Light refreshments were served and at five o'clock an enthusiastic union Christian Endeavor meeting was held under the leadership of Adeline Goddard, National Christian Endeavor Secretary. This was followed by another union service at eight o'clock in the auditorium, at which President F. W. Burnham and C. M. Yocum spoke.

Charles P. Hedges and other missionaries in Africa report difficulty in keeping boys and young men in school long enough to fit them for their life work. In Lotumbe young men and boys leave their homes and go to the mission station, remaining there one or two months, and then go to a neighboring commercial firm at an advanced wage. What is true in Africa, in this respect, is true also in the Philippine Islands. Mr. Hanna of Manila writes that the Mission is trying to hold the first generation of preachers from going into business and, at the same time, is trying to get suitable recruits for the ministry.

Dr. Mary T. McGavran, Damoh, India—Just a month since I came from my holiday and the work at the hospital is becoming very heavy. I dread the next three months with the sickness we always have. Here, Miss Franklin and I are pretty much as we have been for the last twenty years and dozens of the people we have known best are dead. We see old people sometimes, but not often. The other day we had Miss Franklin's usual afternoon at home—for the women—and half a dozen women came from the town to see us, with a crowd of children. Miss Franklin asked who the 'old woman' was. She is the daughter of one of our generation and she is an old woman! It's raining at last and three women with three baskets in which are three babies are seeking shelter on our front porch.

Lulu Snyder Hamilton's Welcome Home—On Sunday, September 12, the Jackson Street Christian Church of Muncie, Indiana, held a great rally day program at which there was an attendance of 1,500 people. These services, held partly at the church and partly at the Delaware County fairgrounds, were given in honor of the home coming of Mrs. Lulu Snyder Hamilton, a former Muncie woman, and her husband, Dr. Clarence E. Hamilton, of Nanking, China. Among those present was the wife of the organizer of the Muncie Church, Mrs. George Thompson, of Union City, Indiana. The church was organized June 27, 1868. The former pastor of this church, F. E. Smith, now of the Ministerial Relief Board, and his wife were also in attendance. The present pastor is S. G. Fisher. Dr. and Mrs. Hamilton both brought splendid messages.

Rodney W. Roundy, associate secretary of the Home Missions Council, has written of the *Negro's* progress in business:

The Negro's commercial progress has been remarkable. Increasing numbers of his race have shown unshakable evidence of that soundest principle of American business success—thrift. In 1866 the Negroes of the country North and South owned 12,000 houses, operated 20,000 farms, conducted 2,100 businesses and had $20,000,000 of accumulated wealth. Fifty years later the number of homes owned had increased to 600,000, one out of every four, the operated farms to 981,000, the number of businesses to 45,000 and the accumulated wealth to $1,110,000,000. In 1867 four hundred Negroes were engaged in about forty lines of business; in 1917 they were engaged in two hundred lines and had $50,000,000 invested. Today there are seventy or more safe and sound banks in the hands of capable Negro financiers. Already members of the race have received grants for a thousand patents. In 1866 the valuation of property used for higher education was $60,000; in 1916 it was $21,500,000. For the same dates the valuation of church property increased from $1,500,000 to $76,000,000. Were the figures for increase along all lines for the last five years available, a much more marked contrast would appear.

A. G. Saunders, Vigan, Ilocos sur, Philippines, writes that all the Vigan missionaries are strongly convinced of the need of a girls' dormitory. There are, in Vigan, from fifteen to twenty thousand people. Aside from the residents in the dormitories and the nurses from the hospital, not more than twenty attend the regular Lord's day services. "If we go to the homes of the people and teach a class they will usually listen and sing with us, but they do not attend the services at the chapel. We have more than forty boys in the dormitory and less than twenty girls in the hospital. Other lads come to our socials. At the last social twenty boys came from the Roman Catholic dormitory. There were nearly eighty boys present and about twenty girls. If our boys marry Catholic wives, they are almost certain to join the Catholic Church."

S. T. Willis, supported by the United Christian Missionary Society in Duluth, Minnesota, reports having paid another $500 on their mortgage, making $2,000 paid since he went there two years ago. The balance of $3,000 is subscribed. They hope to complete the new church building next spring or summer. Of this work during August, he writes: "I spent three of the five Sundays of August in Duluth. I held evangelistic services for two weeks, from the 16th to the 30th, at Tamorock, in Aitkin county, sixty miles west of Duluth. We have a little group of disciples there. As a result of my two weeks' work, we organized a church with sixteen members and a Sunday school with about forty. We appointed and set apart officers and arranged to organize a Christian Endeavor Society and a Woman's Missionary Society. We began in the Presbyterian building but at the end of the first week were shut out and had to go to a storeroom. This is the only church of the New Testament order in the county, and only the third little church of the primitive faith and order in all Northeastern Minnesota—the other two being Duluth and Cohasset. I hope to get other congregations started as time goes on and, by cooperation, locate pastor-evangelists to care for them. It is purely pioneer work and the need is great."

Edgar Lloyd Smith, South Pacific Superintendent—In the great and growing Pacific Coast district there are not sufficient workers to properly carry on the work of religious education. At present the regional superintendent must supervise this work for all the Bible schools in Southern California, in Northern California and in Arizona. He should also make an occasional trip to the Hawaiian Islands, should begin work in Nevada, a large state in which we have not a single organization, and should organize new schools. In addition to these things, it is imperative that he find time to assist schools in putting on a constructive program of religious education in local churches by means of schools of methods, institutes, training schools, etc.

The needs then? Sufficient office help to enable the Field Worker to spend his time among the schools; at least one specialist to assist in the field; sufficient office equipment to make possible a proper systematization of office records. There should be frequent visitations from the national field workers in institutes and schools of methods, and an occasional visit by the national Bible school superintendent to assist in rounding out programs. Therefore, there is great need of a double offering this year on Thanksgiving Sunday.

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Joseph A. Serena, President, Fulton, Mo.

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By President A. McLean

This book covers a period of forty-four years. It gives an account of the founding of the Society and some account of Officers and Missionaries. The illustrations consist of 119 portraits and thirteen pages of buildings and scenes. One missionary has enjoyed reading it immensely, "It is so interesting and will be very helpful for reference purposes."

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NEW YORK BIBLE SOCIETY
675 MADISON AVE. (111TH YEAR) NEW YORK

From Edith Eberle, Laoag, Philippine Islands—Aside from my work in the dormitory I assist in the training school work. In fact Miss Adamson and I share responsibilities and divide labors in the two departments of our work. I teach several courses in English, Bible, Teacher Training and have charge of the school athletics. I also conduct one chapel service each week.

I have had charge of the Laoag Sunday school which holds not only its regular morning session, but also sends out a large number of teachers to conduct afternoon Bible classes. The banner record for morning attendance was 182, for afternoon classes 2,456. The school observed, with appropriate exercises, Easter, Mother's Day, Rally Day, Cradle Roll Sunday and the White Christmas. This is now the third year that our school has "kept the King's Birthday" in this beautiful way. Monthly Sunday school conferences are held with the threefold business, devotional and educational periods.

The Christian Endeavor, which is one feature of our student work, numbers forty in membership and holds regular weekly meetings in English and one dialect service monthly. There are seven other Endeavor societies in the province. I conducted one Student Institute in Batar, assisted by three Christian high school teachers. The enrollment was large, the interest splendid, but only twenty took the examinations and were granted certificates at a special closing program for which an ex-representative to the Philippine legislature delivered the main address.

There are so many opportunities for work among the students of whom there were last year eleven hundred in the secondary schools. We meet them in high school socials, receptions, programs and at our services and find them always friendly and glad to have us with them. They are open minded, anxious for better things, needing moral uplift and Christian ideals. If only we had more time to "go up and possess the land" overflowing with lives to be ennobled and souls to be saved.

James C. Ogden, Batang, West China, writes of the school work in Batang during 1919-1920, which he reports to be the best year they have ever had, with a regular attendance of 115. This is the place where the helpers in the educational, evangelistic and medical departments are being trained and already a number have gone out for service. As a side issue, he has been teaching about fifty families how to farm. Some of these families, who were very poor, are now making a good living, paying off debts, buying farms of their own, building homes. They are so happy over what they can raise that they often vie with each other to see who can produce the best and bring some of it to the missionaries first. The influence of the school and these other side efforts are penetrating and far-reaching. The pupils are from the official and wealthy class as well as from the poorest. Seven thousand five hundred dollars has been granted for a much-needed new school building for Batang, of which $5,000 has already been sent on.

Dr. C. L. Pickett, Laoag, Philippine Islands, writes of the return to the States of Mr. and Mrs. F. V. Stipp for their furlough period:

The leaving of Mr. and Mrs. Stipp for home was marked by many farewell receptions. At their last Sunday morning service the church was filled to overflowing; at the evening service the Governor of the province spoke appreciatively of the work of Mr. and Mrs. Stipp in the province. The American Secretary of Public Instruction spoke on the necessity of the coordination of the work of the Church and that the Bureau of Education. The pastor spoke in behalf of the congregation. Many expressions of appreciation of the work of Mr. and Mrs. Stipp in the community were heard on all sides. It is hoped by all classes that they may have a pleasant and profitable furlough and be able to return to the work at no distant date.

Doctor Pickett also reports the total number of treatments during a recent month as 2,101; major surgical operations, 3; minor operations, 72; cases of tropical yaws, 56; obstetric cases, 2; visits in Laoag, 15; visits to other villages, 8; visits of nurses, 8; patients admitted to hospital, 71; institutional days, 179; receipts for the month, $1,154.06.

Charles S. Medbury, University Church, Des Moines, Iowa—We are profoundly grateful to God for a great year at the University Church. A spirit of deepest devotion has prevailed. Our people have sensed the terrible need of the world today for the Gospel. There have been three hundred and sixty additions, one hundred and five by confession and baptism. Nine of our young people have been in the College of Missions. A number have gone to the field this year. Drake University and the Church have had fellowship with a Volunteer Band of about thirty. Every dollar of a $25,000 indebtedness has been paid. Every current bill is paid. Our general Missionary budget has been increased to upwards of $10,000 and current fund to $15,000. And greatest of all, financially, in leap of spirit and love of Drake and belief in its mission, our people, as individuals, subscribed $100,000 to the University, and the church, as such, assumed $50,000 more with 4½ per cent interest on deferred payments. The new year, opening now, is radiaut with promise. I am happy to report for such a people.

Mrs. Kate C. Rambo, who with her husband has been in orphanage work in Asia Minor under the Near East Relief, writes regarding their work (Mrs. and Mrs. Rambo will be remembered as having spent some years in orphanage work in India under the Foreign Society):

HYMNS FOR TODAY
For the Sunday School and Church

"Meets the need of the hour."—Henry G. Bowden, Secretary Men and Millions Movement.
"The Christian Endeavor World" says: "An admirable general-purpose book for religious, social and patriotic gatherings. Designed to fit into the programs of Sunday schools conducted after the most modern methods. 332 finely chosen hymns and songs, singable, but free from clap-trap."
Bishop Henderson says: "Ten years ago the favorite hymn was 'When the Roll Is Called Up Yonder,' but now it is displaced by 'The Son of God Goes Forth to War.' Young people of today are singing songs of service." This is the sentiment of religious leaders today.

Hymns for Today contains excellent Orders of Services and Indexes pointing out the material especially adapted to the various departments of the School and Church.
Bound in fine cloth with gold stamp. Price $75 per 100. Sample sent for examination. Orchestrated.
FILLMORE MUSIC HOUSE 525 Elm St. CINCINNATI, O.

Up to the present we have had a wonderful opportunity for service. We have been in charge of an orphanage up in the Amanus Mountains between Adana and Aleppo, an institution which had been turned over to the Americans by the Germans. It is a splendidly equipped building, in a most beautiful spot on the hillside, six miles from the Bagdad or Anatolian railroad and twelve miles from a railroad station. We had with us nearly 300 children. About the middle of January we began to be threatened by bandits who were lurking around outside the village. They attacked and killed, on March 1st, two men who had been sent out for wood. Quite a number of French were garrisoned in the village to protect us. On March 15th real fighting began, the French and Armenians on one side and the Turks on the other. We had to keep the children for two weeks during the day in a back shed and stable, then Mr. Rambo went out in the night under rifle fire, to see the Governor. He sent in a large force of men and they removed the children and all the helpers. We were in the house when the bullets were whizzing through the doors and windows but not one of the children was harmed, although a number of the Armenians and French were killed and many wounded. We came down here to Adana and Mr. Rambo worked very hard to get the children out of Turkey before Adana was besieged. The last of the 300 have been sent to the island of Cyprus where they are being taken care of by the English.

We ourselves tried to go to Constantinople for work among the refugees there, but we found that the railroad had been cut and bridges destroyed so we are really prisoners of war. We are staying with Miss Webb in her school for girls, and if you care to mention this fact in WORLD CALL, that we are alive and well at this time, it may be a comfort to our many friends who have been anxious about us. Tomorrow we have been promised that letters may be sent out by a French aeroplane, so I hope that you will get this in due season.

New Christian Endeavor Secretary.—Geo. T. Simons of Kentucky has been called to the Secretaryship of our National Christian Endeavor work, and it is hoped that he will become a permanent worker in this office. His headquarters will be with the United Christian Missionary Society, in the Missouri State Life Building, St. Louis. Mr. Simons should have the interest and cooperation of the entire brotherhood in carrying forward the important work with our young people through the Christian Endeavor.

Miss Adeline Goddard, who was granted a "leave of absence" from her work in Oklahoma, has acted as National Secretary for the past four months. Her good work has been made possible by the fine cooperation which all have extended to her during this period. Miss Goddard will continue to look after the Christian Endeavor work in Oklahoma and will render valuable help in the promotion of the Christian Endeavor work in every way.

From Mrs. Garst, Akita, Japan:

Hello, Central. Please give me Long Distance.

Hello, Long Distance. I want St. Louis.

Hello, St. Louis. Give me Missouri State Life, 15th and Locust.

Hello, Missouri State Life. Give me Dr. Burnham, President United Christian Missionary Society.

Hello, Mr. Burnham! How fortunate I am to find you in. Do you feel at home in your new quarters? Oh, of course you wouldn't recognize the voice so far away. This is Mrs. Garst in Akita. Never thought I'd live to talk wireless across the Pacific. The world moves, but the biggest move yet is the new Society, we think. We want you to know we are with you moment by moment in prayer and hope for the great convention and the consolidated management. We feel your kindness and sympathy across the space that separates. Our Christian love to every officer and clerk and helper. Goodbye.

The following letter has been sent to all the pledgors of the Men and Millions Movement. This is merely a notification of change of address, but it may remind some good folks who are not up to date in their payments that a remittance would be quite in order. Secretary Bowden's report to the International Convention will show that there are 3,726 pledges on which balances are due.

St. Louis, Mo., October 1, 1920.

My Dear Friend:

We are writing you to say that the address of the Men and Millions Movement has been changed from 222 West Fourth Street, Cincinnati, Ohio, to Men and Millions Movement, Missouri State Life Building, Fifteenth and Locust Streets, St. Louis, Missouri.

By courtesy of the United Christian Missionary Society we are sharing space with it on the sixth floor of the above building.

You will be pleased to know that the receipts of the Movement for three months total $184,187.28, which is a fine showing for the three summer months.

The collection of unpaid pledges is being followed carefully,

Very sincerely,
HENRY G. BOWDEN,
Associate Secretary.

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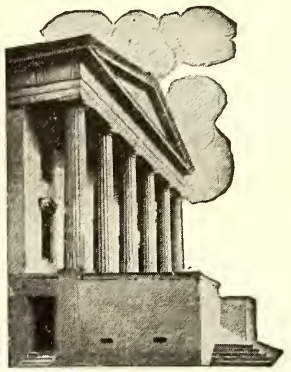

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Rich history and valuable traditions. Exceptional location in the Bluegrass. Adequate and well trained faculty. Modern equipment in all departments.
PREPARES FOR
Teaching, social service, the ministry and mission field. Also for technical courses in Law, Medicine, Agriculture, Engineering, Business Administration.
DEGREES CONFERRED
A. B., B. S., M. A., P. Th. B., B. D.
AFFORDS SPECIAL AID TO
Sons and daughters of ministers, honor graduates of high schools, ministerial and missionary students.
Address R. H. CROSSFIELD, President

1855 1920
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A standard co-educational college well located. Indianapolis is the capital of the State of Indiana and is near the center of the great brotherhood of Disciples of Christ. Butler College is co-ordinated with the College of Missions where missionaries for Home and Foreign fields are being trained.

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A CHRISTIAN COLLEGE. Splendid opportunities for Ministerial and Missionary Education. Butler College and the College of Missions offer forty courses in religious education, all under competent, well-trained professors.

A COLLEGE FOR TEACHERS. Accredited by the State Board of Education of Indiana for the training of teachers. Butler College last year established a separate department of Education and is enlarging this department for next year.

COURSES IN BUSINESS ADMINISTRATION. Beginning with the opening of the fall semester, Butler College will offer new work in Business Administration.

Winter Semester opens Tuesday, February 1, 1921

For further information address

BUTLER COLLEGE INDIANAPOLIS, IND.

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THINK OF
WHITE GIFTS *for the* KING
The Ideal Giving Service
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Returnable if not satisfied
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A Good College

For Your Boy or Girl
Miner Lee Bates, Pres. Hiram, Ohio

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Standard four year co-educational college.
A. B., B. S., and A. M. Degrees.
Strong ministerial course.
Exceptional preaching advantages.
J. H. WOOD, *President*
Canton, ∴ Missour

President J. T. T. Hundley

IN last month's issue of WORLD CALL we announced the munificent bequests of T. A. Cary, who recently passed away in his home city of Richmond, Virginia. Among the many good causes remembered by this good man was Lynchburg College. Three hundred forty thousand dollars was bequeathed to that institution for endowment. It is by all odds the largest gift ever received by that institution and one of the largest ever given to any of our colleges.

However, this is not the first offering which that good man made to that institution. He was its most generous supporter in its darkest hour. When, only six years ago, the college was about to be lost for debt, "Archie" Cary came to the rescue by offering to assume one-third of the indebtedness if the brethren in Virginia and other friends would assume the balance. This they did and the college was saved. Since then he has made other generous gifts to the college—one for $10,000 just a short time before his death.

T. A. Cary's interest in Lynchburg College was largely due to the influence of President Hundley. The two men were warm friends. John Hundley's sacrificial attitude in taking charge of the college when failure seemed imminent and the businesslike manner in which he conducted the affairs of the school challenged Mr. Cary's admiration and inspired confidence, as it has done everywhere throughout the Chesapeake area. The college is now in a joint campaign in which approximately $700,000 has already been subscribed and the end is not yet. John Hundley has worked night and day for the success of this campaign. He is building a great college at Lynchburg.

Strongly Supporting the Religious Education Department

OUR Church is strongly supporting the Department of Religious Education of the United Society because it would be criminal for us to weaken in this crucial hour. The methods of the Department, the wisdom of a century, are ours for the asking. Its workers stimulate us to higher attainment, its demands on us are all too frequently misunderstood or ignored by those who ought to be benefited by its contact. Indifference has so deadened the sensibilities of some church people that the earnest servant of God is often driven to despair at meager results from hard and persistent labor. But our generals, truly far-sighted and optimistic as to ultimate results, refuse to curtail their energies or abandon the field. The Bible schools of Connecticut have lost 35,000 scholars in three years, but our two churches have gained during this trying period in attendance and offerings. The tide shall be turned.

N. D. WEBBER.

Bridgeport, Connecticut.

A Live School

ABOUT eleven years ago the missionary movement was instituted in the Seventh Christian Church (Indianapolis) with some opposition from a certain constituency. However, deep devotion to God's cause is opening the gateway to a happy realization of the tasks before His Church.

For a term of years Seventh has been a Living Link church. Our organized church school, instructed in and empowered by the subject of missions, led by our efficient missionary superintendent, in the past year became one of the largest pro rata missionary giving schools in America. With an average attendance of 285 we are proud of the fact that we contributed $527.46 to foreign missions and $252.76 to American missions, besides giving $100 to Ministerial Relief.

That we are an enthusiastic school for missions may be indicated by the fact that our largest attendance was always on the days which were devoted to Foreign and American missions. Throughout the year, on each Lord's day, the school is kept alive to its missionary duty by missionary instruction and offering.

SAMUEL FREEMAN.

Indianapolis, Indiana.

New Serial Begins in December World Call

THE life of William Carey, the "Consecrated Cobbler" who introduced the modern era of missions, has been wrought into story form from the viewpoint of the men of India to whom he brought the gospel story more than a century ago. We are fortunate to have this masterpiece of Miss Applegarth for WORLD CALL and will publish the first installment in December. Tell your friends that this is one of many attractive features that WORLD CALL readers will enjoy in the near future.

Bethany College
Founded by Alexander Campbell in 1840.
A standard College offering courses in the Arts, Sciences, Education and Religion.
A well trained faculty.
A fine body of students.
Athletics given due attention.
Expenses low. Opportunities for self help.
For Catalogue address
Cloyd Goodnight, Pres.
Bethany, West Va.

"AS LONG AS YE BOTH SHALL LIVE"

THAT reads like a marriage ceremony, doesn't it? How it turns back the pages of history for us! We see again ourselves before the minister and surrounded by loved ones and friends. The man of God may have had many things to say, but whether his ceremony was long or short (it seemed long, didn't it?) he concluded by saying, "And now, do you take this —— to be your lawfully wedded ——, and do you promise to love, honor, etc., etc.—as long as ye both shall live?" Though your tongue was as dry as cotton, you managed to say, "I do."

What a sacred covenant that was! You have kept that vow and God has blessed you for it. He has given you not alone the true and everlasting care of your life's companion, but material things as well. You are now reaching an age when these material things are not so much a blessing as a bother. Wouldn't you like to be set free from any further worry or care of your financial affairs, and the risk of losing what you have, and at the same time draw a splendid dividend?

The United Christian Missionary Society will take any amount of money you will send above $100, and if you are fifty years of age or more, will issue you a non-taxable annuity bond which will pay you and your wife (or husband) six per cent, semi-annually—

"AS LONG AS YE BOTH SHALL LIVE"

Are you interested? If so, fill in the following form

My name is_____

My address is _____

My date of birth is_____

My wife's (or husband's) date of birth is_____

and mail it today to the

United Christian Missionary Society

1501 Locust Street St. Louis, Missouri

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

At the Gate

AT THE port where the great ships come and go, under the shadow of that gigantic figure holding aloft her torch to set the world on fire with liberty, three men have met.

"I have come," said the first, "to meet an immigrant—a potential evil, or at best a doubtful good, and one whom I must scrutinize suspiciously. Let's hope he'll shift well for himself, how or where's all one, as long as he keeps out of sight and does not bother me. These men bear watching. I am sick of them. The law's my name—of course you know me."

The second spoke: "And I have come to meet a dirty foreigner. I don't think much of him, but he has uses. He will work for very little till one puts ideas into his head. If I had my way I'd lock him up with others of his kind, before they run amuck with too much liberty."

The third man did not speak at once, for he was watching an approaching ship, with eager interest in his face. At last he turned and said: "It is a guest that I have come to meet—a sort of friend, although I have not seen him yet. He is a stranger here and will not know his way, so I shall have to help him. There will be much to do for him, I think. He does not know our language. I must teach him that, and show him where is best to live, and how. Things are so different for him here. Then he must meet with friendly faces, learn our social customs, history and ideals, and ultimately found a home, here in the midst of friendly folk. He will be a help to the community, I know, for he is bringing many quaint and thrifty ways and high ideals and aspirations, too. I think we shall be very glad of him."

The ship draws near and nearer. In the bow, with eager, wistful eyes, stands young Giuseppe, wondering, wondering who will meet him.

—*From "Foreign-Born", the Service Bulletin of the National Board, Y. W. C. A.*

WORLD CALL

WOMAN'S YEAR may well be the name of history for 1920. It was chiefly by the votes of men that the liquor traffic was finally outlawed in the United States of America; but it was for woman's sake and through moral and scientific education begun and carried on by women.

The other great moral amendment to the Federal Constitution is chiefly a continent-wide tribute to the wisdom, virtue and devotion that men have always enjoyed and praised but never before dared to unleash.

Woman's emancipation began when the virgin of Galilee sang in holy rhapsody,

My soul doth magnify the Lord.

And woman's enfranchisement is not merely political justice to half of a great nation's citizenship; it is another long step in the irresistible forward march of Mary's Son. America went Christian when woman began to vote. The majority is not yet large but it is decisive, and it will grow, it will grow, it will grow!

DECEMBER 1920 *15* **CENTS**

The War's Effect on Business

During the war no business was allowed to continue in the United States unless it was necessary, directly or indirectly, for the winning of the war. Following the sudden cessation of war an instant readjustment became necessary. It was a difficult situation, but business which had been organized on a sound basis before the war will survive. In the meantime, conservative business men are advising investors to place money in safe bond issues or securities of that sort until the readjustment is complete, and unsafe stock investments have been eliminated.

The Annuity Bonds of the United Christian Missionary Society

furnish a sound investment, not only NOW but ALWAYS, for the man or woman who is seeking first the Kingdom of Heaven. They furnish a SURE income during your life, and make certain the use of your money for the Kingdom after you are gone.

A Total of $20,000 Was Placed With the United Society

on this plan during the first thirty days of its existence as a going concern.

You will either desire to send a check at once for an Annuity Bond in order that the Annuity may begin without delay, or you will want more information. You may accomplish either or both by addressing

United Christian Missionary Society
1501 LOCUST STREET **ST. LOUIS, MISSOURI**

"World Call in Every Home!"

OUR hearts were made happy many times during the Convention by the kind words spoken by friends of WORLD CALL. It is our desire that every subscriber shall have the same feeling, and that your interest in WORLD CALL may be so deep that you will help us make good the recommendation unanimously approved by the Convention which is that "WORLD CALL IN EVERY HOME" be the goal of each church this year and that ministers and official boards put this in the program of the church.

We should like to come to you in person and present the claims of WORLD CALL. That, however, is not possible. Will you not, therefore, consider this a personal, earnest appeal to help place WORLD CALL in every home in *your* church? Please try to realize that your influence and a word from you will mean very much in securing new subscribers. Help your pastor and literature secretary.

The binders for 1920 WORLD CALL are nearly ready and we are accepting orders for them. They are still only $1.50 each, including complete index for the year, in spite of increased cost to us.

We request again that you notify us promptly if you are not receiving your WORLD CALL. Please do not wait for months and then write us. When you ask for change in address be sure to give your old address as well as your new one. This is very important. Remember that your postmaster will not forward second-class mail unless you furnish the postage for forwarding. Address, WORLD CALL, Missouri State Life Building, St. Louis, Missouri.

WORK FOR WORLD CALL.

"The Best People in the World"

LAST month we asked our subscribers to send us back numbers of WORLD CALL for June and July, 1920, our supply of these issues having been exhausted. The response was immediate and generous although no reward was offered and the sender even had to pay postage. As copy after copy came in the Chief Subscription Clerk exclaimed, "Our subscribers are the best people in the world!" We thank you for this additional demonstration of that fact, which we never doubted.

Solve Your Christmas Problem With World Call

IT IS not too late to send WORLD CALL as a Christmas present to your friends. To all who wish to do so we supply an appropriate card with which to notify those so honored that they are to receive, not one, but twelve big and beautiful Christmas gifts, the monthly numbers of WORLD CALL for 1921.

A Fine Field for Christian Endeavor

LAST year many Christian Endeavor societies sent in subscriptions for Army Posts, Public Libraries and Y. M. and Y. W. C. A.'s. There is no place a society can invest $1.50 to greater advantage. Inquire whether the public reading room nearest your church is receiving WORLD CALL regularly. If it is, try the next one in line. If it is not, put it on the list and have the satisfaction of knowing that your thoughtfulness will multiply its blessings throughout a whole year to countless persons.

WORLD CALL

Continuing

MISSIONARY TIDINGS
The MISSIONARY INTELLIGENCER
AMERICAN HOME MISSIONARY
The CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

United Christian Missionary Society
Missouri State Life Building, Fifteenth and Locust Streets, St. Louis, Mo.

American Christian Missionary Society
Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
Missouri State Life Building, St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
Indianapolis and St. Louis

Board of Education
222 Downey Avenue, Indianapolis, Indiana

Board of Temperance and Social Welfare
821 Occidental Building, Indianapolis, Indiana

Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

National Organizations of Disciples of Christ
By Men and Millions Movement, Cincinnati and St. Louis

W. R. WARREN, *Editor*
MRS. ESTHER TREUDLEY JOHNSON, *Associate Editor*
J. W. ALLEN, *Business Manager*

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This Picture Ought to Haunt You!

WE beg the pardon of this noble woman and her sons for making such a use of their photograph. Are you giving your minister and his family a living support? Do you insult them with more or less useless Christmas presents instead of an increase in salary? Do you degrade the ministry by thinking of your pastor as a sort of hired man to be paid the least that will get and hold him? Do you realize that no worthy minister of the gospel can be paid for his services: that all we can do is to provide his living in order that he may be free to serve God and humanity? Do you not agree that the complete and life-long consecration which we demand of our ministers requires from us complete and life-long support for them and those dependent upon them?

* * * * * * * * * *

Will You Face These Facts?

1. The head of this little family has died suddenly. He had given the utmost of devotion in fruitful service to the church. He had done everything possible to provide for his family both while he was with them and in such a calamity as has fallen upon them: a good life insurance policy for a few thousand dollars, all that his income would carry: a Pension certificate with the Board of Ministerial Relief; loving provision for their daily needs.

2. She is as heroic in her widowhood as she was in her ministerial partnership, and is taking such employment as she can get, determined to keep the boys together and rear and educate them for useful lives. After paying debts and funeral expenses she is trying to hold the insurance money for the education of the boys. How else can one of them realize his ambition to follow his father in the ministry?

3. The Pension plan provides for old age and disability benefits of $100 a year, on account of the preachers' own payments of dues, with additional benefits up to $400 a year from church contributions and other sources, with three-fifths of these amounts as death benefits to widows and minor children. The contributions from churches have thus far duplicated the ministers' payments, and so the Pension certificate is worth $120 a year to this widow and her children. If the churches should suddenly wake up and put the Pension system on a maximum basis it would yield them $300 a year.

May the Picture Haunt You Until You See That It Is Done!

4. Then the brotherhood's plans for its ministry include the maintenance and upbuilding of the Relief fund, parallel with the Pension fund, to meet necessities that go beyond the exact provisions of the Pension certificate. Is not this clearly a case where there should be a liberal supplementing of the $300 a year?

5. The obligation for complete support inheres in the necessary relation of the minister to the church. "Even so did the Lord ordain that they which proclaim the gospel should live of the gospel." Before there was a Board of Ministerial Relief, before there was a Ministerial Pension system, before there was a United Christian Missionary Society, the obligation was there. It still holds for every one of our five thousand ministers and their families.

6. It holds with double strength for the 555 who have made the additional sacrifice and taken the extra care, as the head of this little family did, to pay the dues of the Pension system inaugurated by the brotherhood for their protection.

May the Picture Haunt You Until You Make Good the Motto, "WE WILL NOT FORGET"

TO INFORM THOSE WHO ARE INTERESTED; TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

Indianapolis, Indiana St. Louis, Missouri

DECEMBER 1920

Woman's Sphere Is—The Whole Earth

THIS is no play upon words but a solemn statement of a great truth. Geographically the whole habitable globe has always been open to woman. But everywhere there were limitations upon her work, her social relations and her civil rights. She was a subject rather than a citizen.

The ancient rule, all but universal, was that a woman had no rights apart from some man. An independent woman was an impossibility. There are many grotesque survivals of this primitive order in the laws and customs of our North American states and provinces.

Step by step the emancipation of woman has been proceeding ever since the star of the East stood over Bethlehem. Each advance was a concession made by men under the influence of Christianity and enlightenment. Now that women have the ballot their other disabilities will be removed far more rapidly. They have the tools with which to strike off their own shackles.

Woman and the United Society

It is more than a coincidence that simultaneously with woman's political enfranchisement in Canada and the United States the international boards of the Disciples of Christ were united in the United Christian Missionary Society, with the fundamental provision that women shall stand in full equality with men. Among us henceforth every work of Christ and His church is within woman's sphere.

Hers are the Philippine Islands as well as Mexico, Japan as well as Paraguay, Tibet equally with Argentina. Butchart's Bohemians in Cleveland, Borders' Russians in Chicago and Miss Merrill's polyglot friends in New York are as much the concern of each local Woman's Missionary Society and Young Woman's Missionary Circle as the Orientals of Portland, Los Angeles and San Francisco and the Mexicans of San Antonio.

Woman and Our Debt of Honor

Just as the United Society begins its career of beneficence a large and imperative task is laid upon its members. The financial failure of the Interchurch World Movement throws back upon the international missionary and educational boards of the Disciples of Christ obligations that total $600,000, payment of which they had underwritten or guaranteed to New York banks by direction of the Cincinnati Convention, in full confidence that they would never be called upon for a dollar.

Now the St. Louis Convention has advised the raising of this entire amount as a special fund to avoid drawing upon the already overtaxed regular funds of the several boards and institutions. After a week of self-denial and prayer, Sunday, December 12, is the day for a great free-will offering in all our churches to fully discharge our Debt of Honor.

The Week of Prayer and Sacrifice begins on the Annual Woman's Missionary Day, and the first one after the effective union of the societies. Maybe it is a providential test of our mettle. Certainly it is a challenge that we cannot ignore. The fact that the Board of Education, which is not formally a part of the United Society, is involved equally with our other international boards is an added incentive, since Christian education is second to nothing in the hearts of Christian women.

Woman and the New Age

At last the Christian women of America can begin to see their task whole. It is a bleeding, suffering, starving world that is laid at their feet. Always it has been woman's task to repair the ravages of war. Now, for the first time, the tools with which to work effectively are coming into her hands. While she mourns her sons who are gone, she has the ballot with which to decree that never again shall such a holocaust occur. While she feeds the starving children of Europe and the Near East she can take effective steps against ever allowing wholesale murder to stop the supply of bread and milk.

It is not so much a right as a duty into which woman has come; not so much a privilege as an obligation; not so much a prerogative as a service; not primarily a pleasure but a great responsibility. As at Bethlehem the cave of the manger was too deep and the pangs of motherhood too severe to allow Mary to hear the angels singing above the hills, so today humanity can be born anew, born from above, born to righteousness and peace, only as woman travails in agony of body and soul. The world's redemption is no holiday affair. Maybe the exaltation of the Magnificat was with Mary through the suffering at Bethlehem and sorrow of Calvary, and through all the wistful, troubled, joyous years between, but certainly it was long after her day before Christmas became a holiday.

So thousands of young men died and thousands of mothers wept, before there could be July Fourth year after year for a free and rejoicing nation. Again millions of young men died and millions of mothers wept before Armistice Day broke upon the world with jubilation.

Can the greater victory for permanent peace and perpetual righteousness be won without trial and sacrifice? Can men rise higher than their mothers' dreams? When woman gained the ballot did she lose her ideals that have ever been the beacons of the world's best effort?

The price is still to pay, the price of pain and prayer, of sacrifice and service, but now woman is free to choose her fields of service, to name the terms of her sacrifice, to safeguard the fruitage of her labor. She serves as love constrains her, she toils in hope, by faith she exults in the complete victory of which the objectives already gained are sure guarantees. "It is daybreak everywhere!"

Paying Our Debt of Honor

AT the Cincinnati Convention in 1919 the Board of Education and the various boards composing the United Christian Missionary Society were advised to cooperate in the campaign of the Interchurch World Movement. They were also authorized to underwrite the Movement for five per cent of their askings. The askings of the Board of Education were $6,000,000, and the askings of the constituent boards of the United Society were $6,000,000, a total of $12,000,000. Five per cent of these askings made a total sum of $600,000. This sum the various boards underwrote by giving their bonds to the Bankers Trust Company, acting for the associated banks, in New York City. It was the hope of the leaders of the Interchurch World Movement that the funds from its financial campaign would pay the underwritings at the banks so that no board would be called upon to pay. The collapse of the Movement made this impossible, hence the various underwriting boards and agencies were called upon by the banks to pay their underwritings.

Action of St. Louis Convention

"By the advice of the International Convention in 1919, and by the action of each of the underwriting organizations in Convention assembled in 1919, these organizations are obligated to the extent of their underwritings and their obligations must be met. It is the desire of the executives of these underwriting agencies that no dollar given specifically for missions, benevolence and education, shall be taken to pay the underwritings.

"Therefore, we recommend that these underwriting agencies set up such organization as they deem best or use any existing organization to raise the amount legally due the Interchurch World Movement, by voluntary contributions from churches and individuals.

"In connection with the underwritings, we recommend that the Board of Education cooperate with the United Society in whatever plan is adopted to raise and pay the underwritings. And that all underwritings be included in one sum and be raised by a united campaign, and applied without discrimination in the liquidation of said underwritings."

The General Plan

In pursuance of this action, representatives of the United Christian Missionary Society and of the Board of Education met and, after conference, decided upon the following plans:

1. December 12 is the day set apart upon which to pay our Debt of Honor.
2. A cash offering on this day is asked from churches, individuals and organizations.
3. A minimum of a day's income is asked from all members, and large gifts are solicited from well-to-do people.
4. If churches wish to include this extra offering in their budgets, they are asked to raise and pay the Debt of Honor portion of the budget on December 12.
5. The week of December 5 to 12 is designated as a week of prayer and sacrifice.
6. All money on hand or previously pledged on the Interchurch campaign should be collected if possible and forwarded on December 12.
7. All offerings from churches, organizations and individuals should be sent as follows: Treasurer Underwriting Fund, 1501 Locust Street, St. Louis, Missouri.

Agreement of the Banks

The question has been raised as to whether or not our obligations cease when our notes have been paid in full. Under date of November 6 we have the following guarantee:

"As each Guarantor makes payment on account its liability for further interest accruals will correspondingly diminish and upon payment of its own full amount its liability for accruing interest will cease.

"When a Guarantor completes the payment of the principal amount named in its guaranty, with interest determined as above, the Guarantor will receive back its instrument of guaranty with a letter from the Trust Company stating that the Guarantor in question is released from further liability on the guaranty."

Notes Now Past Due

The last note was due at the bank on November 8. The banks have kindly extended these notes for a short time with interest. December 12 should be the day upon which we give the money to pay off every dollar of this obligation so that the notes can be redeemed and the bonds returned.

What Other Churches and Boards are Doing

The various agencies of the Presbyterian Church underwrote $1,000,000. They are now in the midst of the campaign to raise the money. Several other of the boards have paid in full and have received back their bonds. Still others are carrying on their campaigns at the present time to raise the funds with which to pay off their notes at the bank. It is probable that by January 1 the entire sum of about $6,000,000 underwritten by the various agencies will be paid in full. The Disciples of Christ should not be the last in paying the obligation of their boards in this campaign.

What the People Think About the Campaign

It is encouraging to know that practically the entire brotherhood is unanimous in saying that this Debt of Honor should be paid. The following are some of the statements just received:

Chicago Leads the Way

"I have asked for the privilege of being the first congregation to get under the Interchurch World Movement deficit for $1,000. **This our congregation has unanimously decided to do.**

C. G. KINDRED, Pastor.
Chicago, Illinois. Englewood Christian Church.

J. B. Briney Thinks the Underwriters Acted in Good Faith

While, for reasons that need not be mentioned here, I did not favor entrance upon our part into the Interchurch World Movement, yet I think that this Debt of Honor should be met by the brotherhood, for the following reasons:

1. These underwritings were authorized by the Cincinnati Convention, which was a representative body, and the underwriters acted under the sanction of that body.
2. The underwritings were made from the standpoint of security, with no expectation of having to pay; but the unexpected happened, and, as is often the case with securities, the obligation fell upon the underwriters to pay, and the brotherhood should back them up in it.
3. The underwriters acted in good faith, and for what they believed to be for the good of the cause of Christ, and they deserve the sympathy and support of their brethren. While this is a dearly-bought piece of experience, it may be of value to us in the future.

Crestwood, Ky. J. B. BRINEY.

Two Voices From Indiana

General Z. T. Sweeney writes:

Replying to your esteemed favor of November 5, I beg to say that I think we ought to pay this $600,000.

First: Because the heads of our organizations promised to pay.

Second: Because other religious bodies will meet their obligations and I am not willing to see our people "go to protest."

Third: I am not willing to pay this money without others who are likewise pledged pay theirs, nor am I willing to pay one dollar for which we are not legally obligated. I have no sentiment about dealing with Wall Street.

Also:

The failure of the Interchurch World Movement has left a financial responsibility upon the churches of America that can not be shifted with honor.

1. The Movement was inaugurated and the underwritings were made in good faith. The success or failure of the enterprise in no way affected the moral obligation.

2. The cause of Christ sits at the judgment bar of the unchurched world. Failure of the church to meet its obligation can not but have a prejudicial influence in the minds of many, against the Christian religion.

3. The church has already reaped benefits from the surveys and the splendid system of publicity that, in the end, will more than recompense it for the amount paid in underwritings.

Indianapolis, Ind. T. W. GRAFTON.

A Sacrifice That Must Ultimate in Victory

1. It is an obligation thoroughly made and must be honorably paid.

2. It is a debt made for a great ideal—the ideal of a united church. This ideal has not left the earth. In the future it will assert itself anew. It must not be handicapped by a failure to meet this obligation.

3. The Disciples of Christ are thoroughly committed to the union ideal. It is in our blood. We went into the Interchurch World Movement whole-heartedly.

We bore a testimony to our century-old faith. Our testimony must not now be weakened by slowness to pay.

4. Let us not think of this as an effort to pay for a "dead horse." Let us rather think of it as a sacrifice for our dream born out of deep convictions—a sacrifice that must ultimate in victory.

St. Louis, Missouri. GEO. A. CAMPBELL.

Kansas Wants Less Machinery and Noise in Kingdom Enterprises

The Churches of Christ should meet their underwritings to the Interchurch World Movement:

1. Because it is right and honorable to do so. The most of us went into it in good faith, believing that it would accomplish much good for the kingdom of Christ; and that much good was accomplished in several ways is a fact recognized by us all who are seeking to do the Lord's work in a large way. That the movement failed in some respects is no reason why any religious body should withhold its promised help. I, and the churches I have served, have many, many times put money into work that has not turned out as we had hoped.

2. We cannot afford to let our obligation go unmet. Our reputation as an honorable religious body is at stake. In the language of Brother Book, "Let us pay it and then not go into any similar movement"; to which I would add, until the matter has been studied most carefully; plans perfected; all Christian people thoroughly informed and a more unanimous sentiment in regard to it has been created.

3. Because some valuable lessons have been learned. It is sometimes a good thing to pay a large price for certain kinds of experience! One of the most important lessons we have learned from the Interchurch World Movement is that sometimes the kingdom of God suffers from too much machinery and noise! The conviction is dawning upon some of us that we are afflicted with too much machinery and it takes too much oil to make the thing go! That is one of the reasons why I hailed with delight and am supporting with all my power the United Christian Missionary Society. It will combine and strengthen several agencies of a similar nature and require less machinery and do the work more efficiently.

Let us pay our underwritings and then turn our attention more carefully to evangelization at home and abroad, "each one winning one", and the blessing of the Father will be upon us.

WALTER SCOTT PRIEST,

Wichita, Kansas. The Central Church,

Christian Women Will Help

1. We should pay the $600,000 pledged to the Interchurch World Movement by the societies composing the United Christian Missionary Society and the Board of Education, because it is a legal and honorable obligation which they assumed in good faith, hoping for a great forward step in world evangelization.

2. We should not force the societies to pay this obligation from their incomes, which were given for the support and advancement of the enterprises committed to their charge.

3. It was recommended at the St. Louis Convention that this indebtedness should be liquidated by "voluntary contributions from churches and individuals," and, in my judgment, this is the equitable and brotherly way to meet this Debt of Honor.

Lexington, Kentucky. IDA W. HARRISON.

How to Send the Money

Checks, postoffice money orders and drafts should be made out and sent as follows:

TREASURER UNDERWRITING FUND,
1501 LOCUST STREET, ST. LOUIS, MO.

A Week of Prayer and Sacrifice, December 5-12

IF we are to raise $600,000 on the 12th day of December to pay our underwritings to the Interchurch World Movement, we should be much in prayer before that day. The amount of money needed is very considerable. But it is not beyond our ability. In the War Emergency Drive three years ago we raised twice this amount, and no one was burdened above what he was able to bear. For a people as numerous and as prosperous as the Disciples of Christ, the raising of $600,000 in one day, over and above all that the work in hand requires for its maintenance and enlargement, is not an impossible task.

To many it appears that in paying our underwritings we are paying for a "dead horse." That is not the whole truth. On its financial side the Interchurch World Movement failed. But the ideal at the heart of the Movement will never die. This ideal was the ideal of our Lord when He spoke of one flock and one Shepherd, and when he prayed that his disciples might be one, even as he and the Father are one. Much of the work done has an enormous and permanent value. When we have paid all we promised, we can hold and maintain that the Movement was well worth $600,000.

But let us not think for a moment that the raising of $600,000 in one day and for the purpose named is not a very considerable undertaking. It can be done and it will be done, if the people in the churches will address themselves to it in earnest. But ample preparation of mind and heart is necessary.

In order that we may raise the money needed and get a great spiritual return, a call to prayer and sacrifice during the week preceding December 12 has been issued. Our Lord and his apostles believed in the efficacy of prayer. They believed that prayer is more than a soliloquy ending with its reaction

on the soul that offers it; they believed and taught that prayer accomplishes things that, in the absence of prayer, would not be accomplished. Our Lord said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." Again, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." When the disciples asked why they could not cast out the dumb spirit, the Lord replied, "This kind can come out by nothing, save by prayer." He said again, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The aspostles prayed much.

Let us pray God that the minds of all may be enlightened so that they may recognize this obligation as an honest debt and be disposed to pay it. The giving of one day's income will bring a blessing to every one that gives it as unto the Lord. Let us pray that $600,000 may be given to wipe out this debt; thus will we be able to retain our self-respect as a people and, what is more important, have a conscience void of offense toward God and toward man. What is still more important is that in giving this money we shall glorify God.

The raising of $600,000 in the way proposed calls for sacrifice on the part of many. The sacrifice involved should be made without reluctance and without regret. The Lord loves the cheerful giver, and he loves the sacrificial giver. He went before his disciples in the way of sacrifice. We have a debt of $600,000. There is only one thing to do with a debt, that is, to pay it. There is no other honorable course. We can not afford to default.

It is very desirable that this debt be paid out of money given for the purpose. Some good people strongly object to the taking of money given for missions to pay the underwritings. It will be a great thing if $600,000 is raised on the 12th day of December. In that event the churches and Sunday schools and Endeavor societies and individuals can be assured that no dollar given for missions or education or benevolence will go to defray our Interchurch obligations.

If we make the week suggested a week for prayer and sacrifice, and if on the last day of the week all the members of our churches calling themselves Disciples of Christ will each give the income of one day, we shall have abundant reason for rejoicing with joy unspeakable and full of glory.

Let us make the 12th of December a high day in our churches, a day in which we shall honor the Lord Jesus Christ by such an outpouring of generous gifts as the interests of His cause require from us, His loyal followers.

Let us *pray* for the raising of this Debt of Honor.

Let us *pay* for it also.

Two Letters from Frank Garrett

IN this issue of WORLD CALL will be found the action of the Board of Managers of the Foreign Society on the question of open membership in China, and the report of the Committee on Recommendations which was read by C. S. Medbury and adopted by the Convention. This discussion of open membership grew out of a letter written by Frank Garrett and published in the Christian Standard by R. E. Elmore.

Mr. Garrett's attention was called to his letter and he was asked for an explanation. The two letters that follow are his answer to the inquiry of the Society. These letters make all clear and plain, and confirm the statement of the officers of the Society to the effect that open membership had been neither practiced nor advocated by the China Mission. The letters speak for themselves.

A. McLean. October 11, 1920.

St. Louis, Missouri.

Dear Brother McLean:

In reply to your letter of August 27. I want to say that my letter of August 11, 1919, was not clear in one statement. When I said, "Our committee was asked by unanimous vote to present to your committee this question for your consideration, with the understanding that the step has the approval of the China Mission." I seemed to state that the China Mission had given its vote in favor of open membership. This was not the case. The Mission voted only that the conditions be presented to you. There was no vote on open membership. My statement that the step had the approval of the China Mission was my own effort to place before you the favorable attitude which it seemed to me the Mission would take on this question if the brotherhood at home approved. The vote of the Mission did not authorize me to make this statement. The

North Park, Nantungchow, China, Part of the Splendid System of Improvements Being Made by Chang Chien

Chang Chien, Magnate and Philanthropist of Nantungchow, Entertaining John Dewey, the Eminent Educator

Left to Right, Mrs. Frank Garrett, Miss Dewey, Mrs. Chang Chien, Miss Dewey, Mrs. Dewey, Chang Chien, Jr., John Dewey, Frank Garrett, Chang Chien, Chang Chien's Brother, ————————, Alexander Lee

resolution is number twenty-three and reads: "That the present status of the Union Movement be presented to the Executive Committee for their consideration."

My statement that no one opposed the introduction of the practice should be understood to mean simply that all were willing to give the question a hearing without opposition at the present stage of the discussion. No vote was called for and we were not asked to line up for or against. We had been told that many of our leading men in the brotherhood at home approved of this practice and that an increasing number of churches were introducing it. We did not wish to go further without full consultation with you and the brotherhood. Hence the resolution and my letter.

I quite realize that it is quite difficult to write on these questions without making some error or misleading statement. I hope that in the future you will write very promptly for an explanation of any passage or statement that gives you trouble.

You say "If he (Mr. Elmore) represents the situation as it is, etc." Well, he does not, and, if possible, the Christian Century is farther from the truth in its article the week of August 27. There is no reason why the brotherhood at home should be alarmed about the China Mission if we missionaries would only be careful to write clearly the plain truth and the home papers would print only the truth.

To illustrate how easily a misunderstanding may arise, I need but state some facts about our many local "churches." They are not the organized, finished product that you may have in mind when you see the name "Church". In Nantungchow we have no organization such as you would recognize as a proper church. We have no elders or deacons. We have thought best to wait until we have some men who come nearer the Scriptures' requirements. Naturally, our work in all stations begins by using all those who are willing to stand for Christ, and we try to form a working group of these. They are not a church in the sense commonly accepted, but we may at times refer to them as our churches.

It would be rather surprising if there was never a mistake made in thus referring to our working group or if at some time we did not include in our report some one who had not been immersed. But the China Mission has never taken the position that we would practice open membership in our churches, and has never recognized as proper the reporting of the unimmersed either for our local conventions or for the home churches in our annual report.

The first person to be baptized in our Nantungchow new church baptistery was one who had worked with us for years as a Christian. When our Chinese Christians come together in their Annual Convention, they allow the unimmersed friends to attend, but they have constantly refused to allow the unimmersed to be elected to office. This is a good indication as to the kind of teaching they have had from the missionaries.

As I plainly stated in my letter, the China missionaries desire to be in perfect harmony with the brotherhood at home. We want to do just what our supporters expect us to do. We wrote you for information on this point. I am very sorry that our letter was not perfectly clear. I am sorry that it has been allowed to remain a misunderstood letter for more than a year. I am sorry that we did not get a prompt reply stating that our brotherhood was not willing for us to proceed on the union lines that looked toward open membership. As we said, this is a question that faces us. We will now know clearly our limitations. It is unfortunate if our honestly facing this question and submitting it to the brotherhood has been done in such a bungling manner as to cause the brotherhood to lose confidence in us. Please write fully and freely to us on any question that may arise, and I feel sure that the China Mission, when understood, will be highly respected. It is worthy. I well know that I cannot properly do the work as secretary. I will be very glad when I can step aside. If my recall will help to restore the confidence of the brotherhood in the China Mission, do not hesitate a minute. I will rejoice in any action on your part that is for the best interest of the work, and I am perfetly willing to accept your judgment on this question. I would expect to remain in China in missionary work of some kind.

With very sincere regrets that you have been caused all this trouble, and praying that the kind Master may comfort, strengthen and guide through it all, I am

Very sincerely yours,

FRANK GARRETT.

Woosung, October 15, 1920.

Dear Brother McLean:

I am just returning from a meeting of the Board of Managers of the University in Nanking. While in Nanking I saw the Christian Century of September 16 with your article signed by the Executive Committee on the situation in China.

I wanted to tell you I wrote my letter of October 11 before I saw your statement. I think your statement is very good indeed and true to facts, and I hope the brotherhood will accept it as such.

I also saw more copies of the Standard in which my recall is demanded. I am not a quitter. I won't resign until you ask me to do so. But if you do ask it, be sure there won't be a sore spot on me because of your request. I will take it as much as the Lord's will as I did my appointment. Don't worry about me. Act for the good of the work. Sincerely,

FRANK GARRETT.

Unity and Permanence

By FINIS S. IDLEMAN

An address that made a profound impression upon the St. Louis Convention and which is as good to read as it was to hear.

The two considerations which most comfort the heart and give joy about one's work at the end of the day are the assurance that it belongs to all men and that it will endure. To look back upon a day or a life and recognize it unrelated to the whole of human society, or to discover that it is but temporary, is to be overwhelmed with a sense of inexpressible defeat. If the fabric of one's loom will not match the cloth that shall permanently make the seamless garment, then life has been in vain; while the least we do is transfigured when it is seen to fit into the sum of all human effort and is destined to endure.

THIS day's program marks an epoch in the annals of the Disciples of Christ and is prophetic of a new order. It both symbolizes the unity of our common ministry and gives assurance of its perpetuity. Under the direction of the inclusive supervision of the United Society of all our home and foreign ministries, we have shared this day's outlook upon the world as the field. It is far more than efficiency which we have gained in the unification of our work. It is the sense of unity which binds our total Christian leadership in a bond of mutual dependence and gives it a common obligation for the whole world. It is our recognition that none are peculiarly near, none far away; that there are no great among us save in service; no small except in spirit. It declares that we hold in common affection and esteem all who everywhere, according to their ability, bring tidings of great joy to all who sit in deep darkness. It reveals an even closer bond where the strong have obligated themselves for the weak, and the surrounded and protected assume the unfailing support for the isolated and imperiled. This simple and democratic unification of all our sacred tasks gives a precious and satisfying sense of the universality of all we do because it is bound up with world-wide interests.

Finis S. Idleman

Neither could we share the day without being impressed that we have here a most reassuring earnest of the perpetuity of our gifts and service. It bears witness that the humblest message and the lowliest gift are to be caught up and carried on by the sincere and glad cooperation of an entire people. It gives a comfort to all who have contributed to the Kingdom, either of spirit or of substance. Our joy is to recognize the solid proof of permanency which this day celebrates. That some one will "catch the golden thread again and finish what we here began" is the benediction after prayer for the sacrificing comrades of Him who said: "Others have labored, and ye have entered into their labors."

It is the corporate strength of a free and earnest people reassuring us that nothing shall be lost of the joint treasury that love brings to the altar. It pledges to us the determination to "carry on" until all that has been wrought by this and successive generations shall be preserved and joined eventually with all that faith of every name will bring to place at His unhindered command and so abide forever.

This sense of universality and permanency cannot come too soon. Along with other democratic bodies of Christians, we have suffered a great loss in not being able to conserve what has been gained, nor surely perpetuate the achievements of one generation to the next. But more especially is the assurance of this day needed because subtle and insidious forces threaten to lessen the available resources of Christian leadership. We shall be wise both to be aware of these hindering forces and then to lift our eyes to the hills from whence the present challenge of the ministry must come.

The Strain of Economic Conditions

An unprecedented rise in prices and an unequal rise in salaries placed a host of devout Christian leaders in deepest perplexity. They had assumed obligations they could have borne in normal times, but the new conditions gave them no means either of readjusting their obligations or of bearing them. Their unequal resources wasted their energies and frayed their courage. Many who were overborne by the essential duties of providing daily food and family needs reluctantly left the ministry. It is not enough to answer their going by implying lack of courage. There are abundant ways for a minister to prove his courage without being willing to go to the poorhouse. Of those who remained, under such anxiety, the Church lost the rich treasure of an unworried mind.

The Deadly Blight of Materialism

Along with this strain is the deadly blight of materialism which has come upon the whole world since the war. It has choked the channel of our supply. Young men who planned to enter the ministry have been turned into other avenues. The ministry in America has always been a choice of determined

idealism, for it has never had either the prestige or the support which would make it a choice for worldly ambition. It has been said of Scotland that once every Scotch lad looked forward to the day when he could wag a head in the pulpit, forgetting that whether that was a useful thing to do depended primarily on whether there was anything in the head. But the chance to get on in America has never given our pulpit the embarrassment of social aspirants. More especially has the blight of mad desire for present mansions since the war rested on every expression of our social life. It is a temporary decadence, but it is deadly. The newspapers, magazines, public advertisements, too often college curricula, street and club conversation have the dominant note of commercial success. The average Christian home is not lifted far above it. Most of our sons and daughters decide for college and prepare their courses without even an intimation from Christian parents that the chief end of man is to glorify God through a life of self-denying service. Life plans are laid with personal profit as the chief cornerstone. It is a long journey from such a home to the humble Scotch door where a life decision changed the currents of civilization and opened the doors of a continent to the gospel. It was after many a prayer and psalm through the long night that Neil Livingstone set out with his son on that solemn journey to the shore where young David embarked with his father's blessing to the darkest spot in the world.

Well may we be burdened for the Christian leadership both in the pulpit and on the mission field for the next quarter of a century. With the loss of so many young men by war and its attendant sickness, and by the breaking up of educational plans and by the enticements of commercial openings, the future leadership has become a cause of real alarm to thoughtful Christian statesmen everywhere. Something stronger than the appeal to rebuild the physical world must be made to our youth to see that no foundations are secure until they are built into the eternal purposes of God.

The Challenge of Liberty

Neither do we fail to observe that a capable ministry has been lessened by the consciousness of a narrowing theological restraint. It seems to have been a joint retrenchment with political reaction. The sense of finality which numbs and paralyzes the free and eager spirit of youth has caused many to shrink from the limitations imposed upon the mind in its search for the will of God. When in other avenues a young man finds the appeal to bring the newest that personal experience has proven, he remembers all too many unthinking souls in religion who assert that all our tomorrows must be as today—all the future level with the past. It would release the most capable young men for the ministry if they could hear the whole Church repeat the exhortation of John Robinson to his departing followers. As that brave company of 102 set out in a mere lifeboat of 120 tons to venture upon an almost certain death, the stout soul of the preacher is not concerned now about urging the need of courage, nor even to remind them of the providence of God to which they are committed. Edward Winslow, one of that company, recalled the preacher's message that day in the following words:

"He charged us to follow him no further than he followed Christ, and if God should reveal anything by any other instrument of His to be so ready to receive it as ever we were ready to receive any truth by his ministry. For he was very confident that the Lord had more truth and light yet to break forth out of His holy word. He took occasion to bewail the state of the reformed churches who were come to a stop in religion and would go no further than the instruments of their reformation. They will rather die than embrace further than Luther saw or more than the truth taught by Calvin. They stick where the reformers left them, a misery much to be lamented. For though they were shining lights in their time, yet God had not revealed His whole will to them and were they now living they would be as ready to receive further light as that they had received."

Such language makes the heart leap even if we may not see its present application. If the Church sent out her young ministers and missionaries to the foreign field with such high words of committal to the leading of the Spirit of God, there would be both a more worthy response to the call and more reverence toward all that has been proven true in Christian experience. How else can we hope that a minister shall be a voice rather than an echo? Fearing such an eclipse of vision, many open-minded spirits turn away to other channels of human service.

The Unity of Camp and Trench

In the catalogue of deterrent forces that hinder capable men from entering the ministry we must name the fact of a surviving sectarianism. Bad as denominationalism looked in other generations, it never looked so hideous as now. That it (denominationalism) should survive human slavery and piracy and the burning of witches seems unthinkable in modern Christianity. The service that more than 3,000 ministers were able to render the camp and trench during the war gave a new outlook upon the possibility of the gospel ministry when undivided by sectarian interests. Men found a joy in that experience they scarcely believed possible. It was John Wesley's inclusive declaration personally realized: "The world is my parish." But when they returned to their communities they

Key Words in Idleman's Message

There are no great among us save in service; no small except in spirit.

There are abundant ways for a minister to prove his courage without being willing to go to the poorhouse.

How else (except in liberty) can we hope that a minister shall be a voice rather than an echo?

The New Testament Faith means adventure, self-abandonment, risk for a worthy cause. It was "not a way of talking but a way of walking."

The Church cannot make history and play safe.

Only the timeless elements of Christian faith can avail now and their reaffirmation is the one hope of the world.

Never from the couch of luxury but always out of peril comes the victorious music of the gospel.

He begins to rebuild the world while it is yet night, and when the morning comes, lo! the foundations are all laid and the Eternal becomes man's dwelling place.

That it (denominationalism) should survive human slavery and piracy and the burning of witches seems unthinkable in modern Christianity.

The disbelief in the Church is not because men distrust what it believes, but because there is no faith in its mercy and compassion.

We forget also that it is impossible to preach the gospel without causing unrest.

For if a man is worth more than a sheep, then he is worth more than a mill or a factory or a railroad.

But if the heart of a divided household is moved with the agony of Jesus for the expression of vital unity, then the Kingdom shall be restored to Israel.

Be it humbly avowed that, in many particulars, never a people were so prepared to meet the challenge as the Disciples of Christ.

found the old entrenchments still up and the various Christian groups often with little contact or cooperation. The Church lost to other Christian agencies many such preachers, while scores of young men who contemplated the ministry have entered the home and foreign service of the Y. M. C. A. and kindred religious and philanthropic agencies. It may be in the providence of God to compel unity through the very lack of ministers due to the unwillingness to be less than an ambassador of Christ to the whole community. The very spirit of sectarianism which may and does exist in all communions, and eats at the heart of good will, and makes odious the fairest name and the dearest scripture, must die. Forward-looking youth of the Kingdom of Christ will not pledge their lives to perpetuate such a travesty on the name and spirit of Jesus.

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DESTITUTION IN BERLIN, GERMANY

Flesh of Horse Killed in Riots Cut Off for Food

The last of the hindrances we pause to mention is the lack of adventure in the modern church. No surer guidance is needed than the evident fact that the soldiers "had a religion, but they did not have our religion." Their life was a life of adventure and only such a religion could meet their needs. Our church life was so rarely of that kind. While we were employing the most sacred terms of the gospel we were robbing them of their meaning. We spoke often of "cross-bearing," but made it to mean mere fortitude—patient endurance under suffering. When Margaret Fuller said, "I accept the universe." Thomas Carlyle said, "She'd better, what else could she do?" But cross-bearing is not mere resignation. It is written, "He bearing His cross went forth." It is the supreme adventure upon the unknown in sacrificial abandonment. Or again we speak of "Faith" and immediately we think of a body of doctrines or of accepted forms. We reduce it to a state of low mentality. But the New Testament faith means adventure, self-abandonment, risk for a worthy cause. It was "not a way of talking but a way of walking."

What appeal can such a Church make to the adventurous spirit of courageous youth? Where would Abram have found a place in it, he who went forth "not knowing whither he went"? How could a Church that plays safe and insures against risks appeal to such as the Pilgrim fathers (falsely so called since their leaders were but 27 and only two of the total were over 40)? They could have remained in lovely England and been buried in pleasant graveyards like their forbears but, breathing the constant atmosphere of adventure, they preferred to take the risk for freedom and sailed out to an unknown fate. The highest peaks of human history are the points where youth took the supreme risks for some worthy cause. The Church cannot make history and play safe.

> "The men of the East may watch the stars
> Their signs and seasons mark,
> But the men of the sign of the Cross of Christ
> Go gaily in the dark."

The Call to a New Crusade

While we look upon these influences that have hindered the present enlargement of the ministry at home and abroad, where shall we turn for a sufficient challenge to inspire a Christian leadership sufficient to the need? Is it not in seeing clearly the evil spirits that now afflict the world, and calling for a new crusade to go out to conquer them by the reaffirmations of our holy faith? The very urgency of the unparalleled crisis of the world is the strength of our hope that many a young Isaiah will answer to the voice of God crying, "Whom shall I send and who will go for us?" by the quick response, "Here am I; send me." It is not a time for negations and protests. One should be ashamed to be called a Protestant if his chief virtues were negative. Only the timeless elements of Christian faith can avail now and their reaffirmation is the one hope of the world. If you went out in search of mankind, where would you find them grouped in this year of our Lord? May we venture to suggest they are chiefly in four groups: Despair, Reaction, Revenge and Violent Unrest. For each of them a new spirit must be found. The ambassadors of the Eternal Christ are challenged to find it.

The Gospel of Hope for the Hosts of Despair

First there is the group under the black banner of Despair. How dark that banner is and what a multitude are gathered about it, is difficult for us in America to calculate or believe. We were so largely untouched by the war. Our country was unscarred and our calm undisturbed. We never knew the horror of beleaguered nights and the unremitting terror of four years of war, end on end. Most of our young men came home to us and our financial debts are not grievous. Our sufferings have been chiefly from our selfishness since the war.

Over against this picture is the desolate picture of nations with their young men sleeping beneath new wooden crosses, with old men broken in health and children without a youth; of wasted cities and spent fortunes and intolerable burdens of debt. Some of them are without credit, raw materials, coal or markets. Saddest of all, they have lost faith. "We believed our rulers and they lied to us; we trusted our newspapers and they lied to us; we believed the Church and it lied to us—whom can we believe and where can we turn?" This picture of despair is not confined to the continent of Europe. Multiplied thousands stoutly looked for the war to release new potencies for human good. Brave-hearted optimists saw a silver lining in the darkest day of the war, but now find it impossible to withhold dark forebodings. They can see nothing but deeper depths of human suffering yet for all Europe before the dawn can come. Philip Gibbs was one of the greatest—if not the greatest inspirer of faith and courage as a war correspondent. Never a defeat so bitter nor a day so dark but he wove into it a gleam of gold. The cheer he saw and the hope he quickened were of incalculable influence in nerving America to the utmost endeavor. Now he is retracing the fields of battle and restudying the nations drained to make that Golgotha. His song is turned to a dirge and all his cheer seems to have congealed into a moan. Under the topic, "Is Europe Dying?" he writes one of the saddest commentaries on current history.

But it was in such an hour of the world's life that Christ was born. It is in such hours Christianity is always reborn. Never from the couch of luxury but always out of peril comes the victorious music of the gospel. It is in such an hour faith makes its first great reaffirmation that, "The Eternal is thy dwelling place and underneath are the everlasting arms." That the God whom we worship is not dead; that He is not simply ageless; that He is the God of the dawn—forever becoming; that He is not brooding over twilight in human history, but is releasing the first shafts of dawn and the morning after the long night; that He begins to rebuild the world while it is yet night, and when the morning comes, lo, the foundations are all laid and the Eternal becomes man's dwelling place; this is the gospel of hope which the Church of America must carry to a world that bitterly asks, "Is there hope in Israel? Is there balm in Gilead?" To all who stoop with aching back and broken heart to pick up the trowel to rebuild their leveled habitations; to all who mourn youth cruelly taken by war; to all who toil at hopeless tasks; to those who see no hope for the three hundred million people still fighting, starving, dying of plague, and leaderless,—the ministry from America must carry through the world the conquering faith of God "who worketh hitherto and will work."

It is the faith of Matthew Arnold given personality: "There is a power making for righteousness which is not of us." Or better still, of James Russell Lowell, "Behind the dim unknown standeth God within the shadows, keeping watch above His own." Or nobler still, of the Apostle Paul, "In Him are all things held together." Man must fall back upon something. Shall he fall back upon Fate or upon blind force? Go up on your housetop and cry aloud, "Upon neither!" Fall back you must, but be sure when you do you will be in the arms of God your Father,—that the Eternal God is thy dwelling place and underneath are the everlasting arms. Like the great artist who conceived the world held in loving, brooding embrace in the immortal picture of the "All Pervading" by Watts, so the strength of abiding faith must be preached in all the world until again men shall say out of experience. "Thou hast been our dwelling place in all generations."

For the black spirit of Despair the Church of America must substitute the spirit of confident faith.

The Substitution of Idealism for the Spirit of Reaction

The second challenging temper under which more multitudes are grouped is the spirit of Reaction. One can scarcely believe that he dared to make the prophecies that seemed so well founded less than two years ago. It was believed in common that the war had cast up new forces and leveled old entrenchments of society. The democracy of rich and poor as they fought side by side, or toiled at home in the huts for the welfare of our lads, seemed full of promise. Old political differences were forgotten as we made common cause. The final blow to the legalized liquor traffic surprised the most sanguine and lifted the hearts of Americans to talk of a new order wherein dwelleth righteousness. Idealism possessed an entire nation and nothing seemed impossible of accomplishment that was forward-looking and uplifting.

Then came the reaction following the war. Democracy began to yield to class struggle. Our political unity broke up into shameless contest for supremacy that has cost the world immeasurable grief. Our unselfishness was choked by the mad struggle for the prizes of fortunes to be made so easily. The war to end war was left unfinished in the scramble for world markets. Even now, when the two greatest opportunities a nation ever had are ours, viz., the conscious enforcement and demonstration of national prohibition for the sake of the nations that stand on tiptoe to know what its values are, and the nation's entrance with the concert of civilized nations already leagued for the peace of the world, we scarcely give them honest consideration. It is as if our political idealism had swung to the end of the pendulum in its reaction. No wonder Clemenceau categorically remarked as he left for India, "America is making a cult of Nationalism: the end is Prussianism."

What is true of our political reaction seems equally true of our religious reaction. The efforts looking toward cooperation and unity at the close of the war have little claim upon the majority of the Church now. Where is the pain of disunion? Sermons preached upon it are too often made into opportunities to preach distinctive and peculiar doctrines. The essential proof of unity is when "sorrow flows from eye to eye and joy from heart to heart;" that if "one member suffers all the members suffer with it."

Yet does the Church burn with shame for the common crime which has been committed in denying to German Christians the privilege of missionary passion and sacrifice—knowing full well that no church that is so denied, externally or internally, can possibly keep its candle burning. These are but hints of a religious reaction which envelops the present hour.

Shall the ministry of Jesus, however, hang its harp upon the willows of Babylon and weep for the visions that have perished? Or shall the Christian leadership choose between two evils and follow the line of least resistance, vainly trusting for the spirit of the times to swing back to idealism without a challenge?

Isaiah's lofty ideal comes to inspire the forthteller of the good tidings. Catching the figure so common in his daily experience, where some granite rock reared its mighty shoulder to the desert sands that blew and checked the drift, so said this prophet of the social gospel: "A man shall be as an hiding

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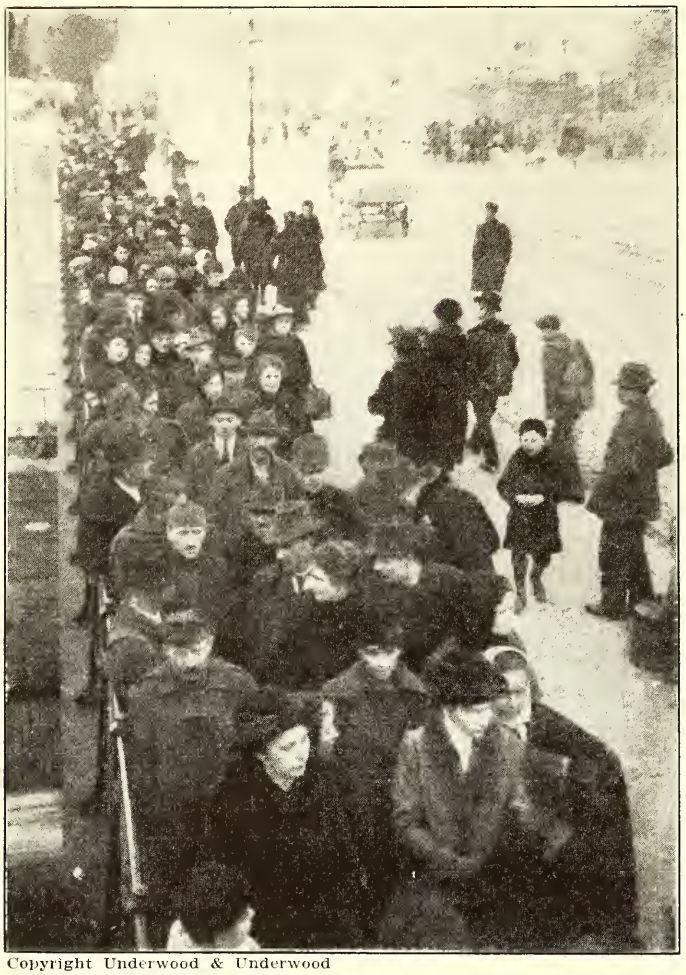
RELIEF FOR GERMAN CHILDREN
Even Yet They Are Starving by the Thousands

place, as a great rock in a weary land." It is the noblest challenge man could hear outside of sonship to God. This drift of reaction has come down upon the world. Men and nations are sorely tempted to seek the selfish ends and, being weary of burdens, let the cross-bearing ones bear them if they can, or fall under them if they must.

But the ambassador of that Messiah who arrested the mightiest drift of the ages will now rather put his soul against this



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Bread Line in Vienna, Austria, Waiting for Relief from America

deadly drift and at his feet the flowers of a new idealism will dare to live and bloom again because he is there.

The darkness of the present reaction is a supreme challenge to the ministry of Jesus for a reaffirmation of the Sermon on the Mount in its boldest ideals, for the rebuilding of human society that has suffered the immeasurable loss of its purest visions. For the spirit of Reaction the ministers of America must proclaim the idealism of Jesus.

The Substitution of Reconciliation for the Spirit of Revenge

It is an open secret that the readjustments brought about by the war did not assuage the spirit of revenge. Even the victors cherish a remembrance of suspicion and bitterness that runs through every international relationship, while the vanquished stoically await the day when the scepter of power shall pass to other hands. The very instrument of the treaty meant to bring peace has inspired a world of revenge. No diplomacy can dispel it. No alliance can overawe it.

What is true of the immediate war area is equally true in all nations, wherever harsh and barbarous laws have operated in society. A social revenge springs up that no mere enactment of more laws can cure. Has it cured seditious speech to whip men at the tail of a cart? Have lynchings checked lawlessness among the Negroes? Has imprisonment of conscientious objectors decreased their number? If history has any clear word for us it is that crime has never yet been checked by harshness; that the very disproportions of the penalty inflamed men's minds to the commission of wrong. The revenge expressed in the character of our jail and penitentiary treatment has not given us back redeemed men but rather criminals made tenfold worse by virtue of the spirit of revenge which such penalty inspires.

There is but one cure for this evil spirit. Only one law has ever yet overcome revenge and that is the divine law of reconciliation expressed in the most compact sentence in Holy Scripture, "While we were yet sinners, Christ died for us." This law of reconciliation has broken the bitterly cold heart of man in adoring love before the cross—because it is God's heart uncovered to the world.

This is the sacred privilege of the ministry, to preach this gospel of reconciliation to a generation that is tempted to have a heart of stone. It is the supreme test of Christianity, for if it has not a love different from the love of the good for the good, then it has no message to our generation. The disbelief in the Church is not because men distrust what it believes, but because there is no faith in its mercy and compassion. Christian men are seen to be as dependent upon the strength of the law and the force of arms and the security of the jail as other men. What is there in all this attitude that would remind men of Jesus, who loved bad men into goodness and conquered them by the plenitude of his mercy and sympathy?

Whenever that spirit has broken out in isolated cases, men have quickly recognized it and answered to it: Judge Lindsey sending his boys to the reform school with no one to accompany them; Father Dolling surrounded by thieves and dissolute, and winning them to a new life by the matchless story of redeeming love; General Booth with incorrigible culprits for his warp and woof and weaving them into priceless tapestry for Him; General Grant saying for the Southern soldiers, "Let them keep their horses, they will need them for the spring plowing"; Abraham Lincoln, accused of breaking down discipline by his courage to practice the gentle compassion of Jesus, but rewarded by the response of a deathless valor: Bishop Bienvenu saying to the culprit in his presence, "I have bought you from evil and sold you to good." We have got to preach the love of God as the social dynamic. We have to substitute the divine spirit of forgiveness for the human spirit of revenge if the present yawning chasms in our social and religious order are to be bridged. Not all the armed forces of the world can guard the peace that now is threatened. Yet the power of a divine compassion, inspired by the gospel of the Love of God, will resolve that avenging spirit into the common love of all.

The Substitution of the Spirit of Unity for the Violence of Unrest

As one may trace a storm at sea for days by the turbulent heaving of its depths, so the convulsion of the last five years has left the whole human race in tumultuous upheaval. Much of this unrest had come before the war. It was overdue and perilous because so long repressed. We forget also that it is impossible to preach the gospel without causing unrest. "I came to cast fire upon the earth," cried Jesus, and with unutterable longing of spirit added, "Would that it were already kindled!"

When Jesus said, "A man is worth more than a sheep," he kindled a flame that shall never be put out until the last man stands erect as brother to all men and is consciously a son of God. For if a man is worth more than a sheep, then he is worth more than a mill or a factory or a railroad. And every man whose heart Jesus has touched loses a corresponding interest in dividends and gains an increasing appreciation of released manhood. He knows there is a time coming when a Christian will not be willing to make a fortune but whose

wealth will rather consist in the riches of his brotherly contacts. The struggling soul of the race in its discontent and unrest is an unwillingness to belong to less than the whole of mankind. It is the hunger for the consciousness of a total human brotherhood. What if the race is being torn with the agonies of volcanic eruption? May it not be because the social crust is so hardened? For be assured this unrest is a profound thing like the groanings of the spirit which cannot be uttered. It is the voice of man, not of men or of classes. He is struggling for breath for his soul. It is the inarticulate speech of the lowest saying to the highest: "We too are men of like longings and aspirations as yourselves. The chasm between us is wrong. All that is noble and good must become available for all men. We cannot remain submerged and keep faith; you cannot deny us and keep Christ."

If we walk with Jesus and look upon this unrest, we shall see it as "a field white unto the harvest." He is a wise minister or missionary who does not beat the dumb ass of human ignorance for its brazen speech, but who pauses to listen to the voice of God breaking out in such an unexpected source and reverently bows his head before the revelation.

Just as the deep churning of the earth in Flanders has cast up seeds that now bloom, for which botanists have no name, so the upheaval that now urges the social deep to the surface will cast up new revelations of sacrifice and love out of the deep subsoil of human nature for which we have no comparison.

The ambassadorship of Christ is not alarmed nor dismayed by this changing order. Christ cannot be lifted up without lifting up all men. His spirit is recognized as the source of this most tragic groping of the Christian centuries. It is seen by those who catch His spirit to be the upward push inspired by His teaching of the Fatherhood of God and the brotherhood of man. The very strife becomes the evidence in our time that our unrest is rooted in our social unity. It is even more. It is the spiritual hunger that cannot rest until it rests in Him. It becomes the supreme privilege of the ministry of Jesus to speak to our unhappy agonizing generation which blindly seeks hope, crying:

> "'Tis the weakness in strength that I cry for,
> My flesh that I seek in the Godhead,"

and answer:

> "It shall be a face like my face that receives thee,
> A man like to me thou shalt love and be loved by forever,
> A hand like this hand shall throw open the gates of new life to thee,
> See the Christ stand."

Nor shall we forget the compassionate appeal which may now be made to fill up the sufferings of Christ for the religious discontent over our partial fellowships. For in spite of Reaction there is an unhappiness that is keen with spiritual pain over the present divisions which deny man the wealth of the entire Christian fellowship. There never can be peace again in the Christian consciousness so long as those denials exist. The deep of each great heart cries out for the deep of every other. Like the social urge, religious unrest will find no place for its feet until it can say again, "All things are ours—whether of Paul or of Cephas or of Apollos; whether of Augustine or Luther or Fox or Campbell—all are ours and we are Christ's."

Such a ministry cannot be preached as a shibboleth nor made into a doctrinal peculiarity. To do so is to distort the message and defeat unity. But if the heart of a divided household is moved with the agony of Jesus for the expression of vital unity, then the Kingdom shall be restored to Israel.

Be it humbly avowed that, in many particulars, never a people were so prepared to meet the challenge as the Disciples of Christ. With the youth and vigor of a young David, we should advance to meet the threatening Philistines that terrorize the world. We do not even have to put off obsolete armor. We answer the challenge in the simplicity of the shepherd lad: "Thou camest to me with a sword and a spear and with a javelin; but I come to thee in the name of Jehovah of Hosts."

Unencumbered by custom, dogma or tradition, and free with the freedom of him who declared, "Henceforth let no man trouble me," we have but to be able to say, "For we bear branded in our bodies the marks of the Lord Jesus." When we join to the scriptural plea for unity a scriptural passion; when to the irresistible message of "seeing no man save Jesus only," we reveal in very truth "the prints of the nails," then will we be prepared to share that Kingdom whose coming shall "be fair as the moon, bright as the sun, and terrible as an army with banners."

A Day with the Bible in India

By MRS. D. O. CUNNINGHAM

EIGHTEEN miles southwest of Bilaspur, Central Provinces, is the village of Sawatahl where dwell Mohammedans, Brahmans, Chamars and a few Christians among whom are two evangelists and their families. These two families are respected by all who live within the town. Outside this village is a beautiful grove of mangoes and neam trees, beneath which are four tents and two small improvised grass houses. In one corner of the grove is a large tent, for the time being the home of a missionary family. Not far along the west side is a smaller tent and going in and out of this a lady doctor and a nurse are seen.

Farther down the grove are two smaller tents, in one of which six evangelists are preparing to bake their bread and to cook their morning meal on the fire which is burning just outside the door. In the other tent are the Bible women and Indian nurse preparing their food, attending the children, washing some garments, completing tasks necessary to be done before they start out upon their day's work in the neighboring villages. It is not yet six o'clock in the morning, but everyone seems happily engaged in setting things to rights about the camp.

Morning

At six-thirty a bell is rung and all the camp gather in front of the big tent for morning study of the Bible (30 minutes). After the study and worship period the plan for the day is presented. Two of the evangelists go with Dr. Crozier, another two with Miss Johnson, the nurse. The remaining two go with Mr. Cunningham. The Bible women, Indian nurse and myself are given another route. The plans all discussed, the lessons to be given that day talked through, we each take Bibles, hymn books and tracts for distribution and sale in the villages assigned us.

As our group crosses the fields (following foot paths) we meet a company of woodmen going out to work. After the usual greetings these men inquire where we are going and upon what business. Then we tell them about the business of the King. Perhaps some of them will buy a Gospel or a song book and go on their way. Soon we come into the first village where we meet scores of women with water-pots upon their heads and clothes across one arm, while in the other arm is held a child who is comfortably seated astride the mother's hip. Going out to the all too scant pasture there are shepherds with their goats, and herdsmen with their buffaloes and cows; while behind follow women and girls with baskets upon their heads in which to gather the manure to take home for use in plastering and waxing their floors. There are also men going to work with plows upon their shoulders; but both these classes are too much occupied with their duties to do more than give us a kindly greeting as we go by.

We pass the well as we go into the center of the village, known as the market place. We seat ourselves upon raised earth around a tree and open our books and begin to sing. Soon we have a crowd around us. Women on their way to draw water at the well pause to hear the song. Farmers going out to work stop to listen a while. Old men and women of the village, boys, girls, young men and women stop a moment then pass on. After we sing a couple of songs we explain their meaning, then take a story from the Bible and tell this in the simplest way and sing again. Then perhaps some come asking us to go to their house to see a sick one.

If not, we preach and teach for a while, then go to the chief man of the village and ask him if he and his household would like us to come in and sing a few songs for them. We are invited into the outer court of the house of the master of the village. He orders a bed brought outside, and upon it a sheet is spread, in order that we may sit while we sing. Soon the news spreads through the village that we are at the big master's house and the court-yard is filled with wondering folks.

We exchange greetings, inquire into the village life, hear their trials and troubles, then we tell them we have come to bring them good news, tell them of the Savior who will help bear all the burdens and trials that are so common to us all. They see in the happy faces of the ones bearing the message a proof of what faith in this Master of masters will bring. Some ask for different portions of the New Testament that contain the story that we have been telling them so that they may have it to read after we have gone. Our salaams are said and we go out into the street.

We are met at a corner by a group who want to stop and argue. We answer their questions by asking them a few

Evangelistic Camp in India

Sarah Bai, Our Oldest Bible Woman in India, "a Real Saint", Bert Wilson Says

questions in return. They are not in a mood to receive our message so we pass on with a smile and a kindly word. Their scoffing and unkind remarks about Christians do not discourage us for we know that the gospel we preach is the power of God unto salvation and the only hope for even these. As we leave this village, women, men and children follow us to the edge of town; we are invited to come again soon, to send teachers and preachers to live among them.

As we go to another village we do not meet a great many now in the road. They are at work in field, woods and in their houses—some weaving, some grinding, some cooking, some worshiping. This village is very quiet; a few here and there motion us to come their way and offer us a seat and proffer us the courtesies of their simple village life. But all at once some one comes in with a very sad contenance begging us to go home with him. Going with him we find a home where there is intense suffering. The head of the house is sick unto death and we are called upon to save him from the fierce anger of their gods. The sick one is wrapped in filthy garments, lying upon a bed within a room all dark and no fresh air. Under the bed near his head is a pan of ashes and smoking coals; the room is thick with smoke. We tell them what to do and ask some one to come with us to our tent for medicine. We talk a while with the members of the family, sing a song, offer a prayer and go out. In this way two or three villages are visited, then we go back to our tents for our noonday meal.

Afternoon

All evangelists and workers have told the villagers that from 1:30 to 3 will be the afternoon clinic at the tent. Sometimes you will see men, women and children sitting around from 10

o'clock in the morning until 3 o'clock in the afternoon in order to speak with the doctor and get some medicine for their ills. The dispensary is a very simple arrangement. Out beside the tent are two medicine boxes containing the medicines and instruments of the doctor. Near by on another box are a couple of wash basins and a large bucket of water (the river is near). Seated upon the ground all around the tent are patients from the villages near and far. Before the dispensing begins the Bible is read, the story of the Good Physician is told, tickets are handed out to the patients giving each a number and upon the other side a scripture verse. These tickets they may take to their homes. The minor operations are performed right there, but the major ones are taken into the hospital at Bilaspur, eighteen miles away.

One thing a doctor and nurse always remember. First and always they are missionaries and servants of Jesus Christ, teaching the people through healing to know Him.

The afternoon is hot. Miss Johnson's group and my group of workers have gone on ahead of us to the village lying to the left of our tent. We finish up the odds and ends, then she upon Ajax and I on Blackie (our faithful horses) follow shortly and meet the others in the market place. They have stationed themselves at one side of the large square and are already teaching and preaching. Here are gathered men and women from all the country round with their wares offering them for sale. Crowds of men and women passing to and fro are selling and buying. Usually these markets are held twice or three times a week, Sunday being the big day. This makes it hard for our Christian families who like to buy when they can get the nicest things the cheapest, but many prefer to take what they can get on Monday rather than form the habit of buying on Sunday.

In this square you will find men and women selling potatoes, onions, cabbage, egg plant, spinach, radish tops for greens, parsley, radishes, cucumbers, pumpkins, red peppers, cocoanuts, spices, water-pots, brooms made from palm leaves and different kinds of homespun cloth, ropes made of grass, and other such things as are commonly used by those in that district. We stand by, sing a few songs, take turns in preaching, then we sell our song books and Gospels, giving away tracts and talking to those who wish to talk about our Bible and the truth that is found therein.

Twilight is creeping down and we must hasten home as it soon will be dark. There are two streams that must be forded before we reach our tent. In crossing the last stream before reaching home Miss Johnson's horse decides he will take a bath, so lies down in mid-stream and of course Miss Johnson, being a good horse-woman, jumps off, saving herself an injury. Ajax seeing he has lost his rider decides upon a different course and runs for the camp at full speed. My horse, seeing him go, starts to keep up but I succeed in turning him. However, before I get back to Miss Johnson she is up and on her way home.

Evening

After supper is over and work done up about the camp, into the near village we go with our Magic Lantern pictures. First around the big bonfire of dry grass, leaves and twigs brought that day for the purpose, we hear the complaints, troubles, victories or defeats of any who care to come for advice. Then we teach them the Scriptures, encourage the weak Christians, help them to draw nearer to the source of strength and be strong. Last of all the pictures are shown and explained. At the close a song is sung, prayer is offered and we go home to rest on our camp cots, trusting the work of the day to the One who can overrule all mistakes and still cause His truth to march on victoriously.

NOTICE

THE Annual Reports of the six boards forming the United Christian Missionary Society were bound together in one volume of 374 pages for the St. Louis Convention. The expense of printing and mailing is so great that copies of this paper-bound book will not be sent out promiscuously but may be had on request accompanied by ten cents to pay postage. Write to United Christian Missionary Society, Missouri State Life Building, St. Louis, Mo.

J. E. Moody, Congregation and Church Building, Napanya, India. What Will Geo. W. Muckley Think of This House?

Old Letters of Rare Value

By MARY J. JUDSON

Mary J. Judson

AT the International Convention held in Des Moines, Iowa, in October, 1916, Mary J. Judson, for twenty-four years Treasurer of the Christian Woman's Board of Missions, laid down her office, feeling that the time had come when a younger woman should be called to take up the work which had grown to such large proportions during those years. With utter self-effacement she stepped aside because she believed that the thing of first importance was the work of the Kingdom and that it should be committed to the one in whose hands it could be most effectively done. It was in this same spirit of deep devotion that during all these years she has given for missionary work more, each year, than her salary has cost the Board. Years ago, after the death of her mother, the last of her family, when a certain friend predicted that she would become a missionary she remarked, characteristically, "I am too old for that now and I never was worthy of that high calling, but I like to help send better people." That has been the passion of her life.

Ever since she resigned her official position with theWoman's Board she has been found, day in and day out, at her desk in the College of Missions Building, happy in doing any task that needed to be done, no matter how detailed or mechanical that task might be. When the Christian Woman's Board of Missions, now a constituent part of the United Christian Missionary Society, moved to St. Louis, it was decided to still retain a room in the College of Missions Building where necessary office work could be taken care of and it is this office of which Miss Judson now has charge.

In going over the old files of correspondence, the accumulation of many years, for the purpose of destroying whatever seems unnecessary to retain longer, she has come across some letters which she is "not willing to consign to darkness and oblivion without making an effort to give them publicity." There are letters from Mrs. Pearre "telling of her prayer time in which the thought of a woman's organization came to her, as she felt, God given". There are statements in regard to the first missionaries to India. "I presume you may know," she writes, "that they went out on what was called 'the faith principle', without any stipulated salary. This was changed one year later, but I feel that that was a crusade of which the story should be told." "I would like to make extracts from the correspondence of our first missionary to Jamaica, who went out forty-four years ago. I would like, too, to give voice to such women as Persis L. Christian and Elmira J. Dickinson and others who have wrought righteousness in the long ago." And so the story of those early days is growing in her hands and the work has become to her, "the most interesting thing I have ever done". She has expressed the hope that these articles may savor of life, not death, and in the writing of them, with her usual spirit of unselfishness and consecration she writes. "I sometimes wonder—what am I that I should have this supreme privilege?"

Packet No. 1.

THE Christian Church of the present has entered into a rich heritage because of the seed sowing of her patient toilers in the past. Their influence is all-pervading and their very thoughts, as they wrote them, come to us now like the fragrance of flowers.

Mrs. Caroline Neville Pearre will always be remembered because of her initial service in the enlistment of our great sisterhood in missionary endeavor. The letters are still in hand in which she wrote the story which long since became a part of the history of our organization. In them we get a beautiful picture of her life toward God. She wrote in part as follows:

(Addressed to Miss Elmira J. Dickinson)

I thank you for your kind words about my penwork. Dr. Pearre says he preached a funeral sermon once in a position where he could not see one of the audience. I should feel about my writings as I imagine he did were it not for the loving hearts that have held to me through thick and thin—I imagine them my audience.

On the 10th of April, 1874, about ten o'clock in the morning, at the close of my private devotions the thought came to me with an irresistibleness that almost took possession of me that the women of our church could and ought to do something for missions as others were doing, and I felt that the work must be begun. I promptly conferred with Brother Munnell, who was then corresponding secretary of the General Christian Missionary Convention, to know if he thought it practicable. He reported at once that "This is a flame of the Lord's kindling, and no man can extinguish it." I then wrote to Mrs. L. S. Major of Chicago and she quickly responded encouragingly and then I wrote to six others in different states, all, I think, before the end of April. I felt encouraged to begin at home, and on the second Lord's day in May, I think, we organized at Iowa City. At any rate, we had had two meetings when Brother Errett came out in June to deliver the University oration. My letter to Mrs. Rogers was taken to the Missouri Sunday School Convention, where Brother Garrison got hold of it and begged it for publication. That, I am pretty sure, was in May. Brother Errett wrote his editorial for us, "Help Those Women," at our house in June and sent it right off for next week's paper. The work in organized form was begun in Iowa, Illinois, Indiana, Ohio and Pennsylvania, I think, before the Cincinnati Convention. Jamaica and its needs was not the starting idea, but the necessity for having some objective point soon suggested

that abandoned mission as an open field for a force as weak as ours would be, because a start was already made there, they were of our own language and living would be comparatively inexpensive. I rather think, however, that this idea grew up later in the summer.

I am always glad to hear from you.

Lovingly,

C. N. Pearre.

Mishawaka, Indiana, July 9, 1891.

The first missionaries employed by the new organization were W. H. Williams and wife of Platte City, Missouri, who sailed from New York for Jamaica, January 29, 1876. They went with bright hopes for long service, but failing health compelled their return to the homeland three years later. His letters, voluminous, interesting and beautifully written, both in penmanship and expression, are still available, and a few extracts are here given. We append also a brief message from a devout Jamaican who was long in the service.

(Addressed to Mrs. Sarah Wallace)

Kingston, Jamaica, W. I., April 10, 1876.

Sister Jameson's letter of March 24th is to hand. Earnest thanks for sympathy for us and interest in our welfare. We truly feel that the prayers of Christians are ascending in our behalf. True, my first letter is not a burst of enthusiasm. I aimed to state facts rather than express immature opinions. Even yet I am not prepared to speak very positively on some matters. For although almost unparalleled success has attended our labors so far, still we may find calculations, based on this short experience, for future success quite erroneous. However, I am hopeful and have no doubt of success within a reasonable time and by the use of proper means.

Sincerely praying God that the work so cheerfully begun may not meet with any hindrance, and that He will strengthen me to continue it to His own honor and glory and the salvation of souls and that this initial work of Christian women may be so blessed as to become an example worthy of imitation to others, I remain,

Truly yours,

W. H. Williams.

(Addressed to Mrs. P. H. Jameson)

January, 1878.

Our convention of country brethren was a success. Bringing or sending a donkey load of provisions to be cooked for them at the Mission House, or a money contribution to help buy food for their use, it was a study to see them. Our American music, modern singing, well regulated Sunday school and church services, the Sunday School Jubilee in which a ship loaded with presents spread out all over the rigging and caused to turn entirely around before the large audience, and, above all, the ordination of brethren Tilley and Smeeton, all was interesting to them, giving them, as they declared, "something to think about for a year." It would have been a feather in Mrs. Williams' hat could the Board have seen her feeding them. Preachers, school teachers, elders, deacons and others. Some well dressed, others bare-footed, and many grades of education and refinement, all eating at one large, long table prepared in a piazza of the chapel. Some of them could scarcely wait for "grace," the odor of well-prepared food was so alluring. But Mrs. Williams, with a knowledge of these people that to me is surprising and a tact that women seem to have, managed them like so many children, they being perfectly docile in her hands, and not a little proud that the "Missus" "cared them," i. e., cared for them with her own hands. Mrs. Williams was astounded at the quantity of food consumed.

I set before them "my policy" and endeavored to awaken those without schools to the importance thereof, offering help to those who first helped themselves. Then came a speech, or rather set of speeches, from Brother Oliphant and others touching the difficulties of labor in the gospel among the superstitious classes in the mountains of St. Mary's parish. These things took me quite by surprise. But I fortunately thought to set the more enlightened ones to answer and explain "What must be done in such cases?" Better answers could not have been given, and the interchange of opinions by those brethren from different parts of the Island was a most beneficial and interesting thing—a feast of fat things to them.

Sincerely yours,

W. H. Williams.

(Addressed to Mrs. Sarah E. Shortridge)

What a mercy it is that one is allowed to keep the harness on so long. My health is just as good as it was when I had the never-to-be-forgotten pleasure of meeting you and many dear friends at Island Park, Indiana. Not unto us, O Lord, but to Thy name be all the praise! Farewell for a little while, and then no more care.

Always your brother in the Lord,

John Thompson.

Halfway Tree P. O., Jamaica, October 27, 1886.

Jamaica, Where Nature Is Bountiful and Man Is in Need

The Glory of the Ministry

One of the Great Addresses of the St. Louis Convention

By CHARLES S. MEDBURY

IT IS a beautiful and wonderful word with which Paul closes the ninth chapter of Second Corinthians. The thought of giving is before him and the rich benefactions of God are in emphasis. It is He, he exclaims, "that supplieth seed to the sower and bread for food." It is He that "shall supply and multiply your seed for sowing and increase the fruits of your righteousness." Finally, as the whole sweep of divine munificence comes to possess him, his grateful spirit struggles to voice itself in the cry, "Thanks be to God for his unspeakable gift."

Charles S. Medbury

Now, what is an "unspeakable gift"? It is simply a gift that defies speech. It is something bestowed that laughs at the narrow limitations of verbal expression. How appropriate then is the term "unspeakable" to God's gift of the Christ to men! What an utter breakdown of speech there is when we try to thank God for Him! And it is always so in the great realm of love. We can thank men for greatest gifts of houses or lands. Gold does not defy acknowledgment. But who has ever felt that he has succeeded in voicing his gratitude for friendship, for forbearance, for genuine affection? Our speech that will declare so much breaks down completely when these "unspeakable gifts" are bestowed.

Who would not have fellowship with God in giving "unspeakable gifts" to men? It is the glory of the ministry that more than all others it has this privilege! Who can thank one who is truly a shepherd? Who can in words voice gratitude for one of whom Paul's great sketch is true as he cries,

> "Ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that he should walk worthily of God, who calleth you unto His own kingdom and glory."

Even men of the world who least understand the gospel ministry will never question the place or power of men who so view their high calling in Christ Jesus the Lord.

What Is the Minister?

Our day and this hour alike demand something of an analysis of this man who is called a pastor of churches, an evangelist, a missionary—a minister of the Word. What is asked of him within spiritual realm, that is not asked of other men, at least in like degree?

He Is a Leader. Great souls ask this of him. Others love God as much and long as deeply for the conquest of truth. But they are not privileged to say, "This one thing I do." Pursuits of various kinds, creditable and honorable, take their time and strength. They must depend upon him who is withholding himself from other interests—who is not making money and does not want to—to tell them how and when and where to strike great blows for God. These who are mighty in life—outstanding men—await eagerly the voice of a lowly spiritual leader to marshal the forces of righteousness and to lead them into effective action. They only ask of him big views of things that are on in the world and broad sympathies and the courage of his convictions. They want him almost to command but not with the arrogant voice of one who esteems himself more highly than he ought but with the gentle insistence of his divine Lord. They want the breath of passion that speaks of hours with Him who said: "All authority hath been given unto me—Go ye therefore and make disciples of all the nations."

He Is a Servant. It is this that saves to leadership its power. He only leads well who also serves. In this as in all else our Master is the great exemplar. The minister of the Word who grows proud in his leadership loses it. He only retains his power to lead in spiritual realm who has constantly before him that text of all successful spiritual service that speaks of the Son of Man "who came not to be ministered unto but to minister and to give his life a ransom for many." The testimony of such a man, himself a monument of the grace of God, can no more be set aside than could the miracles of Jesus be discounted in the presence of the one who was healed.

He Is a Sympathizing Friend. For his own sake the minister needs to read again and again the sixteenth chapter of Romans—the first part of the chapter. It is more than a jingle of names. In these verses the door opens wide into the soul of the great Apostle. He was a mighty man, a man of culture and standing among men, and a man marvelously designated of God for distinctive service. Tremendous interests pressed upon him. He had many grounds for human pride. But how he tied himself to the common hearts of those about him! Some are his "fellow workers" and he remembers that for him they had "laid down their own necks." Another he

remembers gladly as "the first fruits of Asia unto Christ." It is in his heart that another "bestowed much labor" upon him. Still others are his "fellow prisoners." Another is his "beloved in the Lord." Another is "the approved in Christ." Others are greeted as those "who labor in the Lord." All these he would have saluted by a grateful Church. To all of these he gave himself fully. He evidently cherished them in bonds of sweetest friendship. We have his words about them. Their words about him, could we have them, would fill unnumbered volumes.

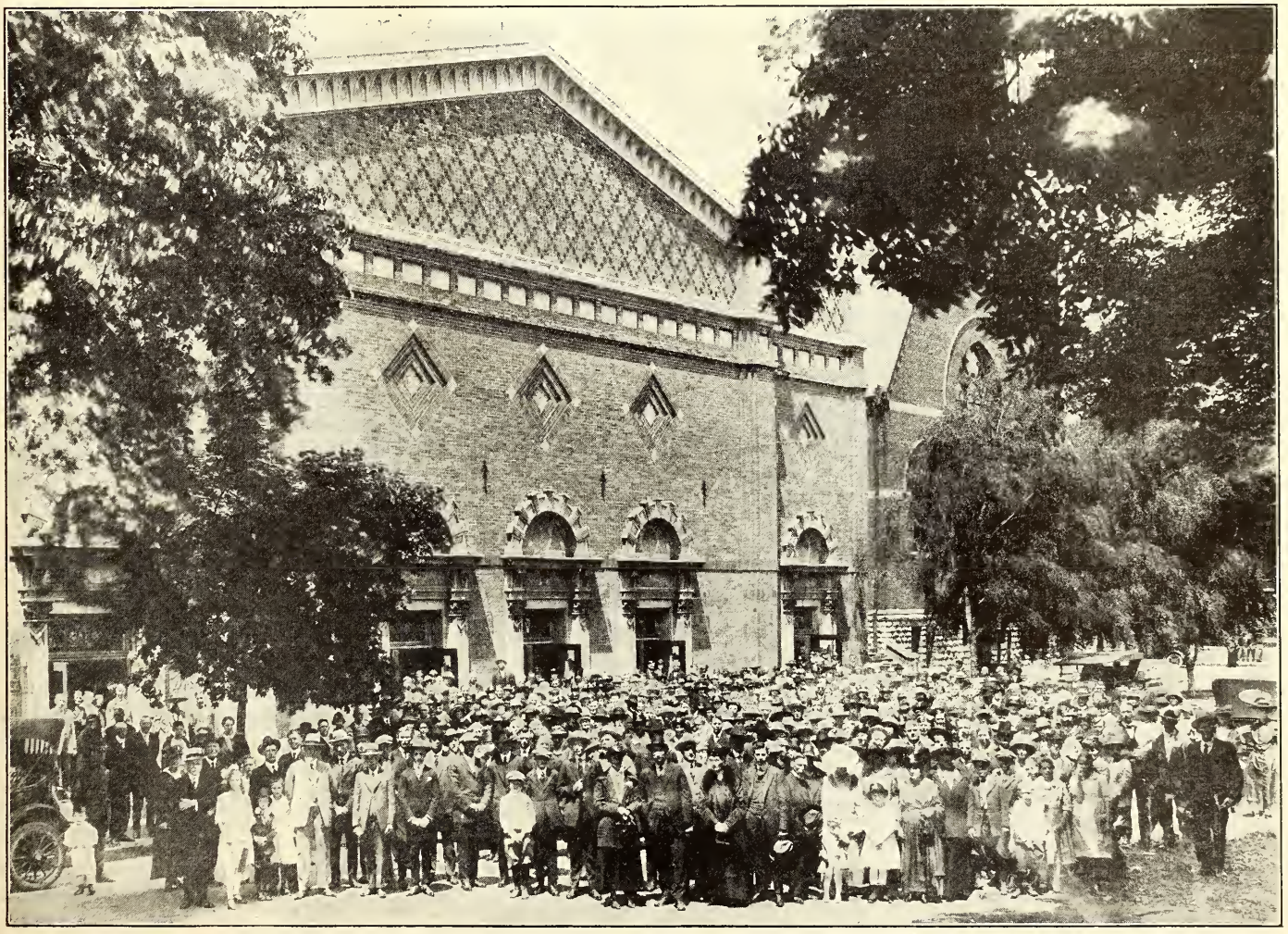
He Is a Proclaimer of the Word of Jehovah. Perhaps this is the preeminent designation. And yet it is the leader of men and the servant of men and the friend of men who can tell of God to men in ways to win them. And, oh, the glory of this spokesmanship! Has anyone in all the glorious line of the prophets of God ever truly sensed the amazing privilege of one permitted to reach up to heaven for the bounty of God to be given them, by his own hands, to the needy in the streets of men? Perhaps Paul felt it when he cried in a word that has both exhortation and warning in it for our day:

"And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men but in the power of God."

He Is a Shepherd of Souls. This brings us to still higher ground. It is one thing to win men to Christ. It is quite another to confirm them in their faith. What wondrous apostolic precedent we have for eagerly anxious concern about those whom we have seen own their Lord in the repeated journeys of the great Apostle to the fields of his early work to see how brethren fared in the good things of their new life! And what an appeal to a love that lives is found in the gentle word of John, "Greater joy have I none than this, to hear of my children walking in the truth." Here is an emphasis of the stewardship of soul! Our God will call us to account for those to whom we point the way! What appeal is here for nurturing and shepherding, for the very Christlike in love to men. And if a man, a minister of the Word, at all adequately measures up to these great requirements; if he is indeed a leader of men in spiritual realm, directing thought from earthly things to heavenly; if he is indeed a servant of men, bowed under human burdens as his Master before him; if he does befriend men—high and low alike; if he does from the very housetops, declare the councils of Jehovah, halting those about him in their mad race for wealth and pleasure and challenging sin's fascination; and if at the last his joy is found not in what he is nor in what he has but in what he does and if that doing anchors souls to God, is not the man, however lowly, giving to the earth "unspeakable gifts" and should he not have the truest of love's upholdings?

The Field of the Ministry

As young men plan their careers it is really a remarkable thing that not more come to realize the absolutely unique op-



University Church of Christ, Des Moines, Iowa, Where Mr. Medbury Has Preached for Many Years

portunities of the ministry—its challenge to everything great within a man and its more than abundant rewards. In comparison with every other walk of life the ministry makes preeminent appeal. The laws of men may well occupy great minds but the laws of God are a loftier challenge. It is hard to name a more sacred service than ministry to the human body in all its lines of needed help and healing, but ministry to the human soul is a still greater thing. Business life, especially in this day when the promotion of great enterprises and the problems of salesmanship have been reduced to a science, makes a vital appeal, but still the business of God with all its ramifications, moves thoughtful human life yet more deeply. It is great to work for a local community's uplift in splendid lines of civic service, but it is incomparably greater to work every hour of the day in the light of the whole world's need. It is a big thing to be concerned deeply as to any group of people, however small, but it is a perfectly amazing thing to be constantly under the constraint of service for all the people of the earth. It is a notable thing to build for long years of time, but what shall be said of a work that has eternal reaches? Such is the ministry; and while others have the same obligations and in their exalted souls give large place to them, they are not permitted, as is the minister, to center all of thought and life upon spiritual interests. These men and women who are the ministry's support, the more they grow in Christian graces, come almost to envy the man whose whole time and strength may be given to the unfolding of the fundamental things of faith.

It seems to me that if all things were understood and young men were only able to measure accurately in the realm of life values, that the halls of our colleges would be crowded by those seeking equipment to proclaim the Word of Jehovah and our churches would have more joy and pride in dedicating men to the ministry than in almost any other phase of their activity. I wish that I had the power to sketch in a word that could not die the glory of this work. If a man stays within his own field, determining with the great apostle to know nothing save Jesus Christ and Him crucified, the greatest of the earth will gladly sit at his feet and he will cleanse and beautify and ennoble the thinking of men who mingle with each other in every relationship of the world. And, oh, the tenderness of some approaches that will be made to him, sounding human life to its very depths. The starving will come to him for the bread of life. The weak will come to him for the strength that only Christ can give. The sinful will hang upon his utterance as he voices the gospel's assurance of pardon. The lost will come to him seeking acquaintance with the Savior. What a position in relation to humankind for any man of flesh and blood to sustain! He has at his command the only solution for the world's deepest needs. It is his to name the one universal Leader. It is his to speak to all peoples, the men "of every tribe and tongue and people and nation" for whom the Son of God died. And his message lays hold of all the years of time and anchors in the eternal reaches of the infinite Jehovah. Yet men sometimes question the place and power of this peculiarly designated spokesman for God. His work is compared with the work of others. There is no comparison. Right thinking about this wondrous calling should lead all lovers of the Christ to long to preach the Word, multitudes of us crying out, however, "God help me. I am not worthy such spokesmanship for Thee. Who am I that I should be intrusted with Heaven's 'Unspeakable Gift' to men?"

The Board of Ministerial Relief and the Ministry

Remembrance of the Aged and Broken. The Board of Ministerial Relief sustains a threefold relationship to those who have caught the vision sketched above. It is the clearing house for our problems in youth and middle years and age. First of all, and it was this impulse that gave the Board its birth, it stands for loving and increasingly generous remembrance of the veteran in our service no longer able to stand the heat and burden of the day and those who have literally burned out for our God and found themselves with shattered vitality in the far younger years of their ministry. These are they to whom all honor is due. They have literally laid their lives upon the altars of holy service. Forgetting themselves and remembering only Christ and the world He died to save, they have preached the Word practically without money and without price. Even though the churches have often forgotten that the Lord Himself ordained that those who preach the gospel should live by the gospel, these have gone on with their work to the very limits of the sacrificial. Much that we are as a brotherhood today we owe to them. The fact is, the whole earth is in their debt, for their line has gone out to the ends of the world. But multitudes whom they have blessed do not even know their names, so hidden and unselfish have these servants of the Lord been. But we know our indebtedness and in trying to make good today what has been the neglect of the churches of the past, we must remember always that it is a debt that we are paying and that not one dollar that is bestowed is charity. Infinitely more than we can give them now have these devoted men and women earned in toil and tears for Christ's dear sake.

Names cannot be given here but numbers speak. On the Honor Roll of the Board there are now 251 names. Of these, 136 are preachers of the Word; 101 are the widows of preachers sharing all sacrifices and enduring often more even than their husbands were called to endure; 14 are missionaries of the cross who have come home from the far fields, giving a brotherhood's grateful heart the opportunity of expression. It stirs one profoundly to have in mind the service record of those in whose behalf I now speak. Seventy-four of the homes that are represented on the Board's Honor Roll stand for a service for Christ of upwards of 45 years; fifty-four of the homes represent each a period of upwards of 50 years. One saint of God to whom our people may send now their monthly greetings of loving and prayerful upholding represents in himself 65 years of consecrated representation of the Master before men, a service reaching from the dawn of his manhood at 21 to the glory of his old age at 86. Is it not a tenderly beautiful thing that to all such the mails may carry at stated intervals not only a little remittance that speaks of the daily comforts of life, but a fellowship word which these dear souls prize even more? That you may know something of the spirit that breathes forth from the Board of Ministerial Relief I have obtained a copy of a letter addressed to the sacred company of the Honor Roll the 25th of August, 1920. Such words as this are sent with each remittance in the effort, as it has been stated, to supply for these so tenderly cherished far more than bare daily bread. The effort is to emphasize the great brotherhood's comradeship with them and to keep to the front the finer things of the spirit. The letter follows:

Greetings to you and each one of our "dear ones" in the family of faith. Our love goes out to you as you are remembered for your labors in the gospel.

How we are drawn still closer to you in this sacred fellowship as we learn more of you. How we wish we could come in personal touch with each one as it is our privilege now and then when we are in the locality where our people live.

Will you this time pray for our young people who go to college

that large numbers may be led into the ministry? Also ask for others who may not think of college that they may go and become leaders in the Kingdom. We rejoice that you can have this effective part in the work of the Master.

May the richest blessings attend the enclosed check. Would that it might mean still more comfort to you. Many of you have heavy burdens which you bear heroically without complaint. We are not unmindful of your trials and sufferings as we remember you before the throne of grace.

It is to such fellowship that the Board of Ministerial Relief is calling the churches. Our gifts of money are needed, God knows, but, after all, they are the least part of our expression of love and gratitude toward these aged or broken saints of God. Money would be forthcoming almost beyond our needs if only the brotherhood could get the heart touch for which this great cause stands.

Adequate Support of the Present Ministry. The second appeal of the Board of Ministerial Relief is a definite appeal to the churches themselves not for money with which to meet the need of the aged and the broken, but for such support of present heralds of the cross that in coming days our aged may retire with at least a modest competence and that fewer younger men may break down in life's great middle years under the double pressure of exacting spiritual tasks and desperate personal anxieties as to the financial support of themselves and families. I cannot believe that our churches mean to continue the fateful tragedies of the past. I cannot believe that the men and women of our great brotherhood have ever meant to impose the burdens that they have. My confidence is that with the light of better understanding there will be a glad support in adequate way of those who turn from all else to the ministry of the Word. And it is a great service that the Board of Ministerial Relief is rendering for the preachers who often feel that they can say so little for themselves. The churches, too, are going to be moved not only by the motives of simple justice but by the thought of the better service that will return to them themselves when our ministers are relieved of the really pitiful strain to which multitudes of them have been subjected and are given some privileges not only of needed books and magazines and of increased family comforts and free educational plans for their children, but when it is made possible for them to get a refreshing breath of the world without, through at least some advantages of travel. Men of means and culture sometimes criticize their preachers for lack of breadth and far reach of sympathetic understanding when these lowly men of God have never had an open door into one single hour of unhampered enjoyment of those things which are the commonplaces of those who question and discount them. I do not speak of this in bitterness but only in hope of awakening really good men and women who often wound terribly not knowing what they do.

For more than a score of years I have had daily fellowship with young men and women preparing for the ministry and the mission fields. Their lives are to me as the pages of an open book and I could break the hearts of those who hear me if I were to tell a hundredth part of what I know as to the sacrificial heroism of a multitude of those whose pathways have crossed my own. I could tell of men and women in this convention out of college for long years, but never able yet to clear themselves from obligations that were incurred in the days when they were making their preparations for gospel ministry. Their credit is perfect. They would rather die than not have it so. By sacrifice of morning, noon and night within their homes, sacrifices that little children must share, they protect the church which has not yet sensed its obligations. I could tell of graves in foreign lands that I do not believe would be there today had the way of student missionaries been made easier and their health protected. I could tell of a fruitful evangelist whose children, during his college days, were long held from school because they had not shoes. I could tell of a young man now in one of our universities working himself through college, getting ten dollars a week at a mission church, who just recently during a four weeks' meeting paid a man sixty cents an hour each evening to do his work where he was employed that he might be present in the services and call people to the confession of their faith in the risen Lord. But it is enough. I could literally call names far beyond the number of those inscribed in Holy Writ "of whom the world is not worthy." There are those in this day who discount every life. There are those who say that every man has his price. It is false—wickedly false. I could myself prove it false unnumbered times by living flesh and blood within our ministry. And when our churches come to know these things they will meet their obligations.

Pension Provision for the Future. Only recently the Board brought to our ministry the carefully wrought out Pension plan which is the third great phase of its effort in behalf of our preaching force. In this address there is only time for the briefest reference to this vital matter which demands for just treatment very careful and quite detailed presentation.

Perhaps the first great appeal of the Pension fund is in behalf of the preacher's self-respect. It is something he can do for himself in fine fellowship with his brethren, that provides against disability in middle years or the needs of more advanced age. It is a most gracious provision, too, made by one's own heart and hand, for those dependent upon him. To be sure the income provided is not great, but it will often prove the margin between distress and modest comfort.

Up to date there has been an enrollment of 555. This is a promising beginning, but it is only a beginning. It is a little hard to understand why there should not be an immediate acceptance of the provisions of the Pension fund by thousands of our men. The cost to some of us who are in the middle years is quite considerable. But many of us have counted it not only an honor to be enrolled among those first enlisted, but we have felt that every wise business principle urged our acceptance of the Pension provisions. It is a thing earnestly to be desired that the great body of our young men should hold pension certificates. The quarterly payments at their low rate will not prove embarrassing and it is the certain way by which they may have a quiet confidence that in the event of premature disability they will not be obliged to depend upon others, however lovingly that help might be extended, but that their emergency needs will be met by their own provident planning. Up to date only 58 of our ministers under 30 years of age have taken advantage of the Pension fund. When it is remembered that this matter has been worked out on the lines of the actuary tables of the old line life insurance companies and that it is an absolutely dependable provision against a day of need, it is a bit surprising that the enrollment of our younger men is not larger. Perhaps it grows out of the fact that in the sturdy strength of youth we often fail to realize how uncertain after all is our claim upon health and strength. It is a striking thing to bear to the ranks of our young people that in some communions an enrollment under the pension provisions is required at the ordination of men for the ministry. These bodies evidently feel that when they have put the matter of self-help so easily and generously within the reach of their young men, that they should not leave open the likelihood of their coming to be dependent upon others. Within the ranks of those between 31 and 40, 168 certificates have been issued.

Between the ages of 41 and 49, 204 men have enrolled. In the next decade—between 50 and 60—there have been 122 certificates granted. Only three certificates have been issued to those who are 60. Of course for men who have attained this age the expense is very considerable.

In this address my emphasis of this particular matter must be only in a word. I appeal for the Pension fund on five distinct grounds. First, it is thoroughly businesslike. It credits the man who avails himself of it. In the day of disability or age it will be a difficult and an embarrassing thing to explain why this provision was not made to meet the demands of such times. In the second place it gives freedom for his tasks to the man of limited resources. In the background of multitudes of preachers' lives is the disquieting fear of a day that will come when even the meager income will be cut off and loved ones be dependent. The Pension provision lessens such anxiety and, consequently, increases power. In the third place it is fair to the brethren. What one can do for himself he ought to do. In the fourth place it is fair to one's loved ones. They should not be forced to turn even to those whose ministry would be a very tender thing when the necessity for turning to others at all could have been averted by the thoughtful provisions of one upon whom they had the right to depend. In the fifth place the Pension fund suggests a great fellowship. Through it we come to be splendid helpers of each other.

The closing word needs only to recall to mind first of all the glory of the ministry. In just the moment let us see again the Christian minister as the bearer of "unspeakable gifts" to men. Let us sense his leadership and the exaltation of his life as a servant and a friend. Let us rejoice again in thinking of his high privilege as a proclaimer of the Word of the Lord. Let the heart grow tender as we recall him in service like his Master's, a shepherd of souls. And then let us have in mind his preeminent and limitless field. Let us see him as sent of God to every man alive, the bearer of the thing that every man needs. And when we have so seen the herald of the cross again let us grant that such a man is entitled to a loving brotherhood's honor and support. And with this in mind let us bear up before God the Board that specially stands for him, that remembers him when he is aged and broken, that supports his just claims in the years of his strength and that now seeks to provide a way that will relieve him from anxieties of uncertain days that often await the man whose thought is first for others and last for himself. And then, lest there be something left unsaid that should be spoken to tell of the majesty of the service of the preacher of the Word, let him be reminded that, while this hour speaks of adequate provision for him, after all, perhaps, of men he is the richest and really needs the least that earth can give.

No wealth is comparable to the wealth of the lowly soul who is really a voice making known the way of the Lord. More love is his from more hearts than comes to any other man. More aged hold him up with hands that tremble except when they lay hold of the throne of God, than turn to any other. More children pray for him than breathe any other name in their petitions. More strong men and women in life's middle years change their words and conduct on the streets because of motives he has voiced, than through any power in all the world. More misery yields, more joy is born in all the lands of earth because of good tidings he can speak, than through all other agencies of human uplift. How can he envy any man—this bearer of the treasure of heaven to the need of the world?

The Career of a Cobbler*

(As told by Vishnuswami on the edge of a deserted bazaar in India)

By MARGARET T. APPLEGARTH

"Nor knowest thou what argument
Thy life to thy neighbor's creed hath lent."
—EMERSON.

CHAPTER I

Sunset: Vishnuswami Introduces the Cobbler

A CHATTERING monkey or two frisked overhead in the palm trees which skirted the village market place, deserted now that the sun was setting. But to your eyes and mine the objects of conspicuous interest would have been two turbans, like gaudy tulips of gold and scarlet, nodding in the slow, unhurried conversation of the East, as their owners sat at the edge of the bazaar, facing the sunset.

"Now, concerning the white sahib, it is to be admitted that he died full of good works," agreed Chunder Singh with complacent indifference.

"You must indeed admit it," said he of the golden-yellow turban, "although his death was as nothing compared to his life. I that speak unto you have made inquiries and surely no hero in all India, no god in all our sacred books performed such deeds as his. Seventy-three years is old age, my kinsman, and had I the tongue of a speaker I would fill your ears with the tale of it."

"Impostor! Time is endless," drawled Chunder Singh, "and here I sit with endless leisure. The cool of the evening is upon us, so tell me in all truth—think you that the gods in truth have liked this man? Did not they let rain clouds burst with violence on the day of his funeral?"

Vishnuswami nodded: "Put down your ear and listen to me, Chunder Singh, for I myself was in the crowd of Hindus and Mohammedans who lined the roadway on that most unhappy day. It is true that rain poured on us; but on reaching the grave the sun shone out in splendor, so I ask: What make you of that omen?"

"Ah! I am consumed with curiosity! Tell me of this hero whose paths the gods made smooth, giving him a glorious end. Behold I sit in silence. You have inquired with fullness, so spare me no details. Was he, perhaps, of high caste and of great wealth?"

"My friend, you mistake: for even in England, where they have not the castes of India, he was despised for his low-caste occupation. You will have noticed that these Englishmen wear leather shoes upon their feet? Well, by trade he was a cobbler, one who makes poor men's shoes for a living."

"A worker in leather? Ah! one who stoops to deal with skins of dead animals is low caste indeed," said the man in

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A Citizen of Rath, India, Listening to the Preaching of John Bierma, Unaware that He Was Being Photographed by Bert Wilson. Just So Chunder Singh Is Supposed to Have Sat and Listened to His Friend, Vishnuswami; Respectful but Doubtful, Interested but Unconvinced. So Millions of India's Most Intelligent Men and Women Are Today Ready to Hear the Word of God—and Finally, to Believe on the Son of God!

the scarlet turban, scornfully. "You hardly need weight your tongue with the tale of a mere pariah! It is beneath our notice."

"No, no, you mistake! Think not to despise him for the work of his hands," begged Vishnuswami earnestly. "For though of humble parents and quite poor, he was fed by sacred fire, and when only a lad he sat up in the boughs of a tree with his young comrades and caused their very hair to rise on end with strange new tales of far-off countries, which men of England had discovered. Even when he grew older those far-off places beckoned to his inner spirit until, from pieces of brown paper, he pasted together a map of the whole wide world; places, my brother, of which you and I do not dream. Englishmen also did not know much nor care much, *but he cared.* And he hung his home-made map upon the wall opposite his cobbler's bench. On it he wrote in the English language facts about every country until it was as if all the world had come to dwell in his heart where the sacred fire was burning. Fix it before your eyes, my brother; one poor unknown cobbler, with never enough to eat, stretching out his arms to the ends of earth, while others throughout England were indifferent."

"Why should I fix a paper map in my memory? The whims of low-caste cobblers do not interest me!"

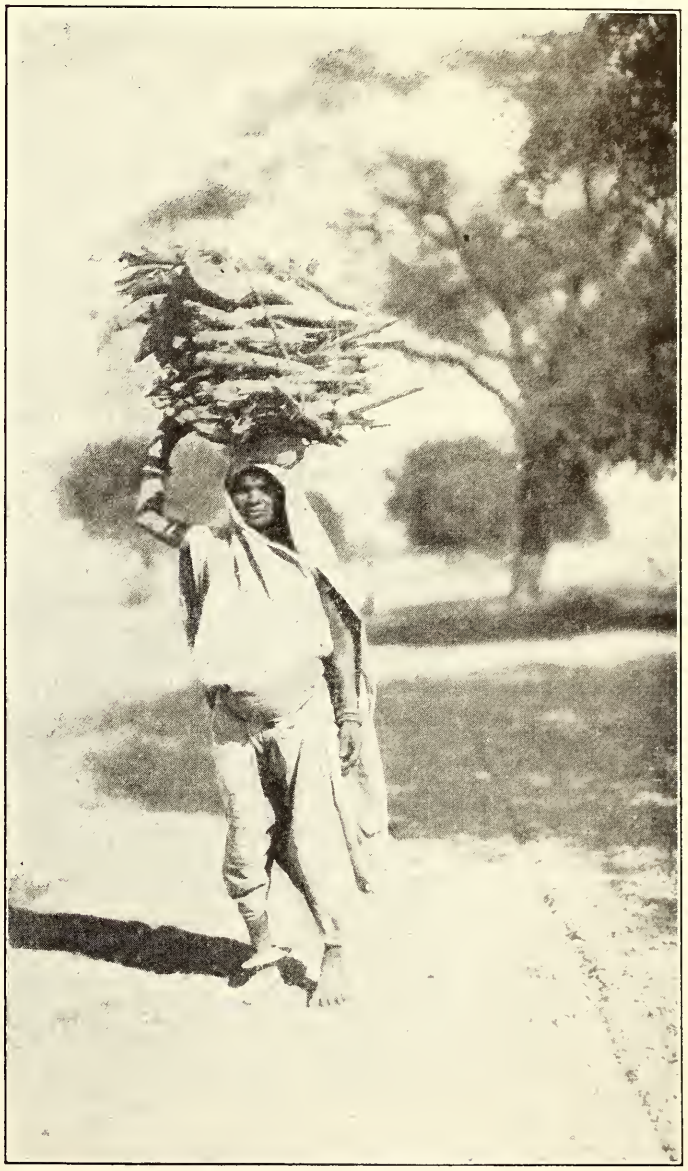
"You will do well to write it on your heart, however. For one day in every seven this cobbler spoke to gatherings of Christians in houses known as churches, until finally he was ordained to be a person called a minister. You must not think this like our priesthood, since he did not play on the fears of his people in order to wheedle gold from their girdles, neither did he seek to live in luxury. For be it known to you that even while exhorting them most eloquently, one day in every seven, he was still so poorly paid that he made shoes on all the other days, and even for a space of years he taught school to support his wife and children."

"What! Do you say he was a pundit, scholarly and learned?"

"My friend, it was the sacred fire again. He could not rest until the unknown was known, yet never could he go to places of high learning, colleges and such. Picture him, with nails and leather, making boots, but always with a book beside him. This was his college, a poor cobbler's cottage with roses growing round the doorway and his wooden sign swinging on its hinges. A simple life, yet he became a man of six new tongues!"

"A strange word you say: what can you mean—*six tongues?*"

"Ah, friend of my childhood, surely it is known to you that in India many tongues are spoken. It is even so outside, in other places; there are tongues of men long dead and gone and tongues of men still living. This cobbler Carey learned six languages while cobbling shoes, although they say when but a child he learned the speech called Latin. There was the tongue called Greek; when he first saw its curious hooks and curves he traced them on a piece of paper, and walked long miles to ask a man of his acquaintance in a distant village what language this might be. By walking to this man for lessons, he grew master of that tongue. Hebrew, also, he learned as well as Dutch and French, while cobbling shoes and gazing on



As in the Days of Carey, the Mass of Women in India Are Still Burden Bearers. This One Was Overtaken by Bert Wilson and John Bierma on the Road to Rath. "How Far Are You Carrying Your Load?" "Six Miles." "How Often Do You Stop to Rest?" "I Do Not Stop; I Keep on Going." "For How Much Will You Sell This Load of Wood?" "Three or Four Annas" (7 or 8 cents). "What Will You Do With the Money?" "Buy Grain for Food."

his curious map. No wonder that the sacred fire was warm within him!"

"Now, concerning this sacred fire," said Chunder Singh, with curious heart, "if it could turn a man who worked in leather into some one wise and learned, of what nature was it?"

"A wondrous thing, my brother, for it was of an unselfish nature. They who would sit comfortably in England and worship the Living God, were doing wrong he felt; for there were words in his Holy Book of Heaven which continually spoke to his heart. They were the parting words said by the Living God while on the earth long years ago; listen, while I quote them: 'Go ye into all the world and preach the gospel to all nations—and lo, I am with you alway!' "

Chunder Singh nodded his scarlet turban approvingly: "The words are clear, the meaning also. It is a strange command."

"Ah, what a curiosity! Clear to you, a Hindu; and clear to me, a Hindu; but to Christian men in England it was most unwelcome that the cobbler should make mention of it. Picture him one day among a crowd of Christians,—all preachers, Chunder Singh, the same as he: and with solemn calls to service he quoted the command, and made earnest pleas to send the gospel to the waiting world. Well, you should have heard the disapproval! 'Sit down, young man!' said one sahib of many years. 'You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first'. And before another moon had waxed and waned a preacher of the Living God assured him: 'If God wishes to convert the heathen he will do it without your help or mine!' "

Chunder Singh smote his knee uneasily: "Your cobbler had no feet to stand on, had he? But I am puzzled as to the men you name as heathen, who may they be?"

"Even you and I, and all the men of India who bow down to idols and ignore the Living God of Heaven. It was of us the cobbler dreamed across the sea in England."

Chunder Singh shifted his position and raised his arms toward the sunset skies: "A Living God—what news is this? And yet I tell you truly, from a child I have had hunger like that, and always do I seek him among our million gods of India. Tell me more of the low-caste cobbler, surely such as he could not hope to triumph over men of other castes?"

"You mistake in naming them castes, since England has no such divisions. But think you that a man who tends a sacred fire could hold his silence? Since none would listen to his spoken words, this man of toil had recourse to a paper voice and wrote a survey of the outside world, continent by continent, island by island, race by race, faith by faith, kingdom by kingdom. Oh, my brother, consider what a stir it made in England, that a cobbler should have had the whole world in his heart and have spread it out on paper! What man of culture could have done as much, seeing the sacred fire burned only in the heart of Carey Sahib and one other, newly roused, named Andrew Fuller. They two prayed many prayers that they might wake up the sleeping Christians. Then came a yearly gathering of these Christians and Carey Sahib was called on to speak: a curious sight,—a poor cobbler urging them with stirring words to

'Attempt great things for God.
Expect great things from God.'

All listened with rapt attention, much impressed; but like men before a chasm, they were afraid to step, and were returning to their distant homes when Carey Sahib said in great distress to Fuller Sahib: 'And are you, after all, going to do nothing?'

"From this imploring plea they wrote it on their books that a plan should be made to form a society which, you must understand, is the thing these English have to run all business."

"Now, as to that society—I do not grasp its business, do I?"

"Have I not said it? To send news about the Christians' God to every man on earth. I ask you to consider well the bravery of those men, my brother, since they were only twelve in number, preachers also, without riches, meeting in the town of Kettering, a place of no worldly importance, in the house of one named Widow Wallis."

"What say you—a widow? Bah, you make me think but little of this enterprise: a low caste man who works in leather, twelve poor preachers, and—a widow! What? Was there none else who owned a roof, that they must stoop so low to share her house?"

"Poor dweller in the hut of ignorance! What blunders you commit with haughty lips. I tell you truly that in England they think not as we do in India about widows. Behold, let a man die, and the neighbors shower consolations on his widow, and nobody blames her for her husband's death. I have made special questions of this thing! So to this day the name of Widow Wallis is well loved by Christians, since in her humble house was formed the new society. I will make mention of its title, for these English have a love for lengthy words:—'The Particular Baptist Society for Propagating the Gospel Among the Heathen.' Before I pass to other matters I would have you write it on your heart that this marked the first such enterprise the Christians of that day had ever started."

"Why should I write it? Twelve men of poverty can't travel far from home. I marvel how this cobbler got to India."

Vishnuswami checked his sneering: "I smiled in doubt myself, since on that day of starting their society the most they could collect was £13 12s 6d. You, being quick at figures, can see how small a sum of rupees that would be to send a man across the many seas to India! Yet when Andrew Fuller Sahib rose, he said: 'In India is a gold mine, but it seems almost as deep as the center of the earth. Who will venture to explore it?' And Carey Sahib answered promptly: 'I will venture to go down, but you must hold the ropes.' "

Chunder Singh looked with interest at the first pale star twinkling in the evening sky before he said disdainfully: "Must you tear out your heart in praise? I make no doubt the cobbler knew it was his chance to bring great glory on his head, to win great merit from the men of England—he, a mere nobody!"

"How you babble!" laughed Vishnuswami softly, "for the lofty men of England only sneered, and the men high up in London muttered in their beards, 'Can anything come out of Kettering, that little town of no account?' Moreover, the father of the cobbler said in much disgust: 'Is William mad?' and his wife with all the strange perverseness of most womankind, refused to come to India with him. There was much toil in raising money for the passage and to crown it all the very ships objected to receiving him on board. So I ask you, where was glory in all this?"

"You bury me in deep surprises," sighed poor Chunder Singh. "I only ask one question: Why, in the teeth of separations, trouble, poverty and certain death, did he set sail for India?"

"Ah, you shall hear!" cried Vishnuswami, "you shall hear!"

(To be continued)

International Convention of Disciples of Christ

The Coliseum, St. Louis, Mo., October 18 to 24, 1920

MINUTES

IN FUTURE chronicles of the Disciples of Christ, the Convention of 1920 will be remembered for four things: First, Never before was there held a Convention so girded under and round about with prayer. Each day began with an early morning prayer service at eight o'clock. During every period, in an "upper room" of the Convention building, continuous intercession was offered. All over our country in united groups or in quiet places alone, prayer was ascending continually to the Father for blessing upon the Convention.

Second, The Convention marked the close of the year of the Great Adventure of the Disciples of Christ in uniting the six international missionary and benevolent boards of the church which had been carrying on work individually for periods ranging from a quarter of a century to full three-score years and ten.

Third, Acting independently through the year while perfecting plans for the United Christian Missionary Society, these boards came with rejoicing at the high tide of all their years of achievement, to present greater reports than ever before, in work accomplished on the fields and in offerings for their treasuries.

Fourth, The Convention demonstrated again the power of the slogan of our fathers, "In essentials unity, in non-essentials liberty, in all things charity," to help with the Spirit of Christ in adjusting differences and solving problems.

On the day preceding the opening of the Convention, were held the International Board meeting of the Christian Woman's Board of Missions and the meeting of the Board of Managers of the Foreign Christian Missionary Society.

The meetings of the Board of Managers of the United Christian Missionary Society were held on Monday afternoon and evening and on Tuesday morning.

Report of Executive Committee to Board of Managers United Christian Missionary Society

The United Christian Missionary Society was organized at the Cincinnati Convention, October 20, 1919, by the adoption of a constitution and by-laws and by the election of a president, two vice-presidents, secretaries, and the board of managers.

After the election of officers by the Society, Attorney Davidson presented the following resolution which was adopted:

"Be it Resolved, That the members of the Board of Managers, and the officers this day selected be, and they hereby are authorized and empowered to take such steps as they, under competent legal advice, may determine as necessary and proper to legally incorporate the United Christian Missionary Society; said board and officers are further authorized and directed to proceed as soon as possible, after the filing of the articles of incorporation of the United Christian Missionary Society, to legally adopt, for the corporation, the organization which has this day been created including the formal election of the Board of Managers and officers this day elected, and the President is authorized to call such meeting or meetings as may be necessary to carry out the intent of this resolution."

Upon the adjournment of the session of the meeting in which the Society was organized, the President called for a meeting of the Board of Managers, but it was found that there was not a quorum present.

After the Convention some time was required to secure the addresses of all the members of the Board of Managers, to communicate with them, and to make arrangements for a meeting. The Board was called together in the Union Avenue Christian Church, St. Louis, December 30, 1919, and it there organized by electing Judge Frederick A. Henry chairman and Mrs. Latshaw clerk.

I. Organization of the Executive Committee

At this meeting, also, the Board appointed the Executive Committee as provided for in By-Laws No. 1. The Executive Committee chosen was as follows: Myers Y. Cooper, Ohio; E. M. Bowman, New York City; Mrs. Maud D. Ferris, Ill.; W. Palmer Clarkson, Mo.; Fletcher Cowherd, Mo.; A. B. Philputt, Ind.; Carey E. Morgan, Tenn.; W. Hume Logan, Ky.; A. R. Teachout, Ohio; Edgar DeWitt Jones, Ill.; C. M. Chilton, Mo.; Mrs. Ida W. Harrison, Ky.; Mrs. F. J. Cramer, Ohio; Mrs. T. W. Grafton, Ind.; Mrs. L. C. Fillmore, Ohio; Mrs. R. S. Latshaw, Mo.; Mrs. J. D. Case, Ind.; Mrs. N. L. Carney, Tenn.; Mrs. Mary Carpenter Craig, Iowa; Mrs. Frank L. Scott, Mo.

Since that time changes in membership have occurred as follows:

Mrs. F. J. Cramer, Ohio, resigned; Mrs. C. S. Weaver, now of Texas, elected to fill the vacancy. The Board of Managers voted, "That the matter (of General Headquarters) be referred to the Executive Committee, when elected, said Committee to investigate cities asking for headquarters of the United Society, and report to the Board of Managers," (as per provision of the by-laws).

This Executive Committee met late on the same day with Mrs. Latshaw acting as Recorder, pro tempore. Regular meetings of the committee were determined upon and its routine duties taken up. Myers Y. Cooper was chosen temporary Treasurer and Mrs. L. C. Fillmore temporary Recorder. In the meeting of January 27, the fourth Tuesday of each month was established as the regular date for the meetings of the Executive Committee. Subsequently the Executive Committee selected C. W. Plopper, Treasurer, and Mrs. Ellie K. Payne, Recorder.

II. Actions Re Incorporation

In view of the action of the Board of Managers committing to the Executive Committee and to the officers the further steps toward incorporation and the completion of the organization of the United Christian Missionary Society, the Executive Committee on January 27, after having heard the briefs submitted by several attorneys, authorized the President to secure the services of Judge Frederick A. Henry, as legal advisor. This was done. Judge Henry reviewed the investigations previously made, took counsel of the attorneys of the several Boards, carefully examined the laws of the several states to determine under the laws of which state the United Christian Missionary Society might best be incorporated. He guided the Committee with legal counsel, keeping in mind the steps already taken. His investigations covered several months. The Society was finally incorporated under the laws of Ohio, July 21, 1920, and all of the legal steps provided for in the action of the Society were, thereupon, completed. The brief of Judge Henry, the Articles of Incorporation, and the other actions taken will be found in the Corporation Record submitted herewith.

III. Actions Re Headquarters

Necessarily the completion of the organization of the United Society involved the question of united headquarters which had also been referred to the Executive Committee by the Board of Managers. The Committee on Unification, which served for two years preceding the organization of the Society, had gathered a considerable volume of data regarding the advantages of the several cities under consideration. In the January meeting of the Executive Committee it was decided to make this a special order for the March meeting in Cincinnati. At the March meeting after carefully going over the entire matter, the Committee voted to make St. Louis the headquarters-city and to submit their decision to the Board of Managers for approval by mail. The result of the expressions by mail has been transmitted to the Board of Managers individually; three members reserved the right to vote in a session of the board meeting, two declined to approve St. Louis, and the remainder voted approval. The Board of Managers should now confirm this action by formal vote. The Executive Committee next took up, through a sub-committee, investigations as to office space suitable for head-

quarters of the United Society in St. Louis. The services of Mr. Clarkson and others of the St. Louis brethren were of great value. Mr. Clarkson gave a great deal of time and personal attention to this matter. A considerable number of places, more or less suitable, were investigated and proposals for lease secured. At last, however, it was found that suitable space could be secured on the sixth floor of the Missouri State Life Insurance building, corner of Fifteenth and Locust streets. Officers of the several societies were called into consultation. A chart was made of the floor plan, with tentative assignments of floor space, to assure all that the entire work of the United Society could there be accommodated for the present. When satisfactory results had been attained and terms agreed upon the Executive Committee authorized the execution of a lease for two years beginning August 15, 1920, at an annual rental of eleven thousand dollars for a total of approximately nine thousand square feet and the use of the Directors' Room for meetings of the Executive Committee, the lessors to install the necessary partitions and furnish light, heat, elevator and janitor service. The records covering this transaction are in the minutes of the Corporation Record and the lease is submitted herewith.

IV. Actions Re Organization of Society's Forces

The bringing together of six organizations, each of which had worked independently for a period of years, and the putting of these forces into one office, under one management, so as to work harmoniously and efficiently, was no small undertaking. Necessarily the questions involving form of organization, departmental arrangement, the assignment of Secretaries to these departments in the new organization, all had to be worked out in advance. Study was made of the methods of similar organizations and the counsel of Mr. John Williams, a managerial expert of New York City, was secured. Mr. Williams was consulted a number of times in New York, where our plans were laid before him, and at the meeting of the Executive Committee in St. Louis, April 26, Mr. Williams in person presented a tentative plan of organization, and discussed the underlying principles involved. Later he submitted a printed chart of the proposed organization and a written resume of his statement of principles. Further consideration and study was given these matters at subsequent meetings; and at the meeting of the Executive Committee on June 23, a form of organization along the lines of the chart submitted by Mr. Williams was adopted and the process of perfecting the organization, as experience and practice should prove to be wise, was begun. An Officers' Council meets monthly for mutual understanding, for co-ordinating the work of the several departments and for presenting an agenda of business to be transacted by the Executive Committee. A smaller Staff or Cabinet, also, has been authorized, but has not yet been set up.

V. Actions Re Removal of Offices

Decision having been reached regarding the location of united headquarters and the Society having been incorporated and its form of organization determined upon and a lease having been secured upon suitable office space, the next step was the actual removal of the operating offices to the united headquarters. It was important that this be done as early as convenient in order to take over the work at the beginning of the new missionary year, October 1. The midsummer seemed to be the best time, all things considered, for making this transfer. It seemed wise that, as far as possible, all the Boards should move at the same time so as to avoid confusion when the offices were once established and to secure harmonious co-ordination at the earliest possible date. It was, therefore, determined that this transfer should be made about August 15. Secretary Grant K. Lewis was put in charge of the transfer, and made temporary office manager. In this capacity he rendered double service to the United Society. The resulting dispatch and efficiency with which the transfer was made and the united office put into operation is largely due to his untiring efforts. All of the Boards are now installed in the united headquarters, with their full secretarial force at work there, except the Board of Ministerial Relief and the Treasurer of the Board of Church Extension, which are waiting action at this convention to remove the last vestige of possible legal inhibition. It is expected that their transfer will follow immediately.

VI. Nature of Unification

It should be remembered that the United Christian Missionary Society is not, technically, a merger of the several cooperating boards but a new corporation acting as the agent of these boards and assuming the functions which they formerly performed separately. Each of the cooperating societies maintains its legal existence and corporate identity at its legal residence in the state under whose laws it is incorporated. Each will retain its own Board of Trustees as required by law and such trustees will continue to be responsible for the handling of its funds and the proper conduct of its affairs. No one of these separate Boards assumes the legal responsibilities or liabilities of any other or of the United Society itself. The trust funds of each will be held intact. The legal integrity of each society is thus maintained and safeguarded. This was kept clear in the original Articles of Agreement adopted in advance of the organization of the United Society, q. v.

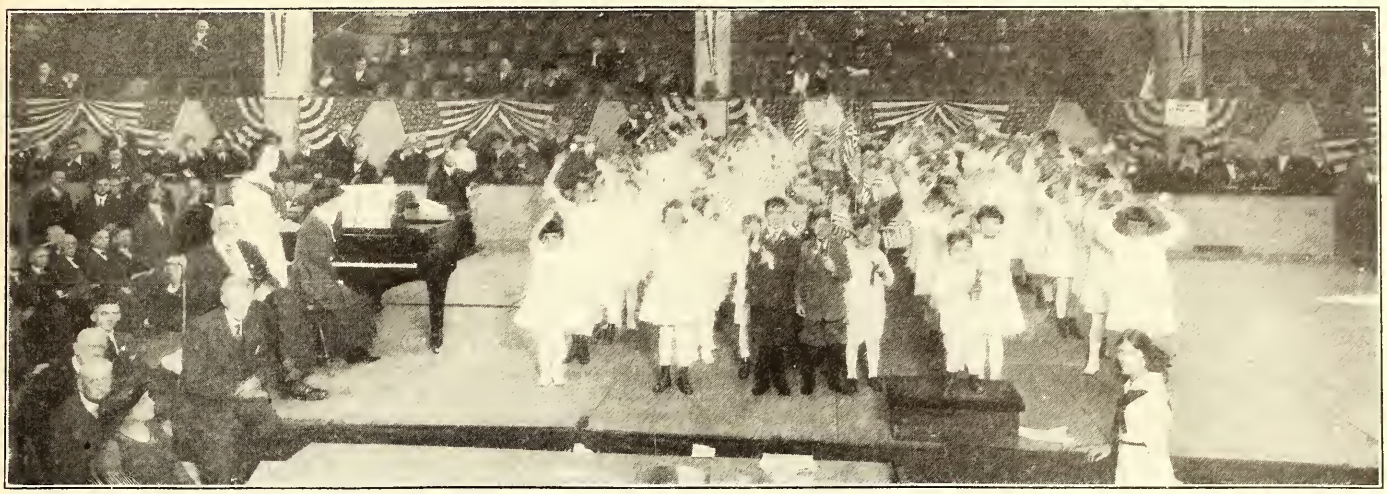
"Whereas, It seemed impracticable, at the present time, to dissolve or merge these existing societies; it is now, therefore, agreed by and between them that a new organization shall be created for the purpose of performing the duties and functions now performed by these various societies, and that this new society shall be formed upon the following terms and conditions:

"Article IV. The undersigned societies do hereby agree that they will transfer all their present activities, functions and funds to the said United Christian Missionary Society as soon as this may legally be done, for the purpose of managing the same, in order to better carry out the objects for which said funds have been contributed and accumulated; it being understood that the undersigned societies shall retain their legal existence and shall not be dissolved until, in the future, it shall appear certain that their dissolution or the dissolution of any one of them will in no way injuriously affect the funds which they now or in the future may possess."

On the other hand the purposes sought in unification are attained as far as was contemplated for the present. By common agreement, declared by each Board prior to the organization of the United Society at Cincinnati, the functions of promotion and of service which it previously performed are henceforth to be performed by and through the United Christian Missionary Society, and all gifts and contributions for these purposes are to be sought in the name of the United Society and to be sent to its treasury; so that, hereafter, practically the only function left to the old boards will be the handling of accumulated trust funds, until such time, if ever, it becomes possible legally to merge them into the United Society. The work of the several societies has been unified. Their operative offices have been brought together into one headquarters, under one management. Their support is henceforth promoted in a united budget and gifts and offerings therefor received into one treasury, and these funds are administered, in turn, by one Executive Committee which is responsible to one Board of Managers and through it to the United Christian Missionary Society. Thus all our general missionary and benevolent work will be unified, bringing harmony, vision, efficiency, economy and impartiality to the whole task. Thus, also, the United Society is proceeding according to the purposes which led to its organization a year ago at Cincinnati, and at the same time there is being conserved by each of the old boards the heritage bequeathed to it by faithful servants of God in the past.

VII. The United Christian Missionary Society in Action

With the assistance of the Officers' Council the Executive Committee worked out the program of departmental organization, assigned all the secretaries and personnel of the different boards to the departments, each with its department chairman. October 1, 1920, the transition was quietly made from working as separate units to departmental service in the United Society. These departments are now actually at work, their relationships being harmoniously coordinated and the entire task of the United Christian Missionary Society, in all the fields of the world, is being carried forward according to the purposes determined upon and set forth by our brethren and sisters in convention assembled at Cincinnati one year ago. The office opens each morning with a period of devotion, which is attended by every employee and every Secretary who is in the city. Prayer is made for the work and the workers in every department, on all the fields and for the churches and their ministers. Your Executive Committee takes pride in this achievement. So smoothly and efficiently is the work of the united offices moving forward, that a public accountant of the city of St. Louis, who has been at work on the books in the office, remarked that he knew of no more busy or efficient office in the city, except that of the Simmons Hardware Company. The cooperation of the several boards has been hearty and thorough; the fellowship of the Secretaries and their determination to work together harmoniously and efficiently under the new conditions has been both cheerful and inspiring. The whole vast and intricate task which, at times, presented problems and difficulties that seemed almost insuperable, has been wrought out, to date, in a way which brings great satisfaction to your Executive



Children of the National Benevolent Association in a Beautiful Program at the St. Louis Convention

Committee and which seems to indicate clearly the constant leading of the spirit of God.

On behalf of the Executive Committee Mr. Clarkson submits with this report the schedule of assignments of offices and secretaries to the several departments and the respective salaries which have been determined by the Executive Committee. There is appended, also, a statement regarding the Interchurch World Movement, although the United Society, as such, was not a party co-operating in that movement. There is also appended a statement regarding ideals for the future of the United Christian Missionary Society and a proposed resolution to fix its fiscal year.

On behalf of the Executive Committee, respectfully submitted.

F. W. BURNHAM, President.

Tuesday Afternoon

The International Convention opened on Tuesday afternoon in the Coliseum, with a song service conducted by W. E. M. Hackleman, the leader of music throughout the Convention, ably assisted by Mrs. H. G. Bowden and other accompanists. "Faith of Our Fathers" was the first song that sounded the call to loyalty and was followed by "I Need Thee Every Hour," the call to consecration. President Raphael Harwood Miller called the Convention to order at 2 o'clock and introduced C. R. Hudson, of California, as the leader of the devotional service. Mr. Hudson read the thirteenth chapter of First Corinthians and offered prayer.

After singing, "Far and Near the Fields are Teeming," President Miller formally opened the International Convention with fitting words of welcome to the large number of delegates gathered, and then introduced Frederick W. Burnham, President of the United Christian Missionary Society.

President Burnham responded with a brief message of greeting and presented the report of the year's work of the Executive Committee of the United Christian Missionary Society, which is given above.

The report had already been approved by the Board of Managers of the United Society and was referred to the Committee on Recommendations.

President Burnham then called for the report of the American Christian Missionary Society for the year, and this was given briefly by Grant K. Lewis.

Introducing the report, Mr. Lewis said that the American Christian Missionary Society had, with the past year, rounded out its full threescore-years-and-ten of history, and that the last year was the best of all, with receipts amounting to $442,865.07.

Robert M. Hopkins reported for the Bible School Department of the American Society, the work of its eleventh year of history, and John H. Booth presented briefly the thirty-second annual report of the Board of Church Extension.

With this report, George W. Muckley reached his thirtieth anniversary as secretary of the Church Extension Board and was presented at its close to the Convention. Mr. Muckley spoke of having traveled 30,000 miles annually during these thirty years to visit churches in order to understand their conditions, and to develop the Church Extension fund, now amounting to $1,758,739.36—$209,371.46 having been received during the year.

Three brief reports were given of the work of the Christian Woman's Board of Missions for 1919-1920, one on the "Fields," by Miss Daisy June Trout; one on the "Home Base," by Mrs. Josephine M. Stearns, and the third on the "Boys' and Girls' Work," by Mrs. Lida B. Pierce. These reports showed gains in all departments, that in receipts being especially noteworthy, showing a total of $916,354.49.

Stephen J. Corey presented the first report of the Foreign Christian Missionary Society, giving especial mention to the fine reports from the fields. C. W. Plopper gave the Treasurer's report, showing receipts of $822,183.62. C. M. Yoeum gave the report for the Home Base, emphasizing the very moderate cost of administration of the work. The native churches had contributed sufficient to pay all such expense and, in addition, added $12,000 to the treasury of the Foreign Society.

J. H. Mohorter presented a brief report of the work of the National Benevolent Association for the thirty-fourth year of its history. The first year's offering was $84, and the work was the care of a widow and four children. During the last year 1,500 persons received care in the homes of the Association and the total offerings amounted to $497,790.75.

F. E. Smith presented a fine report for the Board of Ministerial Relief and Pensions, speaking of the beautiful ministry that was caring for two men, among others, who had each contributed more than sixty-five years of active service for their Lord in preaching the gospel. The total offering for the year of this Board was $138,692.59.

The total contributions of these Boards amounted to $3,024,098.05, a large increase over any previous year in their history.

For the first time these reports, while individual in preparation, were bound in one large volume of 374 pages.

These reports were referred to the Committee on Recommendations of the International Convention of Disciples of Christ, which organized by electing C. C. Chapman of California, Chairman; Graham Frank of Texas, Vice-Chairman, and Mrs. Letta P. Ashley of Iowa, Secretary.

President Burnham made an appeal for larger consecration of life and money in view of the needs of the fields, home and foreign, and presented the four following resolutions, which had been passed by the Executive Committee and Board of Managers of the United Society.

1. That the fiscal year for the United Christian Missionary Society be from July 1 to June 30.

2. That Article Seven, Paragraph Four, of the Constitution be amended to read:

"At the first election twenty men and twenty women for a term of three years; twenty men and twenty women for a term of two years, and twenty men and twenty women for a term of one year; and at each subsequent election twenty men and twenty women for a term of three years. After the first three-year period no man or woman shall immediately succeed himself or herself on the Board of Managers."

3. It is the earnest desire of the executives of our different organizations that no dollar given specifically for missions, benevolence or education, shall be taken to pay the underwritings of the Interchurch World Movement. Yet, by the action of the last Convention, these organizations are obligated and their obligations must be met. Already a number of men and women have signified their desire to assist. They are unwilling that the work should suffer because of the financial failure of the Interchurch World Movement. It is believed that if, upon the advice of its Committee on Recommendations, the Convention would set a week for prayer and consecration and name a Lord's Day upon which all the churches should take a special offering to meet these underwritings, and if some such goal as "One Day's Income" per member were

accepted, it would be possible thus to raise the entire amount required and that no individual or church would be caused to suffer thereby. Such a consummation would both relieve the credit and the good name of the Disciples of Christ.

4. Coming into existence as it does, in this hour of after-war transition and need, when conditions are in rapid change, when nations and races are unsettled and expectant, when traditions are broken and doors stand wide open on every hand, the United Christian Missionary Society faces boundless opportunity everywhere. Springing from a brotherhood with a noble plea to propagate, with its sense of stewardship as yet largely undeveloped, with great areas of effort as yet barely entered with workers, and facing the challenge coming from other communions which are appointing large numbers of workers and raising vast sums of money to support them, the United Society begins its work with a weight of responsibility which perhaps no similar organization has ever in its beginning assumed. With overlapping of work eliminated, with economy of effort and expenditure assured, with the most democratic organization our people have ever had, with unity of program made possible, and with a united front presented to the task, which should be a challenge to unity and confidence on the part of the whole brotherhood, the United Christian Missionary Society faces an outlook unprecedented in its possibilities for development and advance. As the need for workers on the foreign fields is far beyond that of any period we have experienced, as the needs in all departments of the work in the homeland are most critical, as the cost of carrying on missionary effort everywhere has greatly advanced, and as the gifts of our people to the constituent boards of the United Society, even with the great advance in income for this last year, are an average of only about two dollars per capita, or less than four cents per week for our whole membership, we are convinced that the immediate goal of the Society should mark a revolutionary advance. We are very reluctant to set a definite aim in dollars and cents because any arbitrary figure of this kind is inadequate as a spiritual ideal. This is the richest period in all history, money is dangerously plentiful in America and our people are not at all keeping their increase in giving abreast of their increase in wealth. We believe that a call to real sacrificial stewardship cannot be expressed in terms any lower than at least a tenth of one's income, not as a legal requirement, but as a spiritual obligation, to the individual, and "as much for others as for ourselves," for each local church. We believe such a goal eagerly sought after would bring such an outpouring of blessings upon our people as we have never experienced in our history and enable them to use to the fullest measure this new instrumentality which they have been led to create for the accomplishment of the will of God in our generation.

These resolutions were referred to the Committee on Recommendations.

H. A. Armstrong presented the report of the Commission on Christian Unity, and H. G. Bowden that of the Men and Millions Movement. Mr. Bowden reported that $7,105,342.63 in cash and pledges had already been received from this Movement, the receipts from October 1, 1919, to September 30, 1920, reaching the large sum of $929,344.87.

Mr. Burnham announced a meeting of the Nominating Committee, after which H. O. Pritchard, General Secretary of the Board of Education presented the Fifth Annual Report of that board. The report contained a history of the accomplishments of the past year and outlined a program of work for the year to come. The report of receipts was as follows:

There was sent direct to the board for distribution, by the churches making regular offerings to education, $24,448.56. The colleges received direct from regular church offerings $71,772.79. In addition there was given by individuals for current expenses a total of $124,323.35. From the World Movement there had been received by the board $29,832.76 and by colleges, for current expenses, $5,594.00. This makes total receipts for current expense $255,971.44. The gain in endowments of the colleges for the year was $1,289,988.00, while the total gain in assets of the colleges of the board was $2,637,731.96. This makes a grand total of all receipts amounting to $2,893,731.40.

These three reports were referred to the Committee on Recommendations.

At the close of an afternoon filled with fine reports of souls won to Christ, of fine gains in offerings and enlarging work, L. N. D. Wells led in a period of intercession and the meeting adjourned until 7.30 o'clock.

Tuesday Evening

The evening song service began early with the singing of "Crown Him with Many Crowns," followed by devotional hymns and the repeating of the Lord's prayer by the audience.

At 7:30 the Convention was called to order by Mrs. Mary Carpenter Craig, Vice-President of the International Convention, who introduced E. H. Wray as the leader of the devotional service.

Mr. Wray gave impressively, from memory, parts of the third and fourth chapters of Ephesians and offered prayer.

"Hark the Voice of Jesus Calling" was sung, and then Mrs. Craig, introducing the President, Raphael Harwood Miller, the speaker of the evening, said that the great audience before her was like a home-coming from all parts of our great country and the ends of the earth, of people interested in the Father's work; that the supreme challenge was the truth that, if this work is to be done, it must be done by men and women.

Mr. Miller gave the President's address on "The Necessity for Christ" and held the attention of the great audience of thousands of people until its close.

At the ending of the service the audience sang

"Jesus shall reign where'er the Sun
Does his successive journeys run,"

and was dismissed with prayer.

Wednesday Morning

The Convention opened at 9 o'clock in the Coliseum, Archibald McLean, Vice-President of the United Society, presiding. After the usual opening song service, Mr. McLean presented W. W. Sniff, of Indiana, who led the devotional service.

The program of Wednesday was devoted to the subject of Foreign Missions, including the work done by both the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

The first item on the program following the devotional period was a business session of the Foreign Society, in which the following recommendation from the Executive Committee and Board of Managers of the Foreign Christian Missionary Society, was presented:

"It appears necessary, from a legal point of view, that the Foreign Christian Missionary Society retain and manage its permanent and annuity funds until such time as a complete merger is effected. It appears necessary for the Executive Committee of the Foreign Christian Missionary Society to transfer its current funds by vote from time to time. On this account it will be necessary for the Executive Committee to meet, perhaps once a quarter or oftener, for this purpose. It would seem that, in the interest of economy, the number of officers that constitute the Executive Committee might be reduced and that, for the sake of convenience, they might all be located in or near St. Louis. With this thought in mind the Executive Committee suggests to the Board of Managers that Article IV of the Constitution which now reads:

"'Its officers shall be a President, seven Vice-Presidents, a Recorder, three or more Secretaries, and a Treasurer, who shall be elected annually,' be amended so as to read:

"'Its officers shall consist of a President, a Vice-President, a Recorder, two Secretaries and a Treasurer, who shall be elected annually.'"

This amendment was, on motion, adopted, and C. M. Rodefer called to the chair while the Committee on Nominations of the Foreign Christian Missionary Society made report through S. M. Cooper, chairman, as follows:

President—Archibald McLean.
Vice-President—R. A. Doan.
Secretaries—S. J. Corey, Bert Wilson.
Treasurer—C. W. Plopper.
Recorder—C. M. Yocum.

This report was adopted, and the officers named declared elected.

The regular work of the day continued with the singing of "Faith of Our Fathers" and a season of prayer. At this point a resolution was presented by Mark Collis, of Kentucky, as follows:

"That inasmuch as we should remove as far as possible every obstacle to the progress of our cause in the Foreign Field, and inasmuch as Frank Garrett of the China Mission has indicated by a letter to the Foreign Board his willingness to adopt open-membership in the interest of church union,

"Be it Resolved, That we direct the Foreign Board to recall Brother Garrett as soon as it can be properly done."

This resolution, without debate, was referred to the Committee on Recommendations. The program was then resumed and H. C. Hobgood of the Disciples of Christ Congo Mission gave a message from Africa, speaking of the increasing power of the gospel in the Congo mission. This was followed by a message on Latin America by S. G. Inman, Secretary of the Commission on Cooperation in Latin America, closing with the cry of that great region, "Light, More Light." Leslie Wolfe, of the Philippines, closed this group of brief addresses, giving the call of these Is-

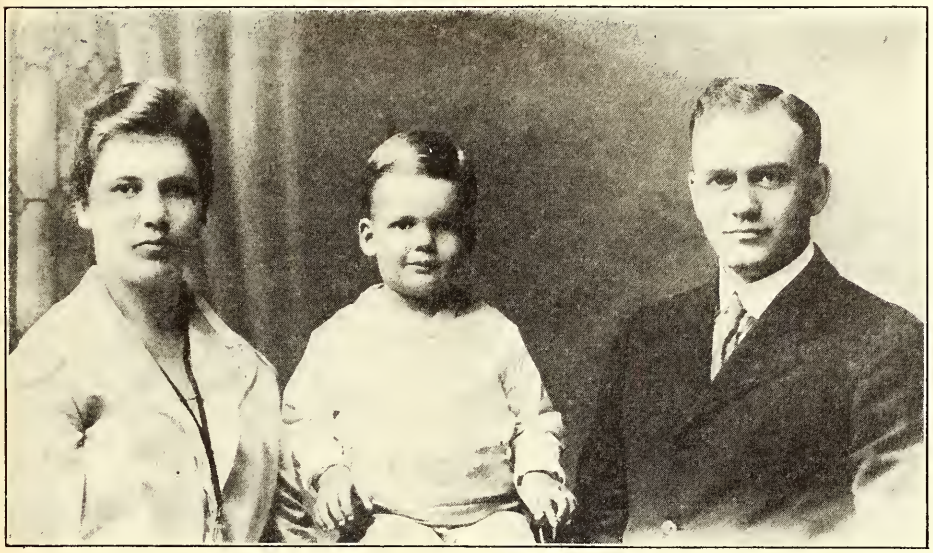
lands, "The Philippines for the Filipinos and Christ for the Filipinos."

One of the happy features of the Convention was the introduction of the missionaries home on furlough. Mr. McLean introduced first, the group that are working for India, allowing two-minute speeches from each. The following responded: O. J. Grainger, Mr. and Mrs. D. O. Cunningham, Mr. and Mrs. C. G. Elsam.

The workers for China followed: Dr. and Mrs. C. H. Hamilton, Mr. and Mrs. C. H. Plopper, Mr. and Mrs. Alexander Paul, Mrs. James Butchart, Miss Effie McCallum, Miss Lillian B. Collins.

Mr. and Mrs. Leslie Wolfe responded for the Philippines, and Mr. and Mrs. H. C. Hobgood and Mr. and Mrs. Lewis Hurt, for Africa.

Japan was represented by W. H. Erskine and Mr. and Mrs. L. D. Oliphant. Miss Elma Irelan responded for Mexico and Dr. A. L. Shelton, for Tibet.



Robert Neal Hobgood, from the Congo, and His Parents, Mr. and Mrs. H. C. Hobgood. Like All the Missionary Children, Robert Was a Center of Attraction at St. Louis, As He Is at Home in Africa

The messages from these missionaries were a fitting introduction to the next number on the program, which was furnished by the students of the College of Missions at Indianapolis.

The entire student body, fifty-two in number, with the entire faculty, were present on the platform and were a source of inspiration and encouragement for the whole Convention.

After the singing of the college song, "College of Missions, We Love Thee Well," the students were introduced in groups representing the different fields of service for which they were in preparation. India, China, Japan, Africa, Latin America, Tibet, the Philippines, each had its group and all were warmly greeted by the great audience present. President Paul also introduced the members of the faculty and spoke a brief message concerning the ten years of history of the college, looking forward with great hope to its future years of service.

The program closed with a missionary song by the College of Missions Girls' Quartette.

All hearts were touched when, at this time, Mr. McLean brought forward three sturdy lads and introduced them as the sons of Mr. and Mrs. Ray Eldred, who gave their lives for Africa. These boys, Ray, Ward and Joseph, have been adopted into the home of Dr. and Mrs. Hugh T. Morrison, of Springfield, Illinois.

As a fitting close to the spiritual uplift of the morning, a memorial service for Francis Marion Rains, so well known and loved by the churches during his twenty-six years as secretary of the Foreign Christian Missionary Society, was conducted by C. J. Tannar, of Ohio. Before his address, Mrs. Charles Reign Scoville sang, "I Want to See Jesus, Don't You?"

At the close of Mr. Tannar's address, I. J. Spencer, of Kentucky, offered prayer.

Mr. S. J. Corey next presented a statement on the situation in China, adopted by the Board of Managers of the Foreign Society and presented as part of the Report to the Convention, as follows:

From the fact that the Foreign Society as an administrative organization is now turning its responsibilities over to the United Christian Missionary Society, and from the further fact that some of its policies have been called in question by two of our religious newspapers, it seems wise to the officers to make a frank statement to the Board of Managers with regard to the questions under discussion and to call upon you to take whatever action you may desire with regard to these matters.

Both the Executive Committee of the Society and the missionaries on the fields have always stood for every advance step in cooperation and every approach toward Christian unity which it was possible to take without jeopardy to conviction and freedom. We have felt that it was not only our duty as a brotherhood standing for the union of all of God's people to do this, but both the Executive Committee and the missionaries have been ardent advocates of Christian cooperation and Christian unity and have rejoiced at every indication of advance in this direction on the fields. Again and again our missionaries have taken the lead in matters of cooperation in education, in medical work and in the problem of such a division of the vast populations to be evangelized so that the fields could be most quickly covered with the teachings of Christ, always endeavoring to eliminate all possible friction and trying to assume worthy responsibilities in the great fields.

Especially has it been true that our missionaries in China have led in plans for cooperation. Nanking University, one of the finest Christian schools in all the mission fields, was largely brought into reality through the efforts and prayers of the sainted F. E. Meigs and those who toiled with him. Our missionaries have had a worthy share in the organization and growth of the Nanking Union Hospital, Ginling Union College for Chinese Women, the Wuhu Union Academy, the Shanghai Union School for missionaries' children, the Union Bible Teachers' Training School, the Nanking Union Language School for new missionaries and other useful enterprises on the field, in no case jeopardizing our liberty or convictions. Through these union institutions the spirit of cooperation has grown rapidly and because of the place our missionaries have in this work there has come to our people in China and to our plea for Christian union a recognition which would not otherwise have been accorded.

In recent years there have been many encouraging steps taken looking toward eventual Christian union in China. Large numbers of the churches have dropped any denominational title and are simply being called Churches of Christ; a union hymn book has been printed and circulated and there have been many other evidences of progress. Recently there has been much discussion of the further possible step of organic union between various Protestant bodies which work in Central China.

Following the China Convention of 1919, a letter was received from China which stated that a union of churches was being proposed by the missionaries and Christians of several communions, and asking what the attitude of the Society with regard to entering such a union would be if the union should be eventually formed. The two main points in the plan of the union upon which an opinion was desired were these: (1) the control of the local churches by a district association, and (2) the question of the recognition of church membership as between the different bodies or what is commonly called "open membership." As the question was not imminent and pressing and full information had not been sent, some time was taken to correspond with the field and obtain further facts. After deliberation the Executive Committee adopted the following resolutions and sent them to the China Mission:

1. That we express our gratification at the growing interest in the subject of Christian unity among the workers in China and in other mission lands, as well as here at home. We cannot but feel that the Spirit of God is working to the end that His people may be one.

2. That we express our sympathy with our missionaries in China, who, passionately desiring, as does every true disciple of Christ, the consummation of such a unity, naturally seek cooperation in this movement so far as is consistent with individual loyalty to Christ and with the interests of the kingdom as they see them.

3. It appears that no constitution has been adopted by the missions in China. This being the case, action on the part of the Executive Committee would not be either proper or advisable. If any constitution should give to

the district organization authority over local churches, that would be contrary to the teaching and practice of the Disciples of Christ.

4. The Executive Committee is committed to the program of the organization and maintenance of work on the mission field in consonance with the teaching and practice of the Disciples of Christ in the United States. Such teaching and practice is clearly that of receiving into membership those only who have been baptized by immersion. Recognizing though we do the fact that the missionaries may see many facts in the situation which we do not see and eager as we are to use this apparent opportunity to speed any movement toward unity that will save China from a divided church, we feel none the less that to approve anything else than the established teaching and practice of the churches we represent would be to exceed our authority as an executive committee.

This report was referred to the Committee on Recommendations. "Take Time to Be Holy" was then sung, following which T. W. Grafton, of Indiana, led in a period of intercession. J. B. Briney pronounced the benediction and the Convention adjourned until 2 o'clock.

Wednesday Afternoon

The usual song service preceded the formal opening of the afternoon meeting, and the spirited music of "We're Marching to Zion" called the great audience to attention. Mrs. Anna R. Atwater, Vice-President of the United Society, called the Convention to order at 2 o'clock and presented C. G. Kindred, of Chicago, as the leader of the devotional service. Mr. Kindred read a Scripture lesson from the fourth chapter of Philippians and offered prayer.

Announcement was made of the Nominating Committee of the American Christian Missionary Society as follows: George A. Miller, John D. Ellis, J. N. Green, C. J. Tamar and David H. Shields.

Mrs. Atwater presented a letter from R. H. Stockton, of St. Louis, regretting his inability to be present at the Convention and urging the delegates and friends to visit the Christian Orphans' Home of St. Louis, one of the fine philanthropies of the National Benevolent Association.

In connection with the message of Mr. Stockton, Mrs. Atwater presented the names of a number of friends and benefactors of the church, who had recently been "called Home": Mrs. Josiah Coe, Mrs. Mary F. Holbrook, Mrs. E. M. Bowman and T. A. Cary. She also spoke of friends who had been in the Conventions in former years and who now, although still greatly interested in the work, are not able to attend: Mrs. A. M. Atkinson, Mrs. Gerould, Mrs. Post, Mrs. Rogers and Miss Cynthia Allen. All these are held in loving remembrance with many others.

In a brief business session of the Christian Woman's Board of Missions, Miss Mary A. Lyons, of Ohio, in the absence of Mrs. Louise Loos Campbell, presented the report of the Nominating Committee as follows:

Officers for the year 1920-1921—President, Mrs. Anna R. Atwater; Vice-President, Mrs. Ida W. Harrison; Secretaries, Mrs. J. M. Stearns, Mrs. Effie L. Cunningham, Mrs. Ellie K. Payne, Miss Daisy June Trout, Mrs. Affra B. Anderson, Mrs. Lida B. Pearce, Mrs. E. T. Johnson; Treasurer, Mrs. Susanne Moffet. For Resident Members of the Executive Committee, Mrs. J. D. Case, Mrs. Maud D. Ferris, Mrs. T. C. Howe, Mrs. J. W. Putnam, Mrs. W. C. Smith.

Recommendation was also made to ratify the election of the presidents and secretaries in the states and provinces of boards auxiliary to the Christian Woman's Board of Missions. This report was signed by Miss Mary A. Lyons, Miss Ada L. Forster, Mrs. L. E. White, Mrs. O. H. Greist, Mrs. A. E. Jackson, Mrs. George Day, Mrs. Jessie L. White, Miss Mary Johnson, Mrs. Birdie Omer.

It was voted to adopt this report and declare the officers elected as nominated; also to ratify the election of the presidents and secretaries in the states and provinces of boards auxiliary to the Christian Woman's Board of Missions, and composing the International Board of that organization.

The song, "I Love to Tell the Story," was sung, after which D. O. Cunningham, Recruitment Secretary of the Foreign Department of the United Society, gave an address.

Alexander Paul followed with an address on China and Bert Wilson on India. These were stirring messages, from intimate knowledge of the fields to which the large audience, under most unfavorable conditions in the Coliseum for hearing, listened with profound attention.

A letter was presented, written "To the Mission Churches of the World," but not read. It was voted that this be referred to the Committee on Recommendations.

Mrs. Atwater made an appeal and presented the challenge that we give our money and our life, and do it in this generation. President R. H. Miller then opened the session of the International Convention and recognized S. M. Martin who made a statement that he had received information on the situation in Mexico and concerning the action of the Christian Woman's Board of Missions that had cleared up the matter for himself. He further stated that in his opinion this board had the right, if they thought it best, to exchange the smaller for the larger opportunity of service. He also made a motion that C. C. Morrison, of Chicago, be asked to make a statement to the Convention. The motion was referred to the Committee on Recommendations, but such large opposition becoming apparent in the Convention, Mr. Martin withdrew the motion.

The Committee on Fraternal Relations next presented its report as follows:

Fraternity is one of the hopeful words of the world. Its meaning has been and is still obscured by the divisions in the church, but we are hopeful. Recent events indicate the incoming of a warmer atmosphere. It must be the atmosphere from heaven. The fog that has separated the church so long is either being lifted or melted, for somehow we are all discovering that we have erred and that cooperation and unity lie along the common pathway of penitence, prayer and love.

The Disciples are cooperating on the mission field with other Christian bodies and thereby are bearing practical witness to the necessity of cooperative work among Christians. We are likewise cooperating in the work of the Federal Council of the Churches of Christ in America and thereby testifying again to the necessity of cooperative work among Protestants. We have likewise joined hands in the internationalizing of the Federal Council idea and are already a part of the Universal Council of the Church of Christ for Life and Work.

FOR WHOM THE GOSPEL CAME TOO LATE
In the Center Is Old Lonjataka, the Congo Chief Who Befriended the Missionaries but Died Without Christ

Through the last ten years the Disciples have cooperated with the Protestant Episcopal Church in its move for a World Conference on Faith and Order, and have again borne witness to the necessity of cooperative work. In August the Preliminary Conference on Faith and Order was held at Geneva, Switzerland, and the Disciples had a large representation there that received cordial courtesy in the conference. They are glad to testify to the fine spirit in all these national and international gatherings that have to do with the cultivation of brotherhood, and their prayer is that the day may hasten when our lines of distinction will be abolished and the oneness of all will be as clear as the sun in his meridian strength.

Your Committee is glad to announce our cooperation with the American Bible Society in the last year for the furtherance of the printing of the Bible. We have not heretofore had any channel through which contributions could be made to this great organization and we regret to say that in the last ten

years perhaps there are only fifty items on the books of the American Bible Society credited to the Disciples. The amounts have been small, while our Presbyterian, Baptist and Methodist brethren have contributed funds of thousands of dollars, and the Bible Society has gone on its way in rendering one of the chiefest services in both the proclamation of the gospel and unifying of the Church. We, however, hope and urge that in this Convention plans will be devised whereby the United Missionary Society will be able to take care of a definite contribution annually for the American Bible Society, both because of its call to us and because of its opportunity in cooperating with other Christians for the proclaiming of the simple word of God.

We feel that these are the days for a fresh valuation of Christian experiences and ideas. With no criticism of the past, but with the challenge of the present, we urge that all our ministers and churches shall seek for definite cooperation with Christians in their cities, towns, villages and counties in order that we may not be forgetful of the trust committed to us more than a hundred years ago, of practicing brotherhood with all believers and making simpler the way of good-will to all mankind.

(Signed) Peter Ainslie, W. P. Crouch, Mrs. T. W. Grafton, Amos Tovell, Howard T. Cree, S. T. Willis.

At this time C. C. Chapman, Chairman of the Committee on Recommendations, was presented by Mr. Miller and gave the first item of the report of the Committee as follows:

In view of the statement of the Board of Managers of the Foreign Christian Missionary Society in regard to the situation in China that has caused so much comment in the papers of our brotherhood and so much unrest amongst our people,

Be it therefore resolved, That we do most heartily endorse the position taken in this statement in regard to the matter of our churches entering into a union with other churches in that field, and also the position on the so-called question of open membership, in that and all other mission fields.

Mr. Chapman moved the adoption of the resolution, and request was made from the floor that the resolutions from the Board of Managers of the Foreign Society be re-read.

These resolutions were read by S. J. Corey.

J. B. Briney made a statement that he felt he could not vote intelligently on the question and asked that Mr. Morrison produce proof of his contention that the China Mission does practice open membership.

President Miller stated that he could not ask Mr. Morrison to appear before the Convention, but if he desired to appear he could do so. The audience demanding to hear Mr. Morrison, he appeared on the platform, presented his statement, read correspondence from Mr. Baird of China, and answered questions from the floor.

After a lengthy discussion, the resolution was referred back to the Committee on Recommendations.

The Convention then adjourned to meet at 7:30 o'clock.

Wednesday Evening

The Convention sang "Let the Lower Lights Be Burning," and at 7:30 President Burnham opened the evening service and introduced Stephen E. Fisher as leader of the devotional service. Mr. Fisher read the thirteenth chapter of First Corinthians and offered prayer. After the singing of "Stand Up for Jesus," President Burnham introduced R. A. Doan as the first speaker of the evening. Mr. Doan in announcing his subject, said his theme would be "The High Cost of Spiritual Living in Japan." Mr. Doan's intimate acquaintance with the conditions and work in Japan, from recent study on the field, made his address of much practical value.

Dr. A. L. Shelton, of Tibet, gave the closing address of the evening, and his recent thrilling experiences in China as a victim of bandits, lent unusual interest to his address.

At its close Mrs. Russell F. Thrapp, of Seattle, sang a beautiful solo. This was followed by a duet by Mr. and Mrs. Clare Harding, of Missouri, after which President Miller pronounced the benediction.

Thursday Morning

Thursday was "Home Missions Day" of the Convention, and "Glory, Hallelujah" and "America" were the songs that called the people to their places in the Coliseum.

President Burnham called the Convention to order at 9 o'clock and presented F. M. Rogers, of California, as the leader of the devotional service. Mr. Rogers read the sixty-second chapter of Isaiah and offered prayer.

There was a brief business period of the American Christian Missionary Society, in which John D. Ellis, of Ohio, presented the following amendments to the Constitution which had previously been adopted by the Board of Trustees:

That Article V, Section 1, be amended so as to read as follows:

"Section 1. The Board of Trustees shall consist of nine members, who shall be elected by the Society upon the adoption of this article. At the first election under this article three members thereof shall be elected for one year, three for two years, and three for three years. Thereafter annually there shall be elected three persons to hold office as members of said Board of Trustees for a period of three years and until their successors are elected and qualified. Their term of office shall begin on the first Monday following their election. All vacancies therein may be filled by the board itself. Said Board of Trustees shall exercise and control all the powers, business and property of the Society and shall have power to appoint its own meetings and elect its own Secretary. Said Board of Trustees may establish such departmental agencies as the interests of the Society may require. It may appoint and remove missionaries and other workers, fix their compensation and direct their labors, and make all appropriations from the treasury of the Society for the prosecution of its work, and at each annual meeting of the Society it shall report its proceedings for the past year to the Society for such action as it may see fit to take. The Board of Trustees shall meet as often as the business of the Society may require, but at least twice a year, one of such meetings to be just prior to the annual meeting of the Society. Five members of the Board present shall constitute a quorum."

By striking out all of Section 2.

That Article VII be amended so as to read as follows:

"The Society shall annually elect from the Board of Trustees, a President, who shall also be president of the Board of Trustees. The Society shall also elect a Vice-President, Recording Secretary, Secretaries, Treasurer, Auditor and a Board of Trustees as provided in Article V. Said Secretaries, Treasurer and Auditor so elected shall hold the same office in the Board of Trustees, but need not be members of said board. The Secretary of the Board of Church Extension shall be, ex-officio, a Secretary of the Society."

That Article IX be amended so as to read as follows:

"Section 1. The Society shall annually elect five brethren to serve as a Board of Church Extension, two of whom shall reside in or near St. Louis. They shall, subject to the provisions of Article X, have control of all funds raised to be loaned to the churches needing assistance in building houses of worship and parsonages; have power to raise and collect funds for this purpose, and for necessary expense incurred in the management of the fund; to appoint their own meetings; make rules for their government; elect their own officers, including a Treasurer, who shall give bond and report annually to the Auditor and Treasurer of the Society. The Church Extension Board shall report at the annual meeting of the Society. All expenses of the Board shall be met from the Church Extension fund, but no part of the principal shall be used for this purpose.

"Section 2. This Board shall also receive and administer as a gift fund all offerings from churches and individuals that shall be so designated by the donors, such gift fund to be used only in the establishment of our work among the foreign populations of our larger cities by the purchase of lots and the erection of buildings.

"Section 3. The Board of Trustees shall annually appoint at its January meeting a Committee of not less than three members which committee shall constitute the Bible School Department of the American Christian Missionary Society. The Society at its annual convention shall elect a Bible School Secretary, who with the cooperation of the Department and subject to the approval of the Board of Trustees shall choose such departmental associates as the needs of the Bible School Department may require. The Bible School Department shall report to the Board of Trustees and at the annual meeting of the Society."

That Article X be amended so as to read as follows:

"All the powers exercised under Article IX shall be under the control of the Board of Trustees of this Society. All money shall be raised and invested under the general direction of the Board of Trustees of this Society and said auxiliary organization and board mentioned in said article IX shall report to said Board of Trustees of this Society periodically."

These amendments were referred to the Committee on Recommendations.

The report of the Committee on Prayer Meeting Topics was received with the thanks of the Convention.

The Committee last year centered about Cotner University. The following names were proposed as the Committee for 1921-1922, the members living near Culver-Stockton College: Messrs. Peters, Alcorn, Armstrong, Robison, Wharton and Miss Goodin.

The report of the Nominating Committee

(Continued on page 34)

Ready for the White Gifts for the King Christmas Service in the Central Christian

The Spiritual Benefits of White Gifts

THE White Gifts Christmas Service is amply justified by the good it does in the individual Bible school and church. Those who have made proper preparation testify to the fine results from such a Christmas.

Time was when the festival season for our Lord was robbed of much of its joy and glory by the observance we held. Much of selfishness was in the motive. The spirit of getting was placed to the front. Many were the disappointed hearts and not a little envy and jealousy were aroused. Thoughtless people sometimes paraded their gifts and giving before others, forgetting entirely the Christmas spirit. We trained the children to expect a "treat," many of whom had much better at home. We added to the boisterous spirit by playing up Santa Claus and everyone forgot reverence for the house of worship.

With the right use of White Gifts for the King the spirit of Christian appreciation is fostered. A reverent joy enters into the service and in many places the children here learn their chief lesson of reverence for the house of God. The giving motive that enters into all of it sweetens and mellows not only the life of the church, but also reaches the whole community with its wholesome influence.

Ministers freely testify that White Gifts makes their work easier. The spirit of helpfulness and cooperation becomes contagious. In many churches it is made a special time of decision for the Christian life. It is easy to win people when they are thinking of God's great Gift. The beauty of this service touches new depths of devotion and turns the heart toward God.

It is also a time of consecration. Many lives are caught up in a new devotion which expresses itself in a willingness to give time and effort to the Master. In the suggestion blank there are fifty spaces where people may indicate new forms of service they will take up. A few of them are: more faithful church attendance, regular Bible reading, work as soul winner, attend prayer meeting, teach in Bible school, enroll in Bible school, lead young people's meeting, contribute to missionary work, become a member of the Woman's Missionary Society. The spirit of consecration lives in the service, ready to bless the school that prepares for it. Preparation should begin in time so as to receive the largest good from the effort.

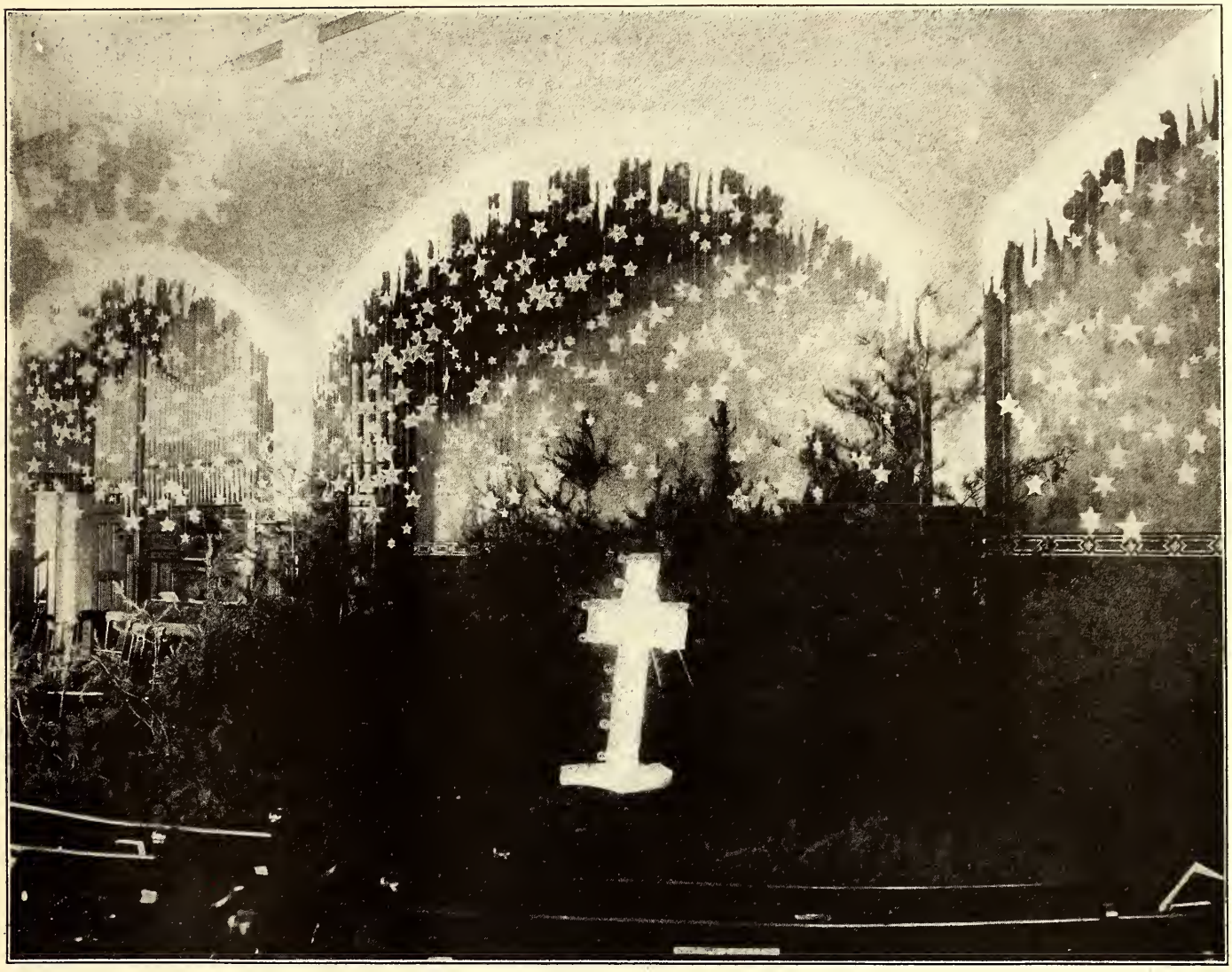
One of the chief glories of the White Gifts is the fact that it ministers to the faithful preachers of God who have given their lives in unreserved service to the King. There is here a tender appeal to which all hearts gladly respond. People thus brought to remember their debt to the ministry come to hold their own preacher in greater appreciation. Young people are brought to think of the claims of leadership in the church. The hearts and homes of those who are aged, or disabled and now kept from the glorious service they once had, are cheered and warmed as they realize they are not forgotten.

Every Bible school in the whole brotherhood should plan for a White Gifts Christmas, using this year's program, "The King's Birthday." The benefits are large for the church and the offerings gathered minister to the saints of God who have brought us thus far on the way home.

The Value of White Gifts Decorations

MANY churches have demonstrated that, by the use of beautiful decorations, the White Gifts Service at Christmas can be made a matter of large interest in any community and produce a lasting and wholesome impression on all who attend, especially the children.

One church turns away as many people as can get into the building which seats a thousand or more. It is the greatest event of the year in the life of the church. The decorations are not mere display. They are studied and put on with artistic effect. The whole



Church, New Albany, Indiana, Which Finds Increasing Blessings Year After Year

atmosphere is charged with devotion and reverence. The attitude of the younger folk toward the church has been changed to respect and appreciation. The decorations in white, the cross, and gifts of self, service and substance produce an effect that does good to all.

In creating the decorations those in charge should secure the help of every person possible. Each one who helps will feel an interest and will talk of it. Children like to help and will spread the news of the service and its beautiful decorations wherever they go. People who have helped do not tire of it but, in succeeding years, are more willing to give themselves to it because they realize the large possibilities of worth-while decorations. More people come to help when they see what a fine thing can be made of it.

The decorations are not an end but are a valuable means. Much should be made of them. People will come from far to see a beautifully dressed church. This gives opportunity so to impress them that they will want to come again. The color scheme should be white. In a dim light it creates a beautiful effect and helps materially to carry out the principle of White Gifts. White can be had anywhere and is easily adapted to any kind of building.

The expense of suitable decorations need not be large. A church that has featured White Gifts for several years in a great way spends an average of not more than fifteen dollars a year. Their results more than justify the small outlay. The preacher says the effect of White Gifts is better than a revival. Indeed, they make of it a revival of a deeply spiritual kind, by which many are added to the church each year through the gift of self as well as service and substance.

Good photographs of the decorations should be taken and sent in so others may know of your success. A description of your observance will be appreciated. Your ideas will be of benefit to the whole cause.

The Help of White Gifts

CHRISTMAS, among our churches, is the preacher's time. At no other season of the year is special thought given to the labors of the ministry. Our debt of gratitude rises highest then, as we think of the sacrificial devotion that has builded the church.

The whole sentiment can profitably be turned in the direction of the ministry. The Near East Relief workers, knowing of the preoccupation of the season, have graciously withheld their campaign in our schools until another date. Last year they brought the appeal on behalf of Armenia in February. We are assured that the same policy will prevail this year. Let every Bible school therefore plan to face squarely and honorably the claim of the aged and disabled of our ministry who look for our help at this the only season when their claims are given the right of way.

The mellow feeling produced by the Christmas spirit makes it a favorable time to present the call to the ministry and missionary service. It is a time for the church to lead people close to the heart of God. In the sacred hours thus created, sons and daughters will rise to God-given leadership, if only the present leaders will press home the call of unselfish service for God and humankind.

Ministerial Relief counts on the offerings from the White Gifts as a very substantial part of the resources for carrying on the work. Last year five hundred Bible schools gave $15,000. The interest increases at such a rate that we believe that a thousand schools will avail themselves of the benefits of this beautiful service, with offerings for our aged and disabled Veterans of the Cross, amounting to $30,000. The average offering per school is such that if a thousand schools will cooperate this sum will be raised. This is half the amount given by the churches last year. All supplies are furnished free to schools sending an offering. See order card in advertisement.

F. E. SMITH.

St. Louis Convention

(Continued from page 31)

of the American Society was presented by George A. Miller of Washington, D. C., as follows:

Officers of the Society: President, F. W. Burnham; Vice-President, J. W. Hagin; Recording Secretary, C. R. Stauffer; Secretaries: Grant K. Lewis, Robert M. Hopkins; Treasurer, Miss Sarah Bird Dorman; Auditor, Stanley Spragens.

Trustees for one year:

F. W. Burnham, J. W. Hagin, C. R. Stauffer.

Trustees for two years: Grant K. Lewis, Robert M. Hopkins, B. L. Humbert.

Trustees for three years: Oscar Barrett, John D. Ellis, George W. Muckley.

For Trustees, Board of Church Extension: Fletcher Cowherd, George A. Campbell, G. W. Muckley, M. H. Gray, John H. Booth.

(Signed) JOHN D. ELLIS,
DAVID H. SHIELDS,
JUSTIN GREEN,
C. J. TANNAR,
GEORGE A. MILLER,
Committee.

On motion, this report was adopted and the Officers and Trustees nominated declared elected.

Following the business session, the different fields of the American Society were presented in seven-minute talks, by workers in those fields: Karl Borders spoke on Immigrant Work; S. G. Buckner, on Indian Work; Jesse M. Bader, on Evangelism, bringing a recommendation that was referred to the Committee on Recommendations. C. J. Sharp brought a message on Group Methods and A. W. Taylor on Social Service. These were all valuable presentations, causing regret as to their brevity.

President Burnham also introduced to the Convention Frank D. Butchart, of Cleveland, Miss Bertha Merrill of New York, and Miss Bessie Becket of Western Pennsylvania, all doing social service work among foreigners in our country.

Mrs. Anna R. Atwater then presented the Home Fields of the Christian Woman's Board of Missions with the following representatives who spoke briefly, as follows: Mrs. Rosa Brown Grubbs, on Negro Work; Mrs. Effie L. Cunningham, on Work Among Spanish-Speaking People in the United States; L. E. Garrett, on Highlanders; Arthur Braden, on Bible Chairs, and Mrs. Affra B. Anderson on Orientals in the United States.

Mrs. Atwater introduced Mr. and Mrs. J. B. Lehman, who have given thirty years to educational and evangelistic work among the Negroes of the Southland; also Ben N. Mitchell of Seattle, who spoke of 11,000 natives from India in British Columbia. The report of the Scandinavian churches was to have been given at this time by Mr. Burnham, but owing to the lateness of the hour and the remaining numbers on the program, the President announced that the information would be found in November WORLD CALL, and the report was omitted.

Finis Idleman of New York City gave the closing address of the morning on "Unity and Permanence" and I. J. Spencer and Dr. A. L. Shelton offered prayer.

The Convention then adjourned until 2 o'clock.

Thursday Afternoon

The Thursday afternoon program was devoted to the work of the Bible schools and the Convention was called to order at 2:00 o'clock by Mrs. Atwater.

"Onward, Christian Soldiers" was sung, and an announcement was made at this time of the assignment of visiting ministers to the St. Louis pulpits for the following Lord's day.

E. L. Smith of California led the devotional service. The Scripture lesson was read from the eleventh chapter of Hebrews and Clifford A. Cole led in prayer.

J. W. Hagin of Kentucky gave the first address of the afternoon on "A Decade of Service," and was followed by Myron C. Settle, who spoke on "Week-Day Religious Instruction." Cleveland Kleihauer of Seattle presented "The Opportunity of the University Church"; Robert Goodin, pastor of our Negro church in Washington spoke on "Our Investment in Colored Bible Schools." and W. C. Pearce on "Cooperation in Religious Education." These addresses were valuable from the practical experience of the speakers in the subjects they presented.

President Miller then took the chair for the session of the International Convention and the presentation of the report of the Committee on Recommendations. Those on Foreign Work were presented by the chairman, C. C. Chapman, as follows:

We approve the report of the Foreign Christian Missionary Society as presented to the Convention. Realizing that this is the last annual report of this individual organization we take great pleasure in heartily commending the work and accomplishments of this organization during the many years of its splendid history. The steady growth and achievements have shown the wisdom and excellent management of the various officers and committees of the Foreign Christian Missionary Society, and we are hoping and trusting that the work so well done during the past years will be further developed under the management and guidance of the United Christian Missionary Society of which it now becomes a part.

Your Committee submits the following recommendations concerning the foreign work of the Christian Woman's Board of Missions.

1. Hearty cooperation in the final year of the five-year campaign with a splendid financial aim of one million dollars.

2. The completion of the sanatorium at Pendra Road for the treatment of tubercular patients, realizing the immediate necessity for the same.

3. That the United Society be urged to make Burgess Memorial School for girls at Bilaspur adequate to needs.

4. The enlargement of the hospital at Bilaspur as far as possible and that the nurses' training school may become a reality as soon as funds will allow.

5. The challenge of the great Nantungchow field in China leads us to urge that we occupy the field as rapidly as the board finds itself able; also, we are hoping that our people will do their part in the support of Ginling College, which is a union college and the only one for women in the whole of the Yangtze valley.

6. We realize the wonderful opportunity in our new station at Moudombe, Africa, and hope that the progress of its development may continue.

7. We feel that Paraguay, in Central South America, can be taken for our Lord by the Disciples of Christ, if they only know the day of their opportunity and do their duty.

8. In view of the disturbed condition of Mexico and the persistent efforts made by interested parties to stir up strife between Mexico and the United States, it appears to us of the utmost importance and we urge that the work be enlarged and advanced as quickly as possible.

9. The need for missionaries was never greater. Practically every country in the world is ready and waiting for the gospel story. Many of our young people are responding splendidly, saying, "Here am I, Lord, send me."

We recommend that better equipment be provided for our missionaries, especially stressing the need of adequate transportation. Remembering the Scripture, "Go quickly and tell," we ask that sufficient cars and where necessary, launches be furnished to expedite the work of the missionary, not only to save time, but also to conserve the strength of our missionaries who are sacrificing their lives that others may learn of the Savior whom they love so well. We can no longer ride in our luxurious cars while our missionaries are compelled to use ox-carts, and we want to put it in the hearts of our people to rise to the occasion and donate a number of cars for this purpose.

Be it resolved, That we heartily commend the unselfish devotion, wise leadership and constructive policies of the executive officers and administrative boards of our Woman's Missionary Society.

Be it further resolved, That it is the sense of this Convention that all encouragement and help possible be given to the Woman's Missionary organization in the local churches, functioning under the auspices of the United Society.

It was voted that these recommendations be adopted.

The following recommendations on the work of the American Society were presented.

Your Committee hails with pleasure the splendid financial reports of the American Christian Missionary Society in the seventieth year of its existence, noting that the total receipts from both the churches and Sunday schools are the greatest in its history. Also that the total receipts are far greater than any preceding year. The managers and executive officers are to be congratulated on this achievement. There are a few suggestions emphasizing special features to which we wish to call attention.

1st. We recommend that the American Christian Missionary Society use all diligence to adjust the difficulties before it that now prevent its completely losing its identity in the United Christian Missionary Society.

2nd. We recommend especially the report of Mr. Burnham and Mr. Miller concerning the work in Scandinavia and urge upon the Society to use every possible means to aid our brethren in Scandinavia in the arduous task of establishing the pure gospel of Christ in that region.

3rd. We are profoundly thankful that through the mercy of God the leaders of the work in Russia have been preserved and that they are now using every open door presented them in propagating the much-needed truth of God in that sorely tried country. If any

of those brethren should visit this country the Society should make arrangements to receive them and aid them in every possible way.

4th. We rejoice in the success of the pre-Easter "Win One" campaign, and recommend that the same diligence and energy, if possible, be used throughout the entire year. We also recommend that the Society employ a man to give his entire time as Secretary of Evangelism and would suggest the name of Jesse M. Bader as a suitable person for the work.

5th. In view of the great social unrest and industrial strife of our day and inasmuch as the gospel is the only antidote for all poisonous doctrines, we commend the American Christian Missionary Society for the work which is being done among the immigrant groups and urge that such work be prosecuted with increased scope and zeal.

6th. Inasmuch as our Indian brethren are, as a race, the only true North Americans and inasmuch as the rest of us foreigners owe them a special debt of obligation, we commend the Society for its shown interest in this people and recommend that this work be made a permanent and regular work of the Society.

Your Committee desires to express its gratification over the work of the Board of Church Extension for the painstaking care in the handling of the sacred funds entrusted to it; that it has manifested such extreme diligence in adding to and conserving these special interests, both of the local churches and for the kingdom at large; and it believes that this year's report is a most fitting crown for the thirty years of faithful services rendered by George W. Muckley, Senior Secretary.

The Committee further desires to commend most heartily the suggestions of the Church Extension Board embodied in their annual report as to the future work of this department in the United Society, especially approving the suggestion to extend the privilege of loans, for the purpose of erection of residences for ministers.

Regarding the Bible School Department, your Committee reports as follows:

1. We recommend and approve the suggestion made by our general Bible School Department, laying emphasis upon our Thanksgiving offering for our Bible schools and reiterate their feeling regarding the sacred import of the Tercentenary of the landing of the Pilgrim fathers.

2. We urge the state boards and conventions to make the best possible provision for the Bible school and religious activities of the churches, and we commend the plan of regional supervision whereby, in such states as may desire it, there may be secured departmental specialists to assist the general superintendents in meeting the needs of the churches for the Schools of Methods, Institutes and other forms of specialized training and help.

3. We recommend that earnest effort be made to place two full-time workers in Canada.

4. We approve the work of the Bible School Department among our colored brethren and recommend that an elementary specialist be added to our force of workers as soon as possible.

5. We endorse heartily the report of the Bible School Department on Schools of Methods and most strongly urge our people everywhere to take advantage of their opportunities in this important matter.

6. We approve the Bible School Department's report on "Standard of Efficiency" and heartily support their belief that "much more attention be paid to the Standard of Efficiency by our publications, by our field force and by our local Bible school workers everywhere."

7. We heartily approve the report on Evangelistic Campaign relating especially to the pre-Easter decision plan and recommend its continuance, together with the suggestion that there should be a like campaign of evangelism carried on in the latter part of the year, as well as in the spring season.

8. We recommend a more emphatic attitude towards a more loyal support of the proposition to maintain a Training School for our Bible school field workers.

9. We endorse the movement to place within each of our colleges and universities a Chair of Religious Education.

10. We recommend that our brethren be urged to give earnest consideration to the interdenominational activities as outlined in the report of our Bible School Department.

11. We recommend that our Bible School Committee cooperate with the International Sunday School Committee on the advisability of continuing the survey begun by the Interchurch World Movement, under the direction of Professor Athearn, providing this is approved by the Executive Committee of the United Society.

12. We approve the cooperation of the Bible schools in the matter of the offerings for the Near-East Relief and recommend further that credits for such offerings appear in our Year Book.

13. Because it is vitally important that the instruction in our Bible schools shall keep pace with education along other lines, and

Field Workers in Religious Education at St. Louis Convention

First Row, left to right—P. M. Trout, Roy K. Roadruck, E. L. Smith, J. D. Zimmerman, Ida M. Irvin.
Sitting—Charles Darsie, Cynthia P. Maus, R. M. Hopkins, Hazel A. Lewis, Theresa C. Felix.
Standing—P. H. Moss, Mrs. McArdle, Grace Gilbert, Paul B. Rains, Mrs. S. P. Moore (Hidden), Adeline Goddard, Jesse Filson, D. Park Chapman, Katherine E. Staub, J. S. Mill, Mrs. Mary Furbish, E. B. Quick, A. O. Kuhn, H. L. Olmstead, Lin D. Cartwright, Roy N. Cloyd, Garry L. Cook, Florence Carmichael, J. H. Jones, S. W. Hutton.

further because the highest possible standard of teaching efficiency is none too high in the giving the Word of God to a needy world, we commend the efforts of our Bible School Department in laying stress upon Teacher Training and urge every Bible school among the Churches of Christ to maintain at all times at least one class in Teacher Training and that constant and persistent stress be given that work by our local Bible school leaders.

We enthusiastically commend the national slogan or aims for 1920-21 set forth by our colored brethren in the Bible school reports, as follows:

1. Each state represented in the National Convention.
2. One hundred new Teacher Training classes organized.
3. One hundred Standard Bible schools.
4. $1,500 for Bible school extension.
5. $500 of the amount reported in the Convention.
6. $1,000 raised by field secretaries.

We also urge that our Bible School Department lend every encouragement to help these brethren to attain these splendid ideals.

We recommend that the amendments to the Constitution of the American Christian Missionary Society as presented in the Convention, be adopted

It was voted that these recommendations be adopted.

The following recommendations regarding the home work of the Christian Woman's Board of Missions were presented:

1. We congratulate the Board on the success of the College of Missions, which we understand has the largest enrollment in its history, and urge that plans for a larger endowment fund, which is badly needed, be made as soon as possible.

2. We wish to express our pride in the fine work being done in our mountain schools, especially that of Livingston, Tennessee, whose enrollment in all departments during the past year was 642. The accommodations are totally inadequate and the outstanding job for the present year is the erection of a new main school building to cost $50,000. We urge that as soon as practical this be done.

3. We realize as we review the many race riots during the past year how neeessary, we might say imperative, is the extension and enlargement of our Negro work; we heartily endorse the purchase of land near Louisville, Kentucky, on which to erect a Central Christian Institute for the training of Negroes and recommend that we do proceed in the erection as soon as possible.

4. We notice the need of the two new school buildings in our Negro school, the Piedmont Christian Institute, located at Martinsville, Virginia, each building to cost $25,000, in all $50,000 needed. This money will be needed in the next eighteen months and we beg that it will be raised and our Negro work, which even now commands the admiration of all communions, be kept up on a high grade.

5. We wish to express our gratification for the large and growing social service work being done among the Negroes at Flanner House, Indianapolis, and feel that such service as this is helping to solve the Negro problem.

It was voted that these recommendations be adopted.

The following letter was read by Mr. Graham Frank, with the recommendation from the Committee that it be sent to all our mission churches on the foreign fields:

The churches of Christ in America and Canada to those churches in Asia and Africa and in Mexico, South America and the Islands of the Sea, which have been established through the preaching of the Word of God by men and women, sent forth from us under the sacred commission of our Lord, Greetings:

We rejoice deeply that you have obtained a like precious faith with us in the righteousness of our God and the Savior Jesus Christ, and the report of your steadfastness is constant occasion for our gratitude to God in your behalf.

We know of the taxing hardships—the pitiful persecutions that have befallen many of you because of your obedience to Christ, and we send this message of sympathy and this assurance, that unceasingly we bear you up before the throne of God in our prayers. We would remind you, as we do ourselves, that our Lord has said, "Blessed are they that are persecuted for righteousness' sake, for their's is the Kingdom of Heaven." And we want you to know, too, dear brothers and sisters in the Lord, that we have not only been helpers of you, as we greatly hope, but that you, by your devotion to Christ, are constantly helpers of us. Your faith to Godward is gone forth to the very ends of the earth. More than you can possibly know, we live if you stand fast in the Lord.

We rejoice to learn by the faithful testimony of those who have returned for a period of rest from their labors among you, and from others who have visited you, of your growth in grace and in the knowledge of the Lord and of your cheerful acceptance of those duties and responsibilities that come upon the churches, as such, and upon the individuals of their membership. We remind you that it is still true, here with us and with you, that all that we are and all that we do is open before Him whom we serve. Jesus is still saying, "I know thy works."

Though separated by great distances; though of different races and tongues; yet we are of one Church—bound together in one great brotherhood voicing a common faith and a common love toward the one Savior of us all. This is a bond that is stronger than all the powers of evil and it holds in spite of all distances and physical differences. How wondrous such a fellowship! Though, in most instances, we shall not meet till we stand together before God, how holy a thing it is that, widely separated as we are, we may yet be comforted and sustained each of us by the other's faith, both yours and ours!

As those through whose efforts, under God, you have been called into the precious light and liberty of the gospel, we would entreat you to remain steadfast in your faith in Jesus as the only begotten Son of God and in your loyalty to Him and to the Word of His grace. And in these things we urge you to pray also for us. Let us together petition the throne of God that we may conduct ourselves with all purity of life, setting forth before the world that knows not our God nor His divine Son the beauty of holiness that will commend to all men our precious faith.

Recognizing the grace of liberality that is already manifest in you, we would encourage you to press forward to the complete self-support of your churches and pastors, having in mind the responsibility that is yours to make known the unsearchable riches of God in Christ Jesus to those of your countrymen who do not yet know the Lord. In the great social awakening of our time and in the midst of the national movements that are transforming many non-Christian lands, we see an amazing opportunity for you to present in your own way to your own people the fullness of the gospel of Christ which is the only safeguard of human liberties and the only means of the salvation of the souls of men.

"Now unto Him that is able to guard you from stumbling and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forevermore, Amen."

It was voted that the recommendation be adopted.

The following recommendation on the report of the Board of Ministerial Relief was presented:

Your committee wishes to approve the Twenty-Fifth Annual Report of the Board of Ministerial Relief of the Church of Christ, and to commend the effective administration of this sacred enterprise.

As the work of this board is now being merged in the United Christian Missionary Society, we take this opportunity to commend the Board of Ministerial Relief for its faithfulness to its trust, for its achievements thus far, and for its far-seeing and comprehensive plans for an adequate Pension system. We desire to urge the ministers and churches to give the fullest possible support to the Pension system.

It was voted that this recommendation be adopted.

The Committee on Recommendations presented further:—

That, regarding Brother Collis's resolution to recall Frank Garrett, your Committee reports unfavorably thereon, and suggests the following:

That inasmuch as we should remove as far as possible every obstacle to the progress of our cause in the foreign field, and inasmuch as it appears there are such obstacles growing out of some teaching by some member of the China mission, that we urge the Foreign Board to take such steps as will remove the difficulties in the way.

There was spirited debate on this resolution with the result that it was finally voted to refer it back to the Committee on Recommendations.

The following resolutions on Near-East Relief were referred to the Committee on Recommendations:

Whereas, A most desperate and deplorable condition exists today in Asia Minor, due to the cruelties and persecutions of the Christian people of that region on the part of the Turks, the chief sufferers being the Armenians, who have been most frightfully decimated as a result of the oppression of their enemies;

Whereas, The rescue of the people of Armenia from complete extinction is being accomplished in a large measure by the relief in various forms which has been extended to them by the people of America through the service of the Near-East Relief, an organization incorporated by an act of Congress, which

Board of Managers of the United Christian Missionary Society at the St. Louis Convention

is feeding the starving, sheltering the homeless, caring for the sick, the widows and the orphans, stimulating the industries and agriculture, and in many other ways is assisting in the repatriation, rehabilitation and re-establishment of the suffering and dependent people of the New East.

Be it resolved: That, we commend the great work being done in Armenia, Syria, Palestine and other countries of Bible Lands by the people of America through the agency of the Near East Relief, an organization charged by our government with feeding the thousands that are hungry, clothing the naked and nursing the afflicted and dying. But for the generous giving of our people and the heroic service of relief workers in the Near East, the whole Armenian nation would have been blotted out by the cruelty of the Turk.

Also, We recommend that our churches and people continue their gifts to this worthy cause and, realizing the suffering that will come to thousands in the Near East when the rigid winter season sets in if prompt relief is not at hand, we suggest that wherever possible gifts be made now that relief may be given before winter takes its toll of human lives.

Four other resolutions were referred to the Committee without reading. Telegrams of greeting were read from Judge Frederick A. Henry of Ohio, and from the several boards of the Christian Church assembled in joint session in Dayton, Ohio, through G. F. Coffin, Chairman and J. F. Burnett, Secretary of the Commission on Christian Unity of that Church. It was voted that these greetings be returned from the Convention.

President Burnham then called a business session of the United Christian Missionary Society, to hear the report of the Nominating Committee.

All but three members of this Committee, representing thirty-five states and areas, were present, as follows:—

Alberta	O. E. Payne
Arizona	G. K. Berry
Arkansas	B. R. Davidson
California, (North)	C. F. Hutslar (absent)
California, (South)	F. M. Rogers (absent)
Colorado	Mrs. Susie E. Flint
Georgia	John H. Wood
Indiana	V. W. Blair
Illinois	W. F. Rothenburger
Iowa	B. S. Denny
Kansas	Sam I. Smith
Kentucky	J. H. Mac Neill
Louisiana	I. E. Adams
Maryland, Delaware and D. C.	C. N. Jarrett
Michigan	A. H. Martin
Minnesota	Frank S. Bartlett
Missouri	G. L. Bush
Nebraska	O. L. Smith
New Mexico, West Texas	Milo Atkinson
New York	E. H. Wray
North Carolina	B. P. Smith
North Dakota	Earl M. Griggs
Ohio	L. G. Batman
Oklahoma	I. N. McCash
Oregon	Mrs. W. B. Swope
Pennsylvania, (East)	C. H. Frick (absent)
Pennsylvania, (West)	C. M. Smail
Saskatchewan	W. G. Kitchen
South Dakota	Mrs. Robt. C. Moore
Tennessee	Lee E. Glass
Texas	H. C. Garrison
Virginia	G. H. Steed
W. Virginia	E. P. Wise
Washington	S. G. Buckner
Wisconsin	Gerald L. K. Smith

W. F. Rothenburger of Illinois, Chairman, presented the report as follows:

I. For the Committee on Time and Place: W. E. Crabtree, O. E. Payne, Mrs. A. B. Brown, C. M. Watson, Mrs. John Fletcher, Alexander Adamson, S. B. Lindsay, Brown Funk, W. S. Shoup, Wallace Tharp, B. F. Archer, Roger T. Nooe, Colby D. Hall, L. E. Brown, A. E. Asher.

This section of the report was adopted.

II. For membership on the Board of Managers, terms expiring 1923 the following:

Alabama, L. M. Omer; Arkansas, Mrs. Clio Harper; California, H. O. Breeden; Florida, Mrs. Florence P. Haden; Idaho, W. A. Moore; Illinois, Stephen E. Fisher, Mrs. Neva Ford Cowling, Mr. Hendricks; Indiana, Hilton U. Brown, Mrs. E. W. Cole; Iowa, Mrs. Letta P. Ashley; Kansas, Mrs. D. F. Cross, Arthur Long, I. W. Gill; Kentucky, Everett S. Smith, Mrs. Allen Thomas, Jos. W. Porter; Maryland, Delaware, District of Columbia, W. M. Norment; Michigan, Mrs. F. T. Hicks; Minnesota, Dr. D. O. Thomas; Missouri, Geo. A. Campbell, Mrs. R. S. Latshaw and Mrs. P. H. Rea; Nebraska, Mrs. Henry Fishback, H. H. Harmon; New England, Mrs. Harry Minnick; New York and New Jersey, G. M. Kirby; New Mexico and West Texas, Milo Atkinson; North and South Dakota, Mrs. Robt. C. Moore; Ohio, Mrs. F. A. Cramer, Mrs. L. C. Fillmore, F. A. Henry; Oklahoma, Mrs. I. N. McCash; Oregon, H. H. Griffis; South Carolina, J. C. Richardson; Tennessee, G. C. Sherrod, Mrs. Lee E. Glass, Carey E. Morgan; Texas, Graham Frank, Mrs. Colby D. Hall, Mrs. C. S. Weaver; Virginia, J. P. McConnell; West Virginia, Mrs. W. W. Hume.

The following were nominated to fill vacancies on the Board of Managers, terms to expire in 1921:

Louisiana, W. H. Allen; Wisconsin, Mrs. J. C. Thurman; Colorado, Claire L. Waite.

It was voted that this report be adopted and the persons declared elected.

The following officers of the United Society were nominated:

President, F. W. Burnham; Vice-President, Archibald McLean; Vice-President, Mrs. Anna R. Atwater; Recorder, Mrs. Ellie K. Payne; Treasurer, C. W. Plopper.

It was voted that this report be adopted and the officers declared elected.

The following secretaries of the United Society were nominted:

Grant K. Lewis, R. M. Hopkins, W. F. Turner, John H. Booth, G. W. Muckley, J. H. Mohorter, Mrs. Effie L. Cunningham, Mrs. J. M. Stearns, Miss Daisy June Trout, Mrs. A. B. Anderson, Mrs. Susanne Moffett, Ste-

A Foster Mother and Her Second Child from the Christian Orphans' Home

phen J. Corey, C. M. Yocum, R. A. Doan, Bert Wilson, M. H. Gray, W. R. Warren, Mrs. Esther T. Johnson, F. E. Smith.

It was voted that this report be adopted and the secretaries declared elected.

Thursday Evening

The evening service began with the singing of "Break Thou the Bread of Life", following which Mrs. Evans led in prayer. "God Will Take Care of You" was sung, after which the audience read, responsively, from the 15th chapter of John's Gospel, and Dr. Royal J. Dye led in prayer.

J. B. Briney then brought to the attention of the convention an article from one of the city papers, noting that it gave a wrong impression in reporting a recent session of the Convention.

This matter was referred to the Committee on Recommendations.

At this time Mr. McLean, who was presiding, introduced Joseph J. Franklyn of Australia, who presented official greetings from our churches in that far-off land. It was voted that Mr. Franklyn be asked to carry back with him the Christian greetings and good wishes of the Convention.

"Jesus Keep Me Near the Cross" was then sung, after which E. F. Daugherty of California gave the first address of the evening on "Religious Bolshevism." Geo. W. Muckley followed with an illustrated lecture on "Church Extension".

The Convention then adjourned.

Friday Morning

On Friday morning the Convention was called to order by W. R. Warren, President of the Board of Ministerial Relief. "Jesus, Lover of My Soul" was sung, and the devotional service was led by J. J. Castleberry.

After the singing of "Faith of Our Fathers", Mr. Warren introduced F. E. Smith, Secretary of the Board, who briefly reviewed the report of the work of the Board for the year. This report indicated growth and progress especially in the department of Pensions.

Charles S. Medbury of Iowa gave the address of the morning on "The Glory of the Ministry", after which Walter M. White offered prayer.

S. M. Martin at this time presented a number of resolutions which were referred to the Committee on Recommendations.

This closed the session of the Board of Ministerial Relief and Pensions.

At 10:30 W. Palmer Clarkson, President of the National Benevolent Association of the Christian Church, took the chair and introduced Lee W. Grant, who gave the report of the Treasurer of the Association for 1919-1920. It was voted that this report be adopted.

The report of the Nominating Committee was then presented as follows:

Your Committee on nominations for members of the Central Board of the National Benevolent Association beg to report as follows:

President, W. Palmer Clarkson, St. Louis; Vice-President, J. W. Perry, Kansas City, Missouri; Vice-President, R. A. Long, Kansas City, Missouri; Treasurer, Lee W. Grant, St. Louis; Corresponding Secretary, Mrs. J. K. Hansbrough, St. Louis; General Secretary, J. H. Morhorter, St. Louis; Mr. and Mrs. F. M. Wright, Frank Henry, O. E. Scott, Mr. and Mrs. S. H. Thomson, E. F. Harris, Dr. C. C. Cowdrey, Mr. and Mrs. C. Orcer, Mr. and Mrs. H. H. Hodgdon, I. R. Kelso, Mrs. W. H. Elliott, John E. Mitchell, Dr. and Mrs. G. H. Gibson, Mr. and Mrs. F. L. Scott, R. L. Lund, Jas. C. Pettus, all of St. Louis; Dr. W. E. Miner, Kansas City, Missouri; I. W. Gill, Wichita, Kansas; C. C. Chapman, Fullerton, California; Mr. and Mrs. J. H. Garrison, Los Angeles; Noyse P. Gallup, Cleveland, Ohio; Eli H. Long, Buffalo, New York; Ripley H. Harwood, Dallas, Texas; Gabriel Jones, Denver, Colorado; A. E. Cory, New York City; P. J. Spratling, Atlanta, Georgia.

(Signed) MRS. GEO. W. MUCKLEY,
W. A. MOORE,
J. T. BOONE.

It was voted that this report be adopted and the officers and members of the Board declared elected.

Then followed a very interesting program of addresses. A. C. Rice of Illinois spoke on "Our Aged Brethren, Our Guests"; Mrs. H. H. Hodgdon on "The Widow and Her Child"; Mrs. B. R. Brown, "Giving the Children Their Chance"; and Mrs. F. M. Wright, "The Young Baby, Its Salvation and Care".

These addresses all showed the practical work of the Board, women and children being brought to the platform as demonstrations of its efficient Christian care.

A most interesting program followed, of singing and drills, given by the children of the St. Louis Christian Orphans' Home, with Mrs. Daisy Asman as leader. The children sang a closing song "God Will Take Care of You" and the Convention was dismissed.

Leaders in the Children's Program in the St. Louis Convention and Wards of the Church in the Christian Orphans' Home

Friday Afternoon

The Board of Education occupied Friday afternoon, the President of the Board, I. N. McCash of Oklahoma, presiding.

"America" was sung, and the devotional service was led by Henry J. Derthick of Tennessee.

A quartette of girls from William Woods College, Fulton, Missouri, delighted the audience with two songs, after which President McCash introduced H. O. Pritchard, Secretary of the Board of Education, who gave a brief review of the report of the work for the past year.

President A. D. Harmon of Cotner College followed with an address on "Christian Education and Leadership."

At the Left Is One of Seven from the National Benevolent Association Adopted and Reared by the Mother at the Right. Curlylocks Is the Foster Daughter's Own Child

A sextette of girls from Christian College, Columbia, Missouri, greatly pleased the Convention with a group of songs, after which the International Convention resumed its business, President Miller in the chair.

Recommendations regarding WORLD CALL were presented by W. F. Rothenburger of Illinois and referred to the Committee on Recommendations.

The report of the Publicity Committee was given through E. E. Elliott, chairman, as follows:

Your Publicity Committee has promulgated advance announcements of this Convention through the several church papers and also through the secular press of the entire United States. Hundreds of columns of newspaper space have been accorded this news.

The newspapers of St. Louis, up to today, have printed approximately thirty columns of news of this Convention. We would call your attention to the fact that this news has been vitally related to the Convention and no large space has been used for the airing of controversy.

The Associated Press has carried from five hundred to one thousand words daily over their wires to thousands of newspapers throughout the entire United States.

Much of the matter that has been printed in the St. Louis newspapers was supplied by your Committee on Publicity, in advance. The Associated Press was handled by your Committee and two stories were furnished this press association each day by your Committee.

Newspaper clippings show that the news of this Convention is being published. We have in hand clippings from points as far away as Dallas, Texas; Spokane, Washington, and Jacksonville, Florida, testifying to this.

We wish to suggest that more attention ought to be paid to the distribution of news of our movement, not only with reference to our International Convention, but all during the year with regard to our progress in every possible way. It is quite difficult, as you will agree, to gather and distribute the news of an entire year in the very short time allowed during a Convention, when many matters are demanding the attention of our leaders. The only way that this can be done is by a well appointed publicity organization with a sufficient appropriation to do the work and do it well. The newspapers in our Convention cities marvel at the amount of news one of our Conventions makes and recommendations have been offered repeatedly that this department ought to receive constant attention and action.

The handling of the publicity of this Convention has been largely in the hands of the Chairman of this Committee, because of other members being vitally concerned and occupied with other Convention affairs. The work has not been done as well as we might hope, but under the circumstances we present this report without any apology.

Graham Frank presented the report of the Committee on Recommendations as follows:

I. Your Committee reports unfavorably upon the John T. Brown resolution,

That it is the sense of this Convention that the United Christian Missionary Society shall give its entire time to the administration of its own affairs and not to interfere in any manner whatsoever with the work of any person or organization.

It was voted to approve the Committee's report.

II. Your Committee begs leave to make the following report on the Report of the Executive Committee of the Board of Managers of the United Christian Missionary Society:

(a) We hereby commend the United Society in the selection of the city in which headquarters have been located and the office building in which the space for the offices has been selected.

(b) We further commend the Society for the painstaking care which has been taken in safe-guarding the legal steps in the incorporation of the Society.

(c) By advice of the International Convention in 1919 and by the action of each of the underwriting organizations in Convention assembled in 1919, these organizations are obligated to the extent of their underwritings and their obligations must be met. It is the desire of the Executives of these underwriting agencies that no dollar given specifically for missions, benevolence and education shall be taken to pay the underwritings. Therefore, we recommend that these underwriting agencies set up such organization as they may deem best or use any existing organization to raise the amount legally due the Interchurch World Movement by voluntary contributions from churches and individuals.

(d) We recommend that the fiscal year of the United Society be from July 1 of each year to June 30 of the following year.

(e) Including the above commendations, recommendations and amendments, we hereby recommend the adoption of the report of the Executive Committee to the Board of Managers of the United Christian Missionary Society.

These Resolutions were voted.

III. Concerning the Board of Education your Committee reports as follows:

(a) Whereas, the Board of Education has been eminently successful in unifying our education program, in increasing interest in our educational institutions and in raising funds for their maintenance,

Be it resolved, That we express our gratification for the splendid work of the Board, and for the notable progress of our educational work, and that we highly commend those whose consecrated efforts have achieved these results.

(b) We recommend that the fiscal year of the Board of Education of the Disciples of Christ be made to correspond with that of the other organizations of the brotherhood, from July 1 of each year to June 30 (inclusive) of the following year.

(c) We recommend that the Board of Education be financed the coming year by a levy of two cents per member as per the Year Book of 1920, with the provision that in regard to the raising and distribution of funds in the various college territories the same principles shall obtain as during the year just closed; and with the further provision that if the next year is made to end June 30, 1921, then the toll shall be three-fourths of the two cents per member.

(d) In connection with the underwritings we recommend that the Board of Education cooperate with the United Society in whatever plan is adopted to raise and pay the underwritings, and that all underwritings be included in one sum and be raised by a united campaign and applied without discrimination in the liquidation of said underwritings.

(e) We recommend that the following recommendations of the Board be approved:

That we undertake the employment of three additional secretaries as rapidly as the right men can be secured and financed, said men to head up respectively departments of Promotional Work, University work and Vocational Guidance.

Definition of the duties of Secretaries are sketched thus:

I. General Secretary

Shall give attention to education ideals and policies:

1. By encouraging and assisting in the creation and maintenance of worthy educational standards.

2. By seeking to create a knowledge of the fundamental place of Christian education in the life of the church.

3. By maintaining representation of the Board of Education in interdenominational and educational councils.

4. By maintaining representation of the Board of Education in the various agencies and activities of the brotherhood.

5. By organizing and articulating the various activities of the Board of Education.

II. Promotional Secretary

1. He shall promote the regular budget for the Board of Education and its cooperating institutions by means of literature, attending conventions and by working through college and state promotional agencies.

2. Constant cultivation of individual and large gifts for education.

3. He shall cooperate with institutions in special endowment and building campaigns.

III. University Secretary

His work shall be:

1. The coordination and development of present agencies at state schools.

2. Initiation of agencies in fields as yet unoccupied.

3. Cooperation with other religious bodies in centers where we do not care to establish independent work.

4. Fostering the development of efficient local church facilities and activities in order to care for the inspirational and religious life of students in university centers.

5. Establishing and maintaining contact with groups of Disciples in educational centers where we have no conserving agency.

6. Gaining the cooperation of pastors, churches and parents in interesting students in conserving agencies at work in state schools.

IV. Vocational Guidance Secretary

1. The purpose in general shall be the discovery, development and direction of the abilities of our young people with a view to their largest usefulness as Christian men and women.

2. The means to be used are literature, young peoples' conferences, conventions and college visitation.

3. Some points to be stressed are:

(a) Directing the attention of pastors and leaders of young people to their responsibility in keeping boys and girls of ability in the high school until graduation and then seeing to it that they go to college.

(b) Development of a literature to be used in Sunday schools and Endeavor Societies which will create a desire for training and will acquaint these young people with our own educational agencies.

(c) Conferences with young people both in local churches and in educational institutions with a view to aiding them to the wisest choice of a vocation.

(d) Participation in all summer conferences for young people.

(e) Development of a literature that can be used by ministers in the vocational guidance of their young people.

(f) Conferences of preachers on vocational guidance and preparation of a manual of suggestions for preachers.

These recommendations were voted.

IV. We heartily commend the resolutions of the Near-East Relief Committee as read before the Convention.

V. STEWARDSHIP—Notwithstanding our increase last year in giving, we view with humiliation the fact that our average gift for all missions as shown in the Year Book was the pitiful sum of $1.23, and the total average gift for both ourselves and others, was less than 2½ cents out of every dollar that we receive as stewards from the Divine owner.

(a) Therefore, in view of the appalling need for a re-united church on the New Testament platform that the simple gospel of our Savior may be given to a waiting world, we recommend immediate employment by our United Christian Missionary Society of a full-time national stewardship secretary and such other field workers as may be necessary to make a continuous campaign of education and training effective. And that the national stewardship secretary be authorized to prepare the necessary literature and assist and direct the field secretaries in putting the stewardship plea before our student bodies, convention assemblies and churches in the shortest possible time.

(b) We further recommend: That the Program Committee of the next Convention be instructed to set apart a reasonable space of time for the presentation of the important subject of Christian Stewardship.

These Resolutions were voted.

VI. We recommend that the reports of the General Secretary of the International Convention and of the Treasurer and the financial statement of the Men and Millions Movement be approved.

These Recommendations were voted.

VII. Concerning the Mark Collis resolution we submit the following and call upon Dr. Medbury to read this report:

Your Committee reports back to the Convention the resolution introduced by Brother Mark Collis in relation to Brother Frank Garrett, with its disapproval, and recommends the adoption of the following resolutions covering the situation involved:

Whereas, The seal of the approval of God has been upon the work of our brotherhood in the year that is passed, and we have been permitted to see not only wondrous growth in generosity on the part of our churches but to rejoice in precious sheaves gathered for the garner of God in all fields of our activity, and

Whereas, In the conduct of our great work in the freedom of our democratic life, unavoidable differences have arisen, and to-be-expected questions as to methods have been forced to the front, and even loyalty to the fundamentals of our faith been made an issue, be it resolved:

1. That we thank God and take courage as we view our whole people and think of the unquestioned faith and love and zeal that mark them and their fundamental unity in the advocacy of those things most certainly believed among us all summed up in the headship of Jesus over His Church, and be it further

2. Resolved, That we voice our thanks to Him whom we serve for the completely reassuring attitude of the Board of Managers of the Foreign Christian Missionary Society, —whose report the Convention made its own —when, in view of the earnest and anxious questionings of devoted but troubled men and women they declared first, "Gratification at the growing interest in the subject of Christian unity among workers in China," second, "Sympathy with our missionaries passionately desiring the consummation of such unity," but third, "that the Executive Committee is committed to the program of organization and maintenance of work on the mission field in consonance with the teaching and practice of the Disciples of Christ in the United States" and as a further interpretation of their own resolutions declared, "These resolutions can have but one meaning and that is that the Executive Committee does not approve of any control of the local churches by a district association, or of the advocacy or practice of open-membership among the missionaries or mission stations supported by the Foreign Society." Now, be it further

3. Resolved, That this statement of the Foreign Christian Missionary Society, voicing as we believe it does the heart of our brotherhood as to points at issue, be submitted by the United Society to men and women engaged in service under their direction whose teachings or practices have been called in question, to the end that their open avowal of loyal support of such an expression of the thought and life of the brotherhood may restore in the hearts of all, complete confidence in them or, if in the liberty of conscience such avowal is impossible, may indicate the wisdom of a prompt cessation of service as representatives of the Disciples of Christ.

4. Resolved, That we request the United Society to report to the next convention the results of their action in harmony with the above resolutions.

(Signed) MRS. W. B. CRAIG,
JOHN R. GOLDEN,
D. M. WALKER,
L. D. ANDERSON,
C. S. MEDBURY, *Chairman.*

These resolutions were unanimously voted.

VIII. Further—

We recommend that the report of the Committee on Fraternal Relations be accepted and therefore recommend that the United Society make provision for a worthy appropriation to the American Bible Society in their annual budget.

This recommendation was voted.

IX. Feeling the great need of keeping alive in the hearts of the people a keen interest in the question of world-wide prohibition and its enforcement, we most heartily commend to the sympathetic cooperation of all our brethren, the work of the Board of Temperance and Social Welfare in this great field. Both in pulpit and press we urge the widest publicity and that prayer be made for this cause continually. We urge that all laws for the enforcement of prohibition be strictly and steadfastly enforced.

We recognize that the use of alcoholic liquor is a world habit and that it is a menace to the welfare of our common humanity the world around; and that it is a hindrance to the work of our missionaries.

Therefore we commend the Board of Temperance and Social Welfare for their educational program in foreign fields and urge that literature be placed in the hands of the educated classes in these countries so that an intelligent moral leadership shall be prepared to do valiant service against King Alcohol.

We deprecate the increasing use of cigarettes among boys of eighth grade and high school age, and recommend that a program of education be vigorously carried on to create sentiment which will act as a deterrent to this baneful habit among those of tender age.

We recognize the fact that there are great forces at work in our American life to make our Lord's day a Continental Sunday, and call upon all Christians to express their fidelity to the purposes of this day by attendance upon the services of the Lord's house, and using their influence against the commercializing of the day.

These resolutions were voted.

X. On the work of the National Benevolent Association, we submit the following:

1. We approve a budget of $300,000 for maintenance of the National Benevolent Association.

2. We heartily approve the purchase of property in Marion, Indiana, as a home for the aged, and recommend that the $5,000 needed for repairs be raised as speedily as possible.

3. We feel that as the home at Long Beach, California, has been and is being patronized by brethren from all over the States, for the benefit of their health and also to enjoy that climate, we think it only fair that it be nationalized and all the brethren help to support it.

4. We heartily endorse the plans for a tubercular sanatarium for the brethren and recommend that it be made one of the objectives to be obtained as soon as practicable.

5. The need of a home for incurables where we can place those of our needy brethren, also needing treatment, seems to us an urgent need. We should make such a home one of our goals for the future.

6. We wish to express our pride in the fact that we have a hospital in Kansas City, Missouri. We understand that the National Benevolent Association can obtain this hospital and we feel that the Disciples of Christ should acquire and endow hospitals in every center as rapidly as possible. While we strongly urge this policy, yet we wish to give the Executive Committee all discretionary power in handling this matter, relying upon their wisdom and decision in the policy that is best.

7. We wish to express our admiration of the Christian and capable management of our benevolences, feeling that this is the most tender ministry among our brotherhood, taking care of the widow, the orphan, the aged, nor would we forget those who, after giving the best years of their life in preaching the gospel of our Lord and Savior, Jesus Christ, are now our most honored guests for the remainder of their lives.

8. We recommend that the purchase of the property in Jacksonville, Florida, be approved and that every effort be made to secure the funds with which to remodel and

furnish the building and that it be opened without delay.

These recommendations were voted and the meeting closed with prayer by John H. Wood.

Friday Evening

The Board of Education continued its program at 7:30 o'clock, with a service of song, and devotional period led by E. M. Waits.

The Christian College sextette then delighted the audience with special music, after which H. O. Pritchard, Secretary of the Board, gave an address on "An Educational Program for the Disciples of Christ."

After the quartette from William Woods College gave another of its beautiful songs, John E. Pounds gave an address on the subject, "Our Most Neglected Duty," giving special emphasis to the subject of annuities, wills and bequests.

A very interesting feature of the evening was the presenting of medals by E. B. Bagby of Washington, D. C., under the auspices of the Federal Council of Churches of Christ in America, to the chaplains of the Disciples of Christ who had served in the World War. There were more than forty of these present, including Major Dickson, Dean of Chaplains of the United States Army.

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Presentation of Chaplain Medals at Washington, D. C.

Second from Left is E. B. Bagby, then the Chief Chaplain of the Navy, Secretary Daniels, Bishop McDowell, Secretary Baker and the Chief Chaplain of the Army, Major Axton

A brief address in response was given by James A. Moore, President of the Association of Chaplains.

The Convention adjourned with benediction by L. O. Lehman.

Saturday Morning

The Board of Temperance and Social Welfare opened its session on Saturday morning at 9 o'clock with a stirring song service led by Charles M. Fillmore.

L. C. Howe presided at the session and introduced S. G. Inman, who read from the second chapter of Philippians and offered prayer.

In a brief business period the report of the Nominating Committee was presented by Clay Trusty, voted, and the following officers declared elected:

For President, Edward Jackson; Vice-President, L. C. Howe; Secretary, Milo J. Smith; Treasurer, Eben H. Wolcott; Members of the Board for three years; Edward Jackson, Jesse E. Martin, E. L. Day, Jabez Hall, Otis E. Gulley; to fill a vacancy in a membership expiring 1921, L. E. Sellers.

E. L. Day gave the report of the year's work, which had previously been submitted to the Committee on Recommendations.

A quartette then sang with fine effect, "The Liquor Traffic Must Die," adding as an encore, "Tobacco Has Got to Go."

In the absence of Edward Jackson, President of the Board, Milo J. Smith, Secretary, gave the address of the morning on "Completing the Prohibition Victory."

It was voted that his address be printed.

Prayer was offered by Archibald McLean.

The following resolution was offered, and referred to the Committee on Recommendations:

Whereas, It is a scientific fact that nicotine is a poison and its use in the form of tobacco injurious to the physical, moral and spiritual life of the people; and,

Whereas, Its use is growing at an alarming rate each year; be it

Resolved, That we in convention assembled express our sympathetic attitude to the No-Tobacco League of America in its work to overthrow the use of Tobacco as a commodity for personal consumption, and request our Temperance Board to give the tobacco question careful consideration to determine a suitable and effective course of action for future work.

At 10 o'clock the International Convention was called to order by President Miller for its General Business Period. After the singing of "America," Graham Frank presented his report as General Secretary as follows:

Dear Brethren and Sisters:

As your General Secretary, I herewith submit my report covering the activities of the Executive Committee and of the General Secretary for the year ending September 30, 1920, as follows:

By action of the Cincinnati Convention the following were elected to membership on the Executive Committee:

For terms expiring in 1921:

W. H. Sheffer, Huntington, West Virginia.
Mrs. Walter M. White, Memphis, Tennessee.
W. F. Rothenburger, Springfield, Illinois.
George H. Combs, Kansas City, Missouri.
J. H. Goldner, Cleveland, Ohio.

For terms expiring in 1922:

Horace Kingsbury, Owensboro, Kentucky.
W. S. Priest, Wichita, Kansas.
Mrs. G. W. Muckley, Kansas City, Missouri.
B. H. Melton, Baltimore, Maryland.
B. S. Ferrall, Buffalo, New York.

Those whose terms had not expired at the time of the Cincinnati Convention are:

L. O. Bricker, Atlanta, Georgia.
Mrs. C. H. Morris, Denver, Colorado.
C. M. Chilton, St. Joseph, Missouri.
Frederick A. Henry, Cleveland, Ohio.
Z. T. Sweeney, Columbus, Indiana.

These fifteen constitute the Executive Committee, of which Committee the President and General Secretary of the International Convention are, by provision of the Constitution, ex-officio members.

The officers of Convention elected by the Cincinnati Convention are as follows:

President, R. H. Miller, Kansas City, Missouri.
Vice-Presidents, Miner Lee Bates, Hiram, Ohio.
Mrs. W. B. Craig, Des Moines, Iowa.
I. W. Gill, Wichita, Kansas.
General Secretary, Graham Frank, Dallas, Texas.
Treasurer, W. Palmer Clarkson, St. Louis, Missouri.
Recording Secretary, R. E. Elmore, Cincinnati, Ohio.

There has been but one meeting of the full Committee during the year. This meeting was held in St. Louis, December 29, 1919. At this meeting the work of the Convention for the year was taken up and gone over in the most careful and detailed manner. At the same meeting the action of the Cincinnati Convention in so far as it touched matters of administration in the hands of the Executive Committee were carefully studied and the work was projected in harmony with such action.

Immediately following this meeting of the Executive Committee, and on the same date, there was held a joint meeting with representatives of the several missionary societies and boards, at which meeting plans for holding the next convention were discussed and, in general, agreed upon. At this meeting action was taken looking to the appointment by the United Christian Missionary Society of a Committee to act with the Administrative Committee of the International Convention in carrying out all preparations for the next Convention.

On March 12, 1920, there was a meeting of this Joint Committee on Arrangements in St. Louis, at which time the invitation of St. Louis to hold the next Convention in this city was formally accepted and all necessary committees were appointed to look after the details of the Convention.

From the time of this meeting of March 12 until now the several Committees, both local and general, have done their work with zeal and effectiveness as is evidenced in the large and representative attendance at the present Convention, and in the infinite care and effi-

ciency shown in every detail of the Convention's entertainment.

The General Secretary has acted with and through all these meetings. His office serves as a sort of clearing house for all convention plans and arrangements, both in the promotion of the convention attendance and in the arrangements for the holding of the Convention. He has particularly stressed the selection by the several states and provinces of their representatives on the Committee on Recommendations and, in accordance with instructions of the Executive Committee, has acted as the convener of this important Committee. He is glad to report that the Committee on Recommendations of the present Convention is larger and more representative than ever before and that more of the states and provinces have selected and sent their representatives to serve on this Committee. In his judgment this Committee on Recommendations is one of the wisest additions to the effectiveness of our National Conventions which many years have produced and he feels that the General Secretary of the Convention can in no way better insure both the democracy and effectiveness of the Convention than by seeing that each state and province is fully represented on this Committee each year.

In this brief resume of the work of the year, there is no place for recounting all the details incident to carrying forward the work of promoting and holding one of our International Conventions. It will be enough to say that the General Secretary and the officers and members of the Executive Committee have come, through the experience of the years, to feel that there is no finer or more necessary single piece of work needed among us than that of convening each year the largest and most representative gathering of our people which it is possible to convene, under the best possible conditions and in the proper frame of mind and heart, to hear from our general ageneies the reports of their work and to counsel with them in wise and courageous planning for the future. In the judgment of the General Secretary, there should be much time in our Conventions for careful and deliberate discussion of any and all questions and policies which have to do with the extension of the Kingdom of God. To convene such a gathering and to make suitable arrangements for its comfort and effectiveness is the task assigned by the Constitution and to this task the Executive Committee and the officers of the Convention have freely given their best thought and attention during the year just closed.

It is a source of satisfaction to be able to report that all this work has been carried on during the year without expense to the missionary societies and boards. The entire work has been financed from the registration fees of the Cincinnati Convention. Detailed report of the expenditure of this fund will be given in the Treasurer's report.

In our work we have had the fullest and most happy cooperation of the officers of the several missionary, benevolent and educational societies and boards, and I am glad to record that the spirit at the heart of our organized work is one of unselfishness, of loyalty to Jesus Christ and of brotherly regard for each other.

Assuring you that those whom you have called to this important ministry have faithfully tried to carry out your expressed desires and that the spirit of cooperation on the part of churches and church members throughout the brotherhood has been greatly appreciated, I hereby submit this record of the work of the year.

It was voted that this report be adopted.

President Miller expressed personal gratitude and deep appreciation to the General Secretary for his most efficient cooperation in arranging for the International Convention.

GEORGE A. MILLER
President of the International Convention of Disciples of Christ

W. Palmer Clarkson, Treasurer, presented his report as follows:

THE INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST—REPORT OF TREASURER

From October 1, 1919, to September 30, 1920.

RECEIPTS

Cash on hand October 1, 1919	$484.52
Received from Cincinnati Convention Registration Fees	2,504.05
	$3,988.57

DISBURSEMENTS

Amounts paid out as follows:

Committee travel	$455.15	
Secretary's travel	335.00	
Printing	308.00	
Office supplies	46.27	
Postage	36.00	
Transportation Committee	5.53	
Publicity Committee	250.00	
Secretary's salary	1,200.00	
Stenography	259.75	
Telegrams	37.37	
		$2,933.07
Cash on hand October 1, 1920		1,055.50
		$3,988.57

It was voted that this report be adopted.

At this time Mrs. Bowler Jameson sang "I Think When I Read That Sweet Story of Old."

The Committee on Attendance reported a total to date of 3,294 registrations and a Convention attendance averaging from 6,000 to 7,000 people.

The Committee on Transportation, George W. Muckley, Chairman, reported as follows:

Arrangements were made with the railroads throughout the United States for reduced fares to this Convention. Sixty thousand identification certificates were supplied to our people for their use in obtaining this reduction in railroad fare.

Suitable arrangements so far as possible were made with the railroad companies for the proper handling of the persons traveling to St. Louis for this Convention. A railroad transportation office has been established in the Registration Department for the convenience of our people.

All during the year your committee has served the missionary and benevolent agencies as has been done for a number of years. This service is very valuable to our work and means a saving of many thousands of dollars in traveling expenses of the secretaries.

The adoption of this report was voted.

The Committee on Nominations presented the following report:

For Officers of the International Convention of Disciples of Christ:

George A. Miller, Washington, D. C., President.

Mrs. Ida W. Harrison, Lexington, Kentucky, Vice-President.

S. M. Cooper, Los Angeles, California, Vice-President.

Graham Frank, Dallas, Texas, General Secretary.

S. G. Buckner, Yakima, Washington, Recording Secretary.

Arthur A. Everts, Dallas, Texas, Treasurer.

Executive Committee members:

Mrs. F. M. Wright, St. Louis, Missouri.

J. T. Boone, Jacksonville, Florida.

C. G. Kindred, Chicago, Illinois.

H. H. Harmon, Lincoln, Nebraska.

Mrs. Hugh T. Morrison, Springfield, Illinois.

(Signed) ROBERT N. SIMPSON.
MRS. F. M. WRIGHT.
RUSSELL F. THRAPP.
L. D. ANDERSON.
Committee.

It was voted that this report be adopted and the officers and Executive Committee members elected.

President Miller presented the President-elect, George A. Miller, who responded with a brief message of acceptance.

There was no report of the Committee on Time and Place, this matter being referred to the Officers of the International Convention in conference with representatives from other organizations concerned. Invitations from cities desiring the Convention were requested sent to either the president or secretary.

The Committee on Necrology, Meade E. Dutt, Chairman, presented a report that was much appreciated by the Convention, and which, with list of names of those gone before, is filed with the minutes.

It was voted that this report be adopted.

J. B. Briney offered prayer.

Earle Willey of Washington, D. C., was voted time to present the following resolution:

Whereas, At the 1919 Convention at Cincinnati the project of a representative Brotherhood Church at Washington, D. C., was approved by the Convention and referred to the Church Extension Board for action, and,

Whereas, It was expected that funds for this project would come through the Disciples' World Movement, and,

Whereas, The receipts from said World Movement do not justify the Church Extension Board in making an outright gift for this purpose; therefore, be it

Resolved, That this Convention again approve of the proposition of the Vermont Avenue Church of Washington, D. C., for a new church adequate for their needs, impressive in character and thoroughly representative of our brotherhood in the national capital, and we heartily commend the project to our churches and to our brethren generally for their moral and financial assistance.

It was voted that this resolution be adopted.

A number of miscellaneous recommendations were presented by the Committee as follows:

1. In regard to the recommendation on Church Federation presented by Mark Collis,—

"That while we are in full sympathy with helpful Christian cooperation, be it

"Resolved, That this Convention is opposed to every form of church federation which restricts us in our duty of preaching the gospel and establishing congregations in any community, churched or unchurched," we desire to submit the following substitute:

"Be it resolved, That we are in full sympathy and appreciation with the ideals which have characterized the work of church federations from the beginning, in so far as these ideals do not restrict the Disciples of Christ in our duty of preaching the gospel and in establishing congregations in any community, churched or unchurched, at home or abroad."

The substitute resolution was voted.

2. The resolution in regard to chaplains is approved. The resolution reads:

Inasmuch as some of the ministers of our brotherhood are serving as chaplains in the army of the United States, and since their status is affected by certain acts of Congress recently passed, we, Disciples of Christ, in Convention assembled do, in conjunction with other Protetsant organizations in America respectfully request of the War Department that the matter of adjustment be reported to the United States Congress for its consideration and that it be urged that the chaplains be given equal consideration in privileges and matters of rank with that of the Medical Department or similar corps.

This resolution was voted.

3. We recommend the approval of the report of the Secretary of the Association for the Promotion of Christian Unity. Therefore, we recommend that steps be taken to raise the $25,000 asked for by the Association to carry on the work for the current fiscal year.

This resolution was voted.

4. We recommend that the report of the United Christian Missionary Society on its budget of askings be approved as follows:

That the total Maintenance Budget of Askings for the United Christian Missionary Society from October 1, 1920, to September 30, 1921, be distributed among the different causes represented in the Society, Home Work, Foreign Work, Benevolence, Ministerial Relief and Pensions, Church Erection, Religious Education, Missionary Education, as follows:

Foreign Missions	$1,250,325
Home Missions	651,000
Church Erection	85,000
Benevolence	320,000
Ministry	199,750
Religious Education	130,981
Missionary Education	99,766
	$2,736,822

That the Executive Committee recommend to the International Convention askings for the United Christian Missionary Society and its auxiliaries for the year beginning October 1, 1920, of approximately $5,000,000.

That these askings shall be prepared and presented in two divisions, one for the regular maintenance, amounting to $2,500,000, approximately; and the other, approximately $2,500,000 for necessary enlargement.

That the budget for maintenance shall be proportionately distributed to the churches, and that the askings for necessary enlargement shall be presented as a challenge to the brotherhood, but not distributed to the churches.

That in presenting the annual budget to the churches the needs on which this budget is based shall be presented and the church be given a suggested goal, based upon its interest in the missionary program of the brotherhood and its ability to give; and in order to do this intelligently, that the churches be studied and grouped.

That the churches be asked to send all funds intended for the United Christian Missionary Society and all funds intended for its auxiliary organizations directly to the treasury of the United Christian Missionary Society.

This recommendation was voted.

It was recommended that the United Christian Missionary Society, International Convention, Board of Education, Board of Temperance and Social Welfare, and the Commission on Christian Unity collaborate in the publishing of the minutes of the Convention.

This recommendation was referred to the Committee.

On the preceding day of the Convention a bulletin was distributed which had been issued for information by the Publicity Committee. Objection was voiced to this bulletin on account of a number of unintentional errors, and it had been referred to a Committee for correction. Announcement was made at this time that the corrected bulletin was ready for distribution.

An incident full of human interest and heart touch occurred when J. B. Briney arose and said that he had opposed the International Convention in the past but was now ready to lend his assistance in every way possible. He asked Graham Frank to come forward and, while shaking his hand, said he wished to retract anything he might have said against Mr. Frank or the Convention.

The Convention then adjourned.

Saturday Afternoon

President Miller opened the afternoon meeting at 2 o'clock and "Glory, Hallelujah" was sung. A. E. Cory led the devotional service with a responsive Scripture reading and offered prayer.

After singing "Faith of Our Fathers," Dr. H. L. Willett gave an address on the "Origin and History of the Federal Council of Churches of Christ."

This was followed by an address by Dr. W. C. Bitting of St. Louis, who was present as the official representative of the Federal Council of Churches of Christ in America.

Peter Ainslie spoke for the Association for the Promotion of Christian Unity, urging that the offerings to this work be made more generous during the coming year.

Finis Idleman of New York announced a meeting of the Federal Council to be held in Boston in December, and proposed the names of the following delegates and alternates:

Delegates: B. A. Abbott, Peter Ainslie, F. W. Burnham, George A. Campbell, C. M. Chilton Irving Chenoweth, A. E. Cory, R. H. Crossfield, John Ray Ewers, Graham Frank, J. H. Goldner, John R. Golden, Ray E. Hunt, W. H. Hoover, Finis Idleman, Edgar D. Jones, R. A. Long, F. H. Main, A. E. McBee, I. N. McCash, C. S. Medbury, H. O. Pritchard, W. F. Rothenburger, C. M. Rodefer, A. W. Taylor, L. N. D. Wells, Earle Wilfley, H. L. Willett.

Alternates: Z. T. Sweeney, F. D. Kershner, Carey E. Morgan, W. H. Sheffer, Miner L. Bates, C. E. Cobbey, E. M. Waits, W. Palmer Clarkson, F. M. Gordon, B. H. Linville, E. H. Wray, Dr. Riley, Samuel B. Lindsay, M. W. Williams, T. E. Winter.

A World Call Subscription from Japan

Japanese currency for five "Yen," normally equivalent to $2.50, handed to R. A. Doan by Naotaro Otsuka, one of the teachers in our Boys' School, at Takinogawa, Tokyo, who was educated in America and so finds the magazine doubly interesting.

Courtesy of the Christian Evangelist.

The St. Louis Convention Committee

Back Row, Reading from your left: J. H. Coil, Reception; O. A. Bryant, Restaurant; Dr. Geo. H. Gibson, Communion; W. S. Campbell, Registration; B. A. Abbott, Pulpit Supply. Middle Row: C. E. Miller, Publicity; Dr. J. C. Morfit, Hospital; Oreon E. Scott, Clubs; S. H. Thomson, Treasurer; G. L. Williams, Building; W. C. Sheridan, Post Office, Telephone and Telegraph. Front Row: B. H. Bruner, Secretary; Geo. A. Campbell, Vice-Chairman; W. Palmer Clarkson, Chairman; Earl M. Johnston, Assistant to Chairman; E. S. Hallett, Entertainment; Ralph E. Alexander, Ushers. Members not Present: R. H. Stockton, Finance; Geo. W. Britt, Information; Mrs. T. D. Sheaffer, C. W. B. M.; I. R. Kelso, National Headquarters; Lee W. Grant, Counsellor.

H. D. C. Maclachlan, J. B. Hunley, C. M. Watson, P. H. Welshimer, L. G. Batman, Cloyd Goodnight, C. C. Morrison, E. B. Bagby, A. B. Philputt, A. McLean, G. M. Kirby, E. M. Bowman.

For the Executive Committee: Peter Ainslie, F. W. Burnham, Graham Frank, A. E. Cory, H. L. Willett. Alternates: F. H. Main, J. H. Goldner, J. R. Ewers, B. A. Abbott, David W. Teachout.

It was voted that this report be adopted.

President Miller then announced that a telegram had just been received with the news that the girls' dormitory of the Southeastern Christian College had been destroyed by fire, but without loss of life. President J. H. Wood was introduced by Mr. Miller, and he made a brief statement regarding the loss. After a period of silent intercession, Mr. Miller offered prayer.

The next half hour was given to the subject of "Evangelism" and addresses were made by C. R. L. Vawter on the subject, "The Evangelization of the World Through Teaching" and John T. Brown on "Evangelization Through a United Effort."

G. Marion Sims next spoke briefly on the "History and Work of the American Tract Society." An appeal was made for Armenia, by Krikor Behesnilian, a native of that country.

At 4 o'clock the International Convention held its closing business period, and the Committee on Recommendations presented its last report as follows:

1. Concerning WORLD CALL, we offer the following:

Whereas, Those who are most familiar with the facts of the various fields of missions, benevolence and education are most generous in their contributions both of service and money, and,

Whereas, The combining of five former publications in WORLD CALL has given us a magazine of extraordinary interest and merit, affording an indispensable medium of communication between the workers in all lands and all departments, and those who are supporting them.

Therefore, we recommend that in furtherance of the fine work that is being done by the Woman's Missionary Societies in securing subscriptions for the magazine, each church set as one of the chief goals of its year's work: WORLD CALL in every home, and that the minister and official board put this aim into the program of the church as a church.

This recommendation was voted.

2. In regard to the resolution on the League of Nations:

That the matter be laid upon the table of the Convention for future consideration.

The recommendation was voted.

3. We recommend that the report of the Committee on Fraternal Relations be accepted, and that the United Society make provision for a worthy appropriation to the American Bible Society in their annual budget.

This recommendation was voted.

4. We recommend that the resolution on the "Open Shop" be referred to the Commission on Social Service.

Voted.

5. We recommend that the convention receive in Christian fellowship communication from the congress recently in session in this city,

That, the resolutions therein contained be referred to the respectful consideration of those severally concerned.

We further recommend that one day of the Convention be set aside for open discussion of Restoration principles or any matters of interest to the Brotherhood and in lieu of which that no congress be held by any of our brethren just prior to the convention.

Mr. R. A. Long suggested that the latter clause of the recommendation be amended to read, "and in view of this fact we trust that it may not be found advisable to hold a congress prior to the convention."

The amended recommendation was voted.

6. We recommend the report and resolutions of Jesse M. Bader as follows:

Since there is an unusual need in our world just now for a great religious awakening for the sake of the millions out of Christ and for the sake of the Church of Christ that needs to seek and save the lost to save herself; and,

Since the passion for New Testament evangelism has been such a potent factor in the rapid growth of our people and in the position we occupy in the Christian world today and because New Testament evangelism is still dear to the hearts of us all; therefore, be it

Resolved, (1) That we recommend the immediate entrance into a five-year world-wide program of New Testament evangelism seeking to have one million additions to the church, at least five hundred thousand of whom shall be by baptism.

That in order to attain this goal and to render this world-wide service we urge the enlistment of all our missionary and benevolent agencies, all our colleges and universities, all our religious journals and periodicals both state and national, all our evangelists, missionaries, pastors and church members on every field of every country where we are working and that we place a new emphasis upon individual witness-bearing and personal soul winning on the part of all in the church and that we also emphasize the necessity of keeping careful records of results and the reporting of the same for the annual year book.

(2) That throughout the five years we seek not only to win but to hold and conserve the new members by training them in the obligations and privileges of a Christian and the giving to them some definite task in the Church to perform.

7. We recommend that the Executive Committee of the United Christian Missionary Society and the Executive Committee of the International Convention, together with a representative from the Board of Education, the Association for the Promotion of Christian Unity and the Board of Temperance and Social Welfare, publish in one volume, minutes of the entire convention.

Voted.

8. Your committee considers that the "No Tobacco" resolution is covered in the report of the Board of Temperance and Social Welfare.

9. We recommend that the following suggestions be referred to the Executive Committee of the International Convention:

That, since this International Convention is a convention of the entire brotherhood, the Program Committees for future International Conventions should see that all our educational, missionary and benevolent work, that allow the Convention to audit their books, may have recognition.

We suggest further that the Year Book of the Churches of Christ contain a report of the work and receipts of all such agencies.

Voted.

Insofar as the press reports have conveyed the impression that this Convention regards open membership as equivalent to Christian Unity, or that it has officially or otherwise approved of the theory of "open membership," we respectfully request that proper and adequate correction of the erroneous statements be made.

We further recommend that the Publicity Committee of the Convention send a copy of this recommendation to each of the newspapers of this city.

10. We request that the President of the Convention express our appreciation of all the courtesies shown to us by the people of St. Louis.

Before taking the vote, President Miller spoke with much appreciation of all the courtesies extended the Convention by the people and institutions of the city of St. Louis.

He further introduced W. Palmer Clarkson, Chairman of the Local Convention Committee, who with his large force of helpers had worked so untiringly throughout the year to make the Convention attain the high success it had achieved.

The request was voted with enthusiasm.

The motion was made from the floor that the thanks of the Convention be given the Committee on Recommendations that "it had kept us out of war." A sense of humor that helps in difficult situations is a feature that distinguishes the Conventions of the Disciples of Christ.

President Miller spoke a few closing words and the Convention adjourned.

Saturday Evening

President Burnham presided at the Saturday evening session, which opened with a cornet solo, "The Holy City," rendered more pleasing because it was rendered by a boy from Denver. This boy also assisted at the evening session, which was the Christian Endeavor session.

R. E. Alexander led the devotional service, inviting the audience to join in the Scripture reading by reciting verses from memory. Many responded, after which Mr. Alexander offered prayer.

Karl Lubke brought a word of greeting from the Christian Endeavorers of Missouri, and John D. Zimmerman gave an address on "You Have Been True to the Task."

Miss Adeline Goddard spoke on the Christian Endeavor Outlook for 1920-1921, and introduced G. T. Simons, the new National Superintendent of Christian Endeavor.

After the singing of "Glory, Hallelujah," Earle Willley of Washington, D. C., gave an address on "Falling Fetters."

The session closed with prayer and benediction by A. R. Moore.

The Communion Service

The Communion Service on Sunday afternoon is always anticipated as marking the high spiritual hour of the Convention. A half hour before the service opened at the Coliseum crowds were filling the auditorium, and Mr. Hackleman conducted an appropriate song service during this time which kept the audience in a spirit of worship.

The service was conducted by Z. T. Sweeney of Indiana, who led in the responsive reading of the Scriptures from the Book of Isaiah, and the repeating of the Lord's Prayer.

J. B. Briney and Mark Collis offered the prayers of thanksgiving for the bread and the wine, and the great audience was served by the elders and deacons of the St. Louis churches, under the leadership of Dr. George H. Gibson.

The usual offering for Ministerial Relief was taken, amounting to $1,263.25.

J. J. Morgan offered prayer. After the singing of "Jesus, Lover of My Soul," George A. Campbell pronounced the benediction.

The Five o'Clock Hour of Prayer

A service dear to the Christian Woman's Board of Missions, through the years, has been the Hour of Prayer at 5 o'clock on the Sunday afternoons of the Conventions. The service of 1920, held in the Union Avenue Church, was led by Mrs. Ida W. Harrison of Kentucky. It was a service full of spiritual uplift and blessing.

At the same hour, 5 o'clock, simultaneous conferences on Christian Endeavor, Sunday Schools, Young Ladies' Circle and Triangle Club work, were held at the Washington-Compton Presbyterian Church. After these very helpful conferences, led by specialists, all united in a mass meeting for a worship and expressional service, with addresses on "Life Work."

Sunday Evening

The closing service of the Convention was under the auspices of the Association for the Promotion of Christian Unity, with Peter Ainslie presiding. "Faith of Our Fathers" was sung, and H. L. Willett offered prayer.

Mr. Ainslie gave a brief report of the Conference on Faith and Order held at Geneva, Switzerland, during the summer and at which a number of delegates from the Disciples of Christ were present.

He then introduced George W. Richards, Professor of Church History in the Seminary of the Reformed Church at Lancaster, Pennsylvania, who gave an address on "The Union of Protestant Churches in America."

This was followed by an address by Bishop Charles H. Brent of the Western Diocese of New York, on "The European Conferences on Christian Unity."

These addresses by the distinguished representatives of other communions were much appreciated.

The closing feature of the Convention was the presentation to Bishop Brent by Mr. Ainslie, of the "Chaplain's Medal", such as had been presented to the Chaplains on Friday evening. This was under the auspices of the Federal Council of Churches of Christ which did much for the chaplains in the army and navy during the recent world war. After a song by Mr. and Mrs. Clare Harding, the Convention adjourned with prayer.

ELLIE K. PAYNE.
Recorder, U. C. M. S.

Photograph by H. Suito, Tokyo.
Japanese Fisherman Mending His Net

Love's Way

THIS summer, at Shobuta, near Sendai, a quiet seashore retreat off the east coast of Japan, some Japanese men asked the privilege of expressing to the Americans recuperating there, gratitude for a wonderful experience and deliverance.

A few months ago fifteen fishermen, nine of whom were present on this occasion in the cottage of Roy Fisher of the Baptist mission, put out to sea in a seventeen-ton schooner. They ran into a terrible storm and their frail craft was wrecked. Almost miraculously the tiny lifeboat survived five days in the frightful seas, steadily driven northward. Drinking water almost exhausted and food reduced to a few grains of uncooked rice, these men poured oil on their scant garments and fired them as signals. A small American freighter bound for Portland, Oregon, picked them up and cared for them tenderly. The kindly captain, Murray by name, could not rest at night unless he had bidden the men goodnight and personally looked after their comfort.

In Portland, they were properly clothed and given every attention. Even the barrier of an unknown tongue seemed a minor matter, for the language of love is always understood. In due time Captain Murray brought them back to Shobuta where they were much surprised to find themselves deified.

Anxious relatives had given them up as lost, after weary weeks of watching, and had placed tablets on the god shelf and conducted appropriate ceremonies according to Shinto rites. Others, more optimistic, went to Buddhist priests for conference. The priests, after certain observances, declared the men alive and claimed the gods had saved them. On inquiry after the return of the men it was found that the date set by the priests as that of their rescue was considerably later than the actual one on which Captain Murray took them aboard his ship.

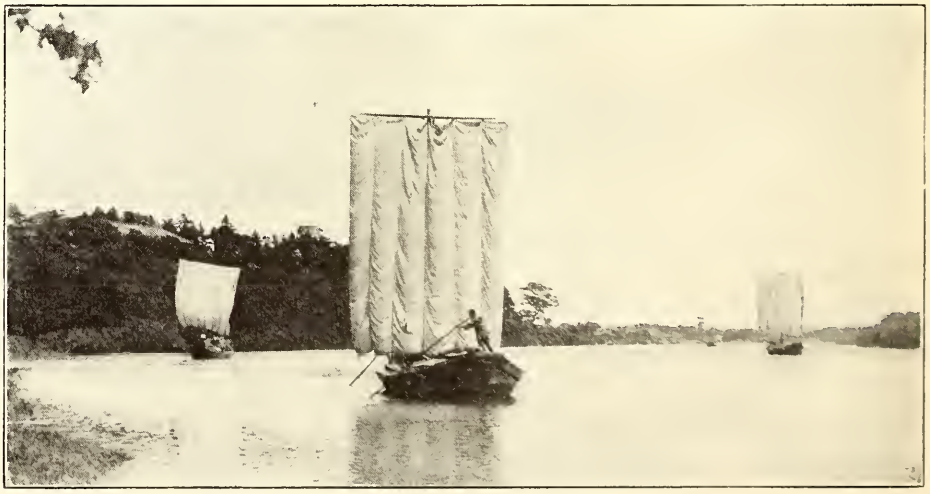
The fishermen declared they wished to investigate the God of the kindly captain. It is not unlikely that the unusual incident will lead to a Church of Christ in Shobuta. Love's way always wins.

LAURA DELANY GARST.

The Opening of a College

THE fall opening of a college has grown to be a commonplace occurrence even in the Orient, but one just from America could not easily escape the spirit which characterized the exercises at the Margaret K. Long School for Girls in Tokyo this morning. In fact, it is doubtful if many colleges in Christian lands have opened this year with an atmosphere more in-breathed with the spirit of Christ and of devotion to the ideals of cultured womanhood than that which the school enjoyed today—this girls' college to which Miss Bertha Clawson gives direction and through which she gives to the world the everlasting impress of her Christian spirit.

The exercises were presided over by Professor Y. Hirai, Dean of the school. He announced a hymn and the girls sang with genuine sincerity and zest, "Holy, Holy, Holy." Professor Hirai read the first nineteen verses of the second chapter of Philippians and called on one of the lady teachers, a Japanese girl, to pray. It was no lifeless invocation, but a long prayer which touched the source of



Photograph by H. Suito, Tokyo.
Picturesque Fishing Boats of Japan in Home Waters

power. She prayed for the World's Sunday School Convention, that God might send its influence throughout the Japanese Empire and especially that it might touch the hearts of the college women of Japan. She prayed for the local school, that God would keep the girls in health through the year and enable them to grow in true wisdom and love.

After the prayer, Professor Hirai read Mark 14:8, "She hath done what she could," and spoke briefly of the influence of womanhood in Japan, laying stress upon humility as an indispensable quality for refinement and character. He spoke of wisdom as being more precious than rubies but said that character was of first importance, then adding that there is no true character without faith in Christ and the spirit of Christ. He quoted what Jesus said after washing the disciples' feet and said that Jesus' desire was to put the spirit of service into his disciples.

Professor Hirai introduced Miss Edith Hagin as the latest addition to the college faculty. He said that she came to Japan when a child, returned to the United States at fourteen, was educated in the Normal College of California, had done splendid work as a teacher in American schools, but had returned to live in and for Japan. He greatly pleased the girls by saying that Miss Hagin had done what no other American had ever done, that she had completed two years of Japanese language study in seven months. Miss Hagin responded by saying that she had reached the place for which she had been wishing and working a long time—that of a teacher of Japanese girls.

There were a number of missionary visitors present and they were introduced. Some were courageous enough to attempt a Japanese bow but not one dared to speak. Those present were, Mr. and Mrs. Scott and their two children, Mr. and Mrs. Davis, Dr. Jennie Fleming and Miss Olive Griffith—all of India; Miss Nina DuPee of China; Mrs. Harvey Madden of Tokyo and the writer. The girls then sang, "I Will Sing for Jesus," and the exercises were closed with prayer by a Japanese teacher from the kindergarten.

After all, is it a commonplace thing for two hundred girls, choice young women from the heart of a non-Christian city, to come for instruction and guidance to a college dedicated to the task of teaching and exemplifying the precepts of Christ? If Jesus considered it worth while to tarry by the well and teach one woman from a heathen city concerning the water of life, then what a privilege belongs to Miss Clawson and her co-workers who have in their hands the future possibilities and influence of these two hundred young women!

JOE HUNTER.

Tokyo, Japan.

Christian Endeavor, Young People's Movement of the Church

A Message from Our National Superintendent

NEARLY forty years ago a group of fifty boys and girls gathered in the Pastor's study in the Williston Congregational Church in Portland, Maine, and pledged themselves to attend and to take some part in a weekly prayer-meeting of their own, and once a month to hold a consecration meeting. Other duties of a social, religious and literary nature were assigned to each boy and girl. Such was the humble beginning of a movement of the young people of the Church which has swept nearly all religious bodies in every country on the globe. Today, there are some eighty-seven communions in forty countries, enrolling between four and five millions of young people, in a single organization, The United Society of Christian Endeavor. Besides this, many denominations have organizations, patterned after but not affiliated with the societies represented in this undenominational and international organization. The history of this movement, encompassing the last half-century, is one of the most interesting of any of the movements of the Church.

Young people of the Disciples of Christ early participated in this movement. Because of its democratic form of organization and thus its receptivity to new methods, the movement rapidly grew to large dimensions among the local churches. In the report of a commission, appointed by the Kansas City General Convention in 1917, regarding a survey of the Young People's societies of the Disciples, 9,000 societies with the conservative estimate of 225,000 active members (on a basis of 25 members per society) were given. There were 5,100 Young People's societies, 2,500 Junior and 1,400 Intermediate societies. For many years there have been state organizations and a national organization for the past ten years. The work of these organizations having been carried on mostly by volunteer service with a meager amount of money to finance it, an efficient organization and an adequate literature have been hard to create and maintain. The work of John D. Zimmerman, of Kansas, National Secretary under the National Board of Christian Endeavor for the Disciples, and of Miss Adeline Goddard, of Oklahoma, was a very marked contribution to this effort. With the new relationship with the United Christian Missionary Society, Christian Endeavor has a bright future among the Disciples. Not only is recognition as an essential element of the church given to it, but the work of its previous organization is supplemented by that of the field secretaries of the Department of Religious Education, giving it a large force of trained workers.

Our goals in the Fortieth Anniversary Campaign of the United Society of Christian Endeavor are: 600 new societies, 10,000 new members, 8,000 decisions for Christ, 500 life recruits, 90 per cent of C. E. membership in church attendance, $60,000 for Missions, and 25,000 members enrolled in Bible Study, Mission Study, Personal Evangelism, Social Service, C. E. Expert, or other classes. The $60,000 missionary goal is divided as follows: Foreign Missions, $25,000; American Missions, $5,000; State Missions, $8,000; National C. E. work, $3,000; Benevolence $3,000; Junior C. E. $16,000. These apportionments are based upon last year's effort. It is felt that with the general impetus given Christian Endeavor by its connection with the United Christian Missionary Society and its added field force, these goals ought to be easily reached and surpassed.

Supplementing the statistical goals of the Star C. E. Standard just outlined, the Department is encouraging the use of a program of living issues and activities for Intermediate, Senior and Young People's societies (age 12-30).

The program has five sections. The first, "Education," includes general instruction on world problems and regular C. E. topics in the Sunday meeting and some ten courses of study for mid-week, or home classes, or for problem studies in the regular meeting. The second is "Service". Pledges to the four missionary goals, service in the local church, community service, Junior and other Extension work and fellowship with Disciple and General Christian Endeavor Unions, are stressed in this section. The third, "Recreation," deals with Christian principles of recreation, a social program for the society and directed recreational activities. Intelligent and wise direction of the recreational life of the young people the Department takes to be one of the most responsible tasks of the Church.

The last two sections deserve greater emphasis than passing mention in the outlining of this program. They are "Leadership Training" and "Life Commitment". They deal with the most fundamental of Christian Endeavor essentials. The Department would have the societies produce not only men and women of Christian character, but trained for efficient service in the many-phased work of the church as well. It urges the membership to enroll in training courses, to send delegations to leadership training schools, summer schools and conferences, delegations to Disciple and union conventions, and to carry on a constant program of life work recruiting in the society throughout the year. In "Life Commitment", decisions for Christ, uniting with the church and church attendance, personal devotion, stewardship and personal commitment to Jesus' program of a Christian world order are listed.

Many of the things outlined here are not new to Christian Endeavor. Essentials change slowly. The purpose of the Department is to present a program in which the five great elements of Christian Endeavor stand out as guideposts to the Young People's movement among the Disciples and about which the many activities of the societies may be gathered and successfully promulgated.

There are many tasks before the Department as it seeks to adequately meet the needs of the Christian Endeavor among the Disciples. The creating of a consciousness for Young People's work in the churches, obtaining complete records of the many societies, the production of a literature and a leadership for Young People's work (it has many more calls for both for this new field than can be supplied) and sufficient funds to enable the Department to be a medium of enlarging service to our vast army of young people are tasks demanding immediate attention.

The youth of the church today will be its leadership and constituency tomorrow. The church of the future will function largely in proportion to its effective work with young people today. Let us leave no task undone, now, which will help the future work of the church by guiding aright and giving substantial assistance to this Young People's movement.

GEORGE T. SIMONS.

Women's Missionary Societies and Circles

Program Helps

Bible Study

JESUS said, "*The sower soweth the Word: the seed is the Word of God. And these are they by the wayside, where the Word is sown; and when they have heard, straightway cometh Satan, and taketh away the Word which hath been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the Word, straightway receive it with joy;*

"*And they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the Word, straightway they stumble. And others are they that are sown among the thorns; these are they that have heard the Word,*

"*And the cares of the world, and the deceitfulness of riches, and, the lusts of other things entering in, choke the Word, and it becometh unfruitful.*

"*And those are they that were sown upon the good ground; such as hear the Word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.*"

The Bible has a large place in the thought and life of many intelligent non-Christians in India. So long as they do not break caste or abandon the worship of the Brahmans, they are free to read the Bible as much as they please. Many educated Indians love and honor Jesus Christ as presented in the New Testament, even though they do not accept Him publicly as their Savior and Lord. Many read the Bible and admire its teachings, even though they do not obey its precepts. Thus a leading Hindu, in addressing a body of students, showed them his well-worn pocket New Testament and told them that it had been his daily companion for thirty years. He recommended to them his daily habit of reading the Epistle of James before dawn, to lift their thoughts to God. An Indian Prince said, "If I were a missionary I would not argue, I would distribute the New Testament". Another Prince said, "Where do the English get their knowledge, intelligence, cleverness and power? It is their Bible that has given them these things; and now they have translated it into our language, bring it to us and say, 'Take it, read it, examine it and see if it is not good.' Of one thing I am convinced, do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land."

Mrs. Montgomery refers to the 60,000,000 of out-caste people in India, who are called "untouchables", and affirms that Bible teaching does uplift these people intellectually and socially to such a degree that in many parts of India they are no longer considered "untouchables". Some of them teach the children in caste schools, and some have won University degrees.

Mrs. Montgomery tells how the teaching of the Bible has affected the status of women in India. "During the hundred years in which India has been under the impact of Bible ideas these changeless customs and inhibitions affecting women have been silently undermined until, today, India is about ready publicly to break with many customs long buttressed by religion. Indian women are demanding education, are entering professional life and are coming out of their seclusion. There is not a department in their life unaffected by contact with Christian women of the West and by the diffusion of the Christian Scriptures."

The Bible is read and studied and loved by the Christians in India. Many have no other book in their homes. In all mission schools one period of each day is devoted to the study of the Bible. In the zenanas the Bible is used as a text-book. At the mid-week meeting and in all the services of the church the Bible is in the hands of the members. The blind read its great and precious promises through the Braille system. In the kindergarten the children who cannot read commit verses to memory.

The great words spoken by the Spirit of God through the Prophet are still true; "*For as the rain cometh down and the snow from the heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.*"

ARCHIBALD McLEAN.

January

The Bible and the Nations—India

MUSIC.

PRAYER.

BUSINESS.

DEVOTIONAL PERIOD.

- Song.
- Bible Study.
- Prayers.
  - For the Bible Women in India.
  - For the Women in the Zenanas that they may receive the message willingly.

SONG.

TALKS OR PAPERS.

- Translations of the Bible in India.
- Teaching the Bible in India.

ECHOES FROM EVERYWHERE.

HIDDEN ANSWERS.

SONG.

BENEDICTION.

PROGRAM HELPS:

- Leaflets: Translations of the Bible in India, 3 cts.;
- Teaching the Bible in India, 3 cts.
- Special Article. "A Day with a Bible Woman in India," WORLD CALL for December.

Echoes from Everywhere

Twenty-five Foreign Missionaries at the St. Louis Convention

Mr. and Mrs. C. G. Elsam, Bina, India; Dr. Jenny E. Crozier, Bilaspur, India; Miss Elma C. Irelan, Aguascalientes, Mexico; Miss Lillian B. Collins, Luchowfu, China; Mr. and Mrs. H. C. Hobgood, Lotumbe, Africa; Mr. W. H. Erskine, Akita, Japan; Mr. and Mrs. L. D. Oliphant, Tokyo, Japan; Dr. A. L. Shelton, Batang, Tibet; Mr. and Mrs. C. H. Hamilton, Nanking, China; Miss Effie McCallum, Nanking, China; Mr. and Mrs. Alexander Paul, Wuhu, China; Mr. and Mrs. C. H. Plopper, Wuhu, China; Mrs. Nellie Butchart, Nanking, China; Mr. and Mrs. O. J. Grainger, Jubbulpore, India; Mr. and Mrs. D. O. Cunningham, Bilaspur, India; Mr. W. H. Edwards, Bolenge, Africa; Mr. Leslie Wolfe, Manila, Philippine Islands.

A Peaceful Invasion of Mexico

One of our Mexican missionaries reported at the St. Louis Convention that Christian cooperation in Latin America has caused great uneasiness on the part of the present religious leaders in Mexico. Not content with the revival of activities among their own followers, they have begun a campaign of ridicule and persecution against all Protestants, such as has not been known in years. Our missionary movement has been called an invasion for the peaceful taking of Mexico. Our missionaries have been accused of child-stealing; our Bible has been condemned as mutilated and its reading prohibited; excommunication has been threatened against all those who would send their children to our schools. Yet, in spite of all this, in less than a year, many friendships have been formed, successful schools have been established and have gained the recognition of government officials. Such conditions challenge us to stand behind our new and greater work in central Mexico.

"Silver and Gold Have I None; But What I Have That Give I Thee"

"Yesterday," T. N. Hill of Bina, India, writes, "an interesting thing happened. The Hindu festival was on, during which each fastens a band on his arm. It is supposed to afford protection to the wearer. I had seen the various sorts of bands on sale at the last bazaar. A pundit who had been reading John and Mark came with Mark to return it to me. He wanted to know more. He also wanted to fasten a *Rakhi* or *Raksha Bandhan*, as the band is called, on my arm. He told me that it was customary for the one receiving the decoration to give to the decorator an *Inam* or gift. I told him to go ahead and added in the words of Peter, 'Silver and gold have I none, but what I have that give I thee.' Then I read the story of Peter and John at the gate and handed him a New Testament. He was very much disappointed as he had come with complete confidence that I, his 'father and mother,' would give him an *Inam* by which his stomach would be filled. I assured him that I could not give him anything

more valuable than that. He was too polite to contradict me but his faith in my statement was indeed small.

"He is reading with interest and, more, he oftentimes reads to an audience of Hindus. Undoubtedly the Christ he is beginning to know is appealing to him, but he seems to see nothing which conflicts seriously with his own religion. I do not know how much to hope. They see no difficulty in admitting all religions to be true—except it is not right for us to kill cows!"

An Ingathering from the Woman's Home in Kulpahar, India

Mrs. Clarke, of Kulpahar, writes that recently twenty-one women were baptized, two of them from Mohammedanism and nineteen from castes, all living in the home. Immediately after the baptismal service one of the women was married to a convert of a year's standing. The man has two little girls and the woman a little boy of two and a half years. All were very happy and it was a pretty sight to see the children together; the little girls glad to have a mother and brother, the little boy to have a father and sisters. This family will live in Mahoba.

A Summer in South China

Lillie F. Abbott, a teacher in Miss Lyon's Girls' School in Nanking, has written of some of her experiences in Fukien, South China, where she spent her summer vacation: As usual, when I went down on the boat, I had an unusual experience, that of being the only foreigner on the boat. It was a two-day trip from Shanghai to Foochow, the port of Kuling. There were only two staterooms on the boat and no deck space at all for foreigners. That did not make much difference to me for I was too seasick to get out of my cabin, but day and night the Chinese were crowded around my porthole, yelling at the top of their voices, it seemed to me. The dialect of Foochow is so different from that around Nanking that I could not talk at all and would have been at a loss as to what to do had there not been on the boat an English-speaking Chinese who looked after my baggage and ordered coolies for me as considerately and courteously as any American friend would have done. I had been introduced to him when I first went on the boat by one who had been his Sunday school teacher.

Fukien is different from Nanking not only in language but in customs. Here, for the first time since my arrival in China, I saw women with three long knives in their hair. The story is told that long years ago, when the men were fighting, these women went out to help. With their aid the victory was won and in honor of this victory these knives were worn. Some of these women also wear earrings, as large around as saucers, which rest upon their shoulders. I should think that they would be a hindrance to them as they work but they do not seem to find them so. If I had to be a poor Chinese woman, I would prefer to live in central China rather than in the south. I have never gotten used to seeing men hitched up as horses or carrying such heavy loads as we have seen them doing in Nanking but, down here in Fukien, to see the women carrying trunks and all sorts of burdens up and down the mountains, as well as across the plains, seems far worse. Even the children carry the lighter boxes and baskets and so get in training for the heavier burdens which will come later. One of the missionaries one day asked a woman why she did not go to the dispensary and get some medicine for her eye, which was very much inflamed. The woman replied that she did not have the necessary dime but was going to try to get a load to carry down the hill the next day and then she would have the money. When are we going to lighten the physical and spiritual burdens of these unfortunate people?

School opened last week, here in Nanking, and I am more than busy, but I am glad of that. It was good to see the new missionaries who arrived last week. Miss Teagarden is to live with us and we are all very glad. I feel quite like an old missionary now.

Where Figures Talk for the Kingdom

Recently, the general reports of the work for the months of June and July have come from Batang, Tibet, and without exception each report tells of the disturbed conditions, due to the recent revolt of the local Tibetans against the Chinese garrison.

Roderick MacLeod in reporting for the evangelistic work says that many people are without homes, some are in hiding and all are afraid. One member of the church was killed and three were wounded. Their place of meeting was threatened by fire when the adjoining house was burned to the ground. They are hoping that this experience will, in some way, have a beneficial reaction. His report reads as follows:

	June	July
Average attendance at services	32	29
Average attendance at Sunday school	157	111
Average attendance at the inquirers' class	17	15

Mrs. Ogden, for the Orphanage, reports an average attendance in her Sunday school class of 14, which she says is smaller than usual because of the rebellion and the fact that the harvest was on. One new orphan was added during July.

Regarding the school work, James C. Ogden writes: Just in the midst of final examinations the Tibetans rebelled and scattered our school. No attack was made on the school but homes were broken up, one small boy was accidentally killed and one of the larger boys wounded. For June the enrollment was 117.

Mrs. Nina P. Hardy reports that during June there were seven women patients in the hospital and that during the rebellion she had helped in caring for the wounded soldiers who had been brought in. During July the work in the woman's ward was very light. Mrs. Hardy has a Sunday school class of girls with an average attendance of 14.

Dr. W. M. Hardy's report is as follows:

	June	July
Dispensary new patients	109	80
Out calls	113	121
Dispensary treatments	462	580
Hospital new patients	26	7
Operations	6	7
Charity patients fed	87	44

He adds that during the trouble all the assistants worked hard in the hospital and made several trips out to bring in the wounded. Early in July two deaths resulted from wounds received during the fighting on June 23. He also reports an increase in the number of sore eyes during the harvesting season.

Items of Interest from the Chinese Christian Mission, Portland, Oregon.

I am very happy over our splendid beginning this fall. Last Sunday we had more children out for Sunday school than we have ever had and I think that they will continue to come. I doubt if any of the churches here in Portland have a young men's Bible class of sixteen or eighteen men from the ages of twenty to thirty years as we have in the Mission. Three non-English-speaking Chinese women came to the Mission for the first time last Sunday. They expect to come regularly. I have taught two of them in their homes and they want me to begin teaching them again. The only trouble is that my hours are crowded too full and so Mrs. Case, our new worker, will teach some of these women that I have formerly been taking care of. It certainly makes the long, hard days seem easier to see that our efforts are being appreciated by the Chinese people. They all know that there is true love for them back of our work, however imperfect that work may be.

EMMA G. GRUNDY.

Echoes from Dr. Shelton's Experiences with Tibetan Bandits

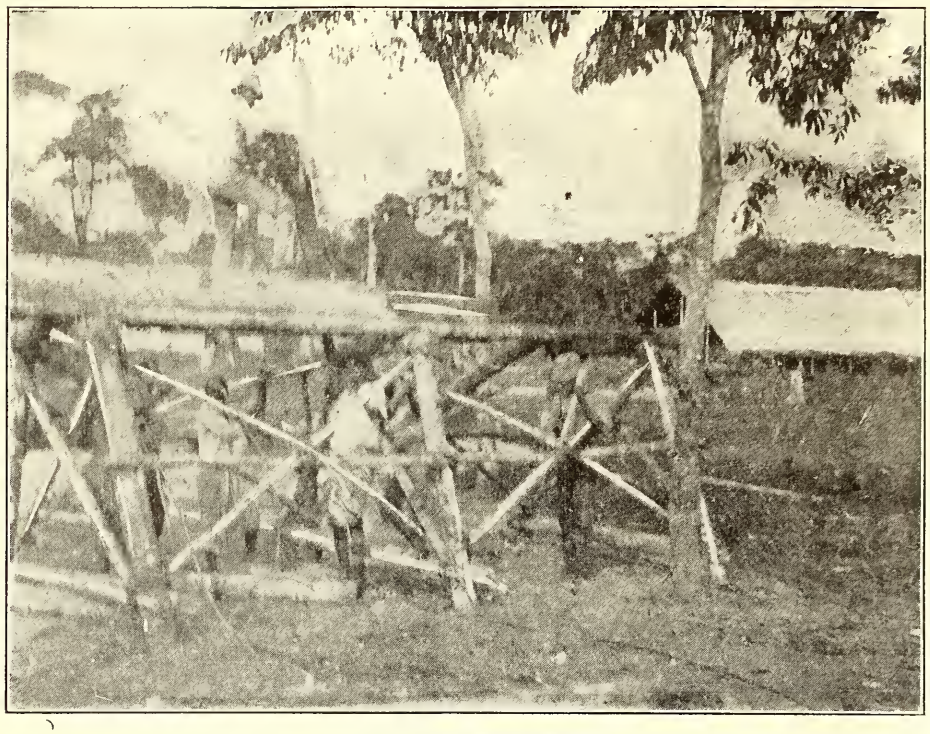
One of the men who went out from Chuchow, China, to help, if possible, in obtaining the release of Dr. Shelton from the Tibetan bandits some months ago, was Dr. Elliott I. Osgood. He has written recently a personal letter concerning that experience: Some letters recently received from the homeland make me wonder just what I did to merit any such expressions of appreciation. I just went where I was called—that was all. I didn't do anything wonderful or out of the normal as far as I can see. To be sure, I went into

(Continued on page 57)

Hidden Answers

1. What are the new dates for the missionary year?
2. Who was W. H. Williams?
3. Name five ways in which a minister serves.
4. Who is the new president of the International Convention?
5. What is the new slogan for WORLD CALL?
6. What is the special day set apart at Christmas time? For what are the funds used?
7. What is the fourth "key" sentence in Finis Idleman's message?
8. What is it that China needs most?
9. State three reasons why the Disciples of Christ should pay their Interchurch underwritings.
10. Why did the woman have to leave the Mahoba hospital before she was healed?
11. What is the new book written by A. McLean?
12. What request did the administrator of a district near Mondombe make of the missionaries? Why?
13. What three things did the Chinese woman say were more important than eating?
14. What is a good way to work up a Go-to-Church campaign?

New Advance In Africa



Primitive Saw Mill at Wema

MONDOMBE is the new station, six days' sailing above Monieka, which has just been opened by Mr. and Mrs. Moon and Miss Goldie Wells. Miss Wells and Mrs. Moon are probably as isolated as any white women in all Central Africa. There are no women of our own Mission closer than Monieka, two hundred miles away. This is the section which was explored by Dr. Frymire and Mr. Johnston on their six months' journey three years ago.

The reception given to the missionaries is very wonderful considering the wild state of the natives and their absolute unacquaintance with any missionary endeavor. Mr. and Mrs. Moon's two little children are in Oregon with their people. Miss Wells went out from Eugene Bible school last fall, after a year in the College of Missions.

This is the first new station established in the Ten Year Program for the occupation of our Congo field. The program contemplates the opening of another station at Wema, between Mondombe and Monieka, and the better manning and equipping of all of our stations in Africa.

Mr. and Mrs. Moon have been begging for over a year to be allowed to open this new station. The Societies were hesitant because no medical missionary was available to go with them and they would be such a long distance from Monieka, without any steamer. The early return of Dr. and Mrs. Barger to the field, however, will release Dr. Pearson and his wife this fall to go with them. This will give them assurance of protection in this distant location. We should have more workers for Africa to man more strongly this difficult outpost and to properly strengthen the stations down the river.

Mondombe, Coquilhatville,
Congo Belge, Africa.

We arrived at Mondombe on the evening of May 7 to take possession and begin work according to the vote of our last conference. We are quite comfortably situated in an adobe house, and will begin burning brick tomorrow for pillars under the frame house which we framed at Lotumbe.

It has been a busy time for, as we arrived, the evangelists from the nine out-stations came in. We are closing one out-post and opening up six new ones, so we now have fourteen. We baptized forty-three on May 23. Miss Wells is here with us and the Pearsons are to come when the Bargers return from the states.

Our school has begun. In many places, villages that were in uprising a few months ago are now building churches and dwellings, asking that our evangelists be sent to them. The administration of the worst district up this way asked us to send teachers to the most savage village in this territory. The Catholics are there, but they only get worse. The administrator says that if we go there the village will soon become quiet. Other villages that fought the state six months ago and tried to kill all who wore clothes have been visited since by our evangelists and the chiefs ordered that none should go fishing, hunting or off to work that day, that all should stay and listen to the words of God. The field is ripe and very few places have yet been visited by the Catholics.

We are happy in the work and praying for a useful service here. E. R. MOON.

Monieka, Coquilhatville,
Congo Belge, Africa.

I want to give you a little report of my recent visit to Wema. This work will have to be considered soon, for the work is too big to leave in charge of a black man, however good. We should go there at least by 1922. If there were a doctor available I should say go at once, even though we might have to hurry the building some. So please find the doctor. We are beginning on the building.

It was for that and to meet the teachers in Wema's first *ekitelo*, that I made the trip in May. I was there from the 4th of May till the 6th of June, when the Oregon brought me home on her return from placing Mr. and Mrs. Moon and Miss Wells at Mondombe.

Paul Njoku has been in charge there from the first with Bongonda Stephen as his school teacher. Little has been accomplished either in the school or church, but with the assistance of from a dozen to thirty boys and

The Work Gang at Wema

Allan Johnston and Some of His Friends at Monieka

young men they have managed to clear not quite a third of the station and to build two fairly good native mud houses, one of them for themselves and the other for the visiting white man.

Since then they have put up some outhouses around the white man's house and fenced in a small garden. They also built a big work shed and set out several acres of plantains. They managed to keep the paths open also. Without the white man they do not seem to be able to hold the necessary workmen and, consequently, when I arrived this time the grass was beginning to reclaim its own over most of the cleared area.

The first thing was to set all the smaller boys to work to cut the grass and young underbrush. For a while we kept a few men putting out more plantains. Some of the boys and two of the young men were set to work to dig up and plant the garden. Before I left, soy beans, white beans and corn, as well as sweet potatoes and peanuts were all up and doing well. Food for the white folk is difficult. I had a chicken house built and hoarded all the fowls that I could get for Mrs. Johnston since one can hardly get a chicken any more at Monieka, and if so, only at from two to five francs. Some of the followers of the mission are fishermen, so I had an occasional fish, but most of my diet was native foods or tins. Palm nuts are scarce even in Wema for some strange reason. They grow well there. I had some planted and there are a good many young trees coming up on our clearing. Water is distant. There will have to be either wells dug or some arrangement made for pumping water from one of the three streams, the nearest at least a half mile away. Probably both will be the ultimate solution of the problem, for there will have to be a big supply of water for so large a station. We laid out some new paths and cut through to the river to see where we would come out if we asked for land to the river. We also got the grade from the river back to the site for the new adobe house. We had thought that there was a dip and a swamp on our path to the river, but we were agreeably surprised to find that there was an almost unbroken rise for the whole distance from ten feet above high water at the river to a hundred and eight feet at the house. On clear days one can see the distant heights on the other side of the river, over the tree tops. The trees are not young. Many of them are larger than I have seen anywhere else in the Congo. One that we cut measured ninety feet to the first branches. There were several others almost as big. These were some that the natives had left when they made their gardens. The station is located really on old native garden sites, long overgrown. The big fellows threatened the houses or we would have left them to stand guard with the other noble old fellows that remain to show what the virgin forest was. If ever we have the good fortune to get that saw mill up to Wema we can, if the state will let us have the timber, cut all the lumber that we shall need and to spare. A mile or two of portable track and a few small cars and we can bring down the hillsides to the mill work for a decade.

We do not have the saw mill so we put up a scaffold and went to work to get out some timbers for the new house. We got a fine lot of logs from the trees we felled, but the supply is augmented by the fallen timber that the natives had left on the ground. It was from these that I had sawed the sticks for the underpinning, hoping thus to get timber that would withstand the ants. This good supply of ready timber will make the house cheaper than if we had to make all new. We are really clearing the land at the same time that we make lumber.

I am trying a composite of timber and mud blocks. The latter are to be a foot long and six inches square. I was fortunate enough to find an old state workman that had made bricks. He took right hold and I hope to find, when I go back in August, a lot of good sun-dried African cement blocks. The boy was one of the enquirers who was baptized.

The teachers helped get out the timbers while the regular crew were at other tasks. One of the teachers was a hunter and brought in a number of monkeys, much to the satisfaction of the men. The regular school was continued every school day and a school for the enquirers was carried on by the teachers. They had meetings almost every night as well as on Sundays. I taught them most of the twenty lessons that we had outlined for the Monieka teachers in the book of Matthew. We had a good time together, all considered, and got everybody started back to his work in good spirits.

E. A. JOHNSTON.

Mud House at Wema Built by Njoku for White Man

Is It Charity or Back Pay?

THE pressing need of food, clothing and shelter, and the conscious inability to earn them compels that bronzed and grizzled veteran to allow his name to go on the list of those "We will not forget." He is horrified to think of himself as an object of charity. It chafes him to the quick, wounds his pride and causes much hesitation before revealing the condition in which he finds himself.

He remembers many opportunities when by quitting the ministry he would have gained wealth, but his grip on the gospel was so firm, and the calls were so plaintive and many for those who could preach it, that he felt it would be a sin to quit. And so he kept on, hoping that other preachers would soon share in the work and the field be sufficiently tilled to allow him to provide for himself and family. But the hoped for preachers delayed their coming, until his once splendid manhood was exhausted by reason of his incessant labors and failure to collect a fair compensation for the work.

And so here we have him now. He feels that he only did his duty and that present conditions, prosperous churches and hopeful outlook are largely due to the sacrifices he made. He is right. He rejoices that his labor was not in vain in the Lord. The present generation is enjoying the fruit of his toil.

Is he an object of charity? Is it merely an act of benevolence when he is given a small sum each month to keep soul and body together? Or is it, as the sainted Orcutt said, "only back pay for services already performed?"

When the churches and brethren feel that way about it and tell the old veteran so, his wrinkled face will smile and his heart will beat with joy that cannot be expressed in mere words.

If these few lines move anyone to contribute to the holy work of the Board of Ministerial Relief, may the Lord greatly bless that soul.

SENEX.

The White Gifts Offering

THE White Gifts offering meets with a natural and generous response. The spirit that pervades the whole service, when rightly observed, makes people want to give.

The season is one of good cheer. People expect to give in an unusual way. The whole atmosphere of the Bible school, if guided only a little, is one of gracious generosity. It needs only the appeal of a worthy cause, to let loose the full tide of liberality.

The cause of Ministerial Relief, coupled with the spirit of giving that lives in the Christmas season, makes a splendid occasion for pouring out our rich treasure for those to whom we owe all we are and have in the gospel. This offering from the Bible school is in addition to the support by the church. The six per cent should be paid just the same or the tendency will be to lower the total income for the work.

This giving nurtures the grace of liberality and enriches the soul of the church. People, if given a fair chance, will with joy bring one of the largest offerings of the whole year, all in the name of the King and for His faithful servants. The Christmas season should be used to teach people the joy and character-building power of Christian giving.

Twenty Questions and Answers Regarding Underwritings

1. What is meant by our underwritings?

They are legal papers signed as security to notes given by the Interchurch World Movement to the New York banks for money which it borrowed from them.

2. Why were underwritings necessary?

The Interchurch had no income. It must have money to project its work if it did anything. The only way open was for it to borrow until a campaign could be put on. The banks loaned the money to the Interchurch, on condition that the various boards sign as security.

3. Who underwrote from among the Disciples, and for how much?

The missionary boards that now compose the United Society, and the Board of Education.

The missionary boards underwrote for $300,000.

The Board of Education underwrote for $300,000.

The United Christian Missionary Society as such did not underwrite.

4. Why did these boards underwrite?

It was necessary in order to participate in the Interchurch Movement, and to this end they were advised to do so by the Cincinnati Convention.

5. Did any other bodies underwrite?

Yes, representatives of every great Protestant body in America, except the Southern Baptists and the Episcopalians; also many of the smaller communions. Sixty-one different boards and communions underwrote a total of $6,561,261.73.

6. Are these other boards and bodies paying?

Yes, some have paid in full. Many are having to do just what we are, namely, make a special appeal for funds with which to pay.

7. Why doesn't the Interchurch pay?

It has no funds. The campaign for funds for itself failed. It took what money it did get to pay the other outstanding obligations, leaving the underwriters to pay the amounts they had guaranteed at the banks.

8. When does his money have to be paid?

Now! The last note at the banks was due November 8, 1920. The banks have served legal notice demanding payment.

9. Can the banks enforce payment?

Yes. They can sue and get judgment and then take all property available until the debt is paid. We do not want the scandal of a court action.

10. Why don't our boards pay?

They haven't the money. While receipts were greater last year than ever, so also was the cost of maintaining the regular work. Some of the missionary boards already had heavy debts. The United Society is now having to borrow to carry the work until offerings come in. They do not want to use missionary funds to pay underwritings. The Board of Education has no funds whatever with which to pay.

11. Did the colleges underwrite?

No. The Board of Education underwrote in their behalf. Even if they had, many of them have not received a penny from either the Interchurch or the Disciples World Movement campaigns.

12. If we pay our underwritings, will our obligations cease?

Yes. The banks have given assurance in writing that they will return underwriting papers when they have been paid with interest and release the Boards from further obligations. The banks deal with each board as a separate unit. Hence one does not stand responsible for another.

13. Are we continuing in the Interchurch?

No. The Cincinnati Convention took action for one year only. That year has already expired. No further action has been taken.

14. Why not put underwritings into the regular budgets of the various boards and pay that way?

The total budget asked of the churches this year is necessary to maintain the regular work. It would confuse the matter still more to add underwritings as an item. Many people object to missionary, benevolent and education money being used to pay underwritings. The St. Louis Convention thought best to meet it by special gifts.

15. Why not wait until next spring for this special call?

The money must be paid now. It cannot be put off. The boards cannot even borrow it. The only course left is to raise it now and pay it now and let it be a thing of the past.

16. When a church or individual gave to the Disciples World Movement last April, wasn't that a gift to the Interchurch?

No. The gift was to our own boards for our own work. The April drive was our cooperation in the financial campaign of the Interchurch; but pledges made by our people were strictly for our own work. These pledges are valid and should be paid. The failure of the Interchurch in no way affects them.

17. Weren't underwritings included in the Disciples World Movement Campaign?

No. At that time it was not expected that we would ever be called upon to pay the underwritings.

18. What made the boards think so?

Because they were given repeated assurance by the Interchurch leaders that they would never be called upon to pay anything. The leaders believed the Interchurch would succeed in raising funds to meet its own obligations.

19. Why should one who opposed the Interchurch help pay underwritings?

Boards who underwrote, and the Convention which advised them to do so, believed they were doing the right thing. All are willing to admit that a mistake was made. Let's be big enough to overlook mistakes, and for the sake of these boards which are our servants, and of the great purposes which they serve, help lift this millstone from about their necks. Many who opposed the Interchurch are lending hearty and generous support to the raising of this underwriting fund.

20. Why call this a "Debt of Honor"?

While no board, nor all of them together, represented the Disciples of Christ as a people, the world in general will not make the distinction which is clear to us. The obligation of these boards will be thought of as the obligation of the Disciples. Therefore, to maintain our honor, we must pay. Failure to pay will reflect upon the church.

LET'S PAY THIS DEBT OF HONOR

DECEMBER 12.

Send all offerings to Treasurer Underwriting Fund, 1501 Locust St., St. Louis, Mo.

Notes from the Missionary Breakfast

Miss Effie McCallum—China. The greatest strength we have far out in the China Mission is in the realization that the Board back home will understand.

Mrs. James Butchart—China. I am counting my many blessings. My dear boys are in school at Mercersburg, Pennsylvania, where the students give $2,000 a year for missions. I am able to keep them there, because of the missionary purpose of that school, for $150 each year instead of $800.

Samuel Guy Inman—Latin America. My work is under the direction of 31 Boards and the only opposition I have to the United Society is the fact that it cannot be the Christian Woman's Board of Missions also. I want to call your attention to Paraguay, that lonely republic of South America, which is the spiritual mandatory of the Disciples of Christ. If we do not take the gospel to them there is no other way.

Mrs. Maria Ford—I am glad you still hold me as a missionary. I have been in the Red Cross where West meets East in their problems. Mohammedan and Christian face each other day by day in the common problems of humanity.

Miss Lillian Collins—China. People have been asking me if I enjoy my work in China. What a strange question to ask! It would break my heart not to be able to go back. The missionary does not make any sacrifice.

Mrs. Elma C. Irelan—Mexico. Recently in our work in Mexico when things seemed dark we were encouraged by some fine friendships which we had formed. A terrible edict had been proclaimed and immediately we got a beautiful gift of flowers from the Knights of Columbus and from the governor of the province.

Mrs. Elsam—India. One of the most touching things I ever heard an Indian woman ask, "Will your God hear if I pray in my own language?"

Mr. Elsam—India. In this last census of India it has been discovered that the Christian population has grown fifteen times as fast as the total population during the last decade. If we can maintain that growth for seventy years, India will be Christian.

Dr. Jennie Crozier—India. I am at the Bilaspur hospital. It is the only institution of the kind for 250 miles. I am asking you for an enlargement and some nurses and an additional doctor for these numberless people.

H. C. Hobgood—Africa. I want you to know that the church at Lotumbe is trying to be a New Testament church. When the board of elders and deacons meets, four-fifths of the time is occupied in discussing the spiritual life of the members of the church and any matters of discipline and the reclaiming of members. They do not occupy their time in discussing a pipe organ, the coal bill or the church debt.

O. J. Grainger—India. The little churches out in the foreign fields need the consciousness that we here in America are back of them. Our recognized fellowship in prayer and interest means much to them.

Mrs. D. O. Cunningham—India. I hope I can go back to the Chettinger people to love them into the Kingdom.

D. O. Cunningham—India. If the Master were here this morning what do you think He would say? I believe He would say—"Look upon the fields, for they are white unto the harvest."

The Chinese Language Simplified

IT TAKES the Chinese twenty years to learn their own language well. Europeans or Americans never master it thoroughly. The difficulty arises from the fact that the Chinese language has no alphabet and that to attain a knowledge of its writing it is necessary to memorize between thirty and forty thousand separate characters. Recently a syllabic alphabet containing thirty-nine letters, or symbols, has been invented. By the use of this alphabet, every word in the language can be expressed. This alphabet has been adopted by a number of the Chinese authorities and is being introduced into their schools. There are, at the present time, ninety-five million children of school age in China who are not in school. The number of persons unable to read or write is three hundred and twenty-four millions. A large part of the New Testament has been printed in the new type and between July and November of last year, forty-nine thousand copies of Mark's Gospel were printed and sold. This invention will be a great thing for the Chinese themselves and also for the missionaries that work in China.

Missionaries and Some of Their Friends in the Annual Breakfast Given by President McLean

Medical Work in India

By Dr. Bertha Mangon Thompson

"IT never rains but it pours," is an old saying that often comes true in our medical work in India. Three years ago this fall I took charge of the Mahoba hospital and dispensary. My four-months'-old baby and my household was also my "charge" at that time. The following January was a very busy month, a time when the medical work poured in upon us.

I had been up the greater share of one night with a case in the hospital. The nurse superintendent relieved me at 7 o'clock in the morning so I went home for a little breakfast. One of our lady missionaries was sick at the time and word had come that I must go to see her as soon as possible. So, after a little breakfast, I was hurrying across the hospital compound toward her bungalow when quite a "regiment" of folks met me to tell me the tale of the woman who had just arrived in a *doli*. I said, "I must see the sick missionary first, then I'll see her." So I went and ministered to the needs of the missionary, then returned to see the patient in the *doli*.

A *doli* may be a very simple affair or it may be much more elaborate. Usually it is a small cot or bed with poles up over it so that a sheet of some kind can be spread over the top to act as a canopy and shield the patient from the sight of people. Most all of our *purdah* women cases are carried to us in this sort of vehicle, there being one coolie man at each end of the carrying pole. The patient I speak of was brought to us in a more elaborate *doli*. It had a substantial covering and was built more like a covered carriage. This woman was the wife of a shopkeeper so could afford a better kind.

Upon examining the patient I found that she had been gored by an angry ox, whose horn had pierced the abdomen at one point. This accident had happened twenty-four hours before and she had been carried fifteen or sixteen miles in the *doli*, the distance between Kulpahar and Mahoba.

I decided that an exploratory incision was necessary to ascertain how much internal injury had been done. The process of getting the surface clean enough for incision was almost endless, but at last we succeeded and performed the operation, although it was not an enviable task after losing a night's rest and having no assistant but a native nurse or compounder.

The people began to ask at once how soon the woman could go home. We told them she ought to stay two weeks at least, but it would depend on how well she got along. We soon found that the initial wedding ceremony of her seven-year-old son was to be celebrated in two weeks so, for this reason, they were anxious to know whether or not she could be home for it.

The case did not do as well as we had hoped. It was infected and healing did not take place rapidly. It is very hard, too, to properly nourish Hindu sick folks because they will not touch eggs or any kind of meat broth. Milk or gruel from cereals is all that can be used for their diet. We did prepare some egg albumin in water and had this woman take it from a bottle every two hours as medicine.

Ten or twelve days after the operation the people came to take this woman home. I could hardly believe at first that they really wanted to take such a weak, sick woman with an unhealed abdominal wound, and for a journey of sixteen miles, too! I told them she might die on the road if they tried to carry her that long distance. But no amount of persuasion or advice had any effect upon them. This wedding day of the seven-year-old son had been set by astrology; the priest had been paid three hundred rupees (about $100) for the job and nothing but death could change the date of it. The mother must be present. If she died on the road, she died. Nevertheless, they must take her. I finally said, "If she dies you will be murderers," but that did not bother them. They took no such responsibility as that. If she should die it would be simply fate. So the nurse superintendent gave them some gauze and cotton and explained as well as demonstrated how to dress the wound as she had been doing it. Then they took her home.

I saw the woman in Kulpahar a month and a half later. She was simply a shadow of her former self. The wound had healed, all excepting one small place, but she was weak and broken in health.

At another time we had a rush of work in the hospital when we did five major operations during the month. Of course this would be a very small number for a hospital at home, but when the total number of major operations in the whole year is eleven or twelve, five is a large number for one month.

One of these five cases was a man with a compound fracture of the shin bone of the leg. When the man came to the hospital it had been ten days since this bad fracture had been received. The flesh was almost rotted from the bone in a space larger than one's hand. The wonder is that more of these people do not die of blood poisoning with such severe untreated infections.

We gave the man chloroform and went at the job of setting the limb. The break was complete and the edges of the bone saw-toothed. The bone had protruded through the flesh at the time of the fracture and for this reason the flesh had sloughed away. The muscles were worked in between the saw teeth of bone. I began to think I would never get all this worked out and the edges of the bone cleaned and scraped so there would be some hope of its uniting. Finally I thought it was done well enough and then came the hard pull to get those overlapping edges of bone to come into apposition. I finally succeeded and the saw teeth all seemed to fit together nicely. Then we splinted, dressed and bandaged the limb. The next day I had to leave for the hills, as it was May first and the heat was becoming too severe. The flesh wound on this limb healed beautifully and began filling in rapidly. But the bone that had been broken for so long refused to unite. As the nurse had charge of the hospital alone she felt that the man must be sent to another hospital where there would be a doctor to look after him. So he was taken to Banda, forty miles distant by rail, and placed in the government hospital, where a civil surgeon could look after him. We never heard how he got along. But the failure of the bone to unite was caused by the sad fact of his coming so late. This is one of the most unfortunate and discouraging things about the medical work in India. People wait and waste time on native quacks and *hakims* until the hope for recovery is almost past. Then they come to the mission doctor and think that in some miraculous way they will be healed at once. Thus we are not given a proper chance to serve them or bring about the desired result.

The religious life of the people is much the same way. They cling to their old religions hoping against hope when in reality there is no hope. At last they come down to death hopeless and lost because they did not take advantage of their opportunity when they had the chance.

The blind and partially blind eyes that we see every day and on every hand in India is one of the sad and heartrending sights in this country. So many little children, too, are blind or partially so. A large per cent of the people one meets have a large white spot in one or both eyes, the scar left by a corneal ulcer. A great many have cataracts, too, on their eyes.

A young woman came to the hospital one day whose people had turned her out because she was blind and of not much use. She was suffering intensely because of the terrible inflammation in her eyes. A very bad case of

Waiting at the Door of Healing in India

A Young Mohammedan Woman Being Brought to the Hospital in a Doli

conjunctivitis had resulted in a corneal ulcer which ate a hole into the eyeball and caused it to rupture. One can hardly imagine the terrible agony and pain she had suffered during this process as the eye is such a tender organ. It took days and days of treatment to get the intense inflammation allayed. She received relief but the sight was gone and no hope of restoring it. She could see just a slight bit with the other eye and this helped a little in getting about. We let her grind the grain at the hospital and later she went to the Kulpahar Women's Industrial Home. There, too, she does grinding and some other work which the blind women can do. She has become a Christian and so has some hope in life and a good home even though she is blind. This very same thing happens to the eyes of so many in India and just because they do not receive proper treatment at the proper time. Some of the native treatment given to poor, sick eyes in India is too cruel to describe and hundreds and thousands of blind people are the result.

In all these cases, the religious customs of Hinduism are the curse of the people and are the real root of all their troubles and suffering. We need doctors and nurses for India to heal the suffering bodies of the people, but even greater and more crying is the need of the physician for the soul and the moral life. When the religion with all of its evil customs and low standards is changed the whole life of the people is changed and the physical sufferings, too, are greatly lessened.

Mahoba, India.

A New Volume by Archibald McLean

The Primacy of the Missionary

(380 pages, $2.50, published by The Christian Board of Publication, St. Louis)

WHEN a little more than a year ago Mr. McLean came into my office and laid on my desk the manuscript of this book, my surprise was beyond expression. He was just completing that monumental volume, *A History of the Foreign Society*, and how he had found time in his busy life to write this other also was beyond my comprehension. As I read the manuscript my surprise grew and now as I read the finished book my heart burns with wonder and admiration.

I think I have read all of A. McLean's books. His *Circuit of the Globe* was the first missionary book I ever read that really stirred my soul. It was in 1896. I was a Sophomore in college and out with a little evangelistic band attempting my first public speaking. The volume was in the guest room where I was entertained and I slept little that night. His other volumes have always been read with keen delight: *Missionary Addresses, Hand-Book of Missions, Alexander Campbell as a Preacher, Thomas and Alexander Campbell* (these last two are indispensable to the well-informed preacher), that classic among biblical expositions, *Where the Book Speaks, Epoch Makers of Modern Missions* and *The History of the Foreign Society.*

Most men who write many books occasionally fall far below par. Not so with A. McLean. Every volume is a highly finished product—a gem of rich thought and stirring appeal. His writing grows richer with the years. He is our strongest and most outstanding writer and he does it along with a busy life filled with many responsibilities and often heartbreaking burdens. Late at night and early in the morning his light burns in his room, where he lives with his books and writes out of his full heart and fertile mind.

How this last book stirs the soul and challenges faith and activity! His message rings out to a neglectful church and ministry like that of John the Baptist.

The book bears the title of the first chapter: *The Primacy of the Missionary.* How we have retrograded as a church from that early conception of the missionary. Paul and Barnabas were the most powerful and successful home preachers of the age, in the great city of Antioch, with a wide field and wonderful opportunities. Yet God chooses them, because they are the greatest preachers, to be missionaries and the church gladly sends them forth. How many great, successful preachers of today would consider the call and how many churches would release them to go? Has not the missionary task been relegated from the first place to the last place by the average modern church?

One is refreshed by the chapter on *The Missionary Dynamic.* Christ himself is the dynamic, the driving power. *Paul's Ambition* is a very strong chapter. The apostle longed to preach where Christ had not been named—to build his own foundations. How this drove him out and away from kindred and country.

Two chapters which every Disciple of Christ should by all means read are *The Lord's Supper and World Evangelization* and *Baptism and Missions.*

The greatest chapter in the book is *The Place of Missions in the Thought of God.* This is the heart of the whole book. To my mind this is as outstanding a message as any of the great sermons of Frederick W. Robertson, Bushnell, Brooks or Beecher. If the truth of this chapter should be accepted by the ministry of today it would work a revolution in the advancement of the Kingdom of God. Here are two paragraphs from this striking chapter:

"We often wonder how any man can read the New Testament and not discover the conditions of pardon. I will tell you of something stranger than that. It is that so many can read the New Testament and not see the missionary cause looming up like Mt. Shasta above the plains.

"Giving missions the preeminence they have in the New Testament would end all opposition. A Christian would see at once that in opposing missions he was opposing God. He would no more think of contending against missions than he would of contending against the immersion of a penitent believer or against weekly communion. He would prefer that his hand should lose its cunning and that his tongue should cleave to the roof of his mouth. He would see that to disbelieve in missions is to disbelieve in Christ, in His essential deity and in His unlimited authority. It would be to repudiate the Book which he claims to be his sole rule of faith and practice. He would realize that in fighting against missions he was fighting in the same rank as the infidel."

The one who has not read this new volume has before him a rich feast of exposition and down-to-the-minute missionary fact and appeal.

STEPHEN J. COREY.

Invitations for the Next Convention

BY ACTION of the St. Louis Convention, the Executive Committee of the International Convention was authorized to receive invitations for the 1921 Convention and to make a choice out of the places inviting the Convention. Invitations have already been received from a number of places, including San Francisco, Philadelphia, Atlantic City, New York, Hot Springs, Winona Lake. Others desiring to invite the Convention should send their invitations to the General Secretary, Graham Frank, Central Christian Church, Dallas, Texas, at an early date, stating what facilities they have in the way of convention hall, hotel accommodations, etc. The Executive Committee will have a meeting within the next few weeks to consider these invitations and decide upon a place for the next Convention.

GRAHAM FRANK,
General Secretary.

A Church Extension Valedictory

AT THE last meeting of the Board of Church Extension in Kansas City, before its final adjournment, Judge Langston Bacon made a short address and, at the earnest solicitation of the Board, he consented that his remarks might be published. They were as follows:

"It seems meet and proper before this Board adjourns *sine die* that I should say a word, inasmuch as I have been continuously on this Board for practically thirty-two years. It will be thirty-two years the third of November since this Board was organized in Kansas City.

"Of the first Board of seven members, the majority are dead. G. A. Hoffman, who resides in Southern Missouri, is still living, and Judge W. O. Thomas, of this city. E. P. Graves, D. O. Smart, T. P. Haley and T. R. Bryan have passed on. They were notable men, zealous in the Lord's work, sound in doctrine and wise in business.

"The Board first met and organized in the office of Smart & Graves, in what was known at the Commercial Block, southwest corner of Eleventh and Main Streets. Afterwards, the meetings were held for a while at the First Church, Eleventh and Locust Streets, and finally, the meeting place of the Board was moved to my suite of offices in the Water Works Building, Sixth and Walnut Streets, where the meetings were held some fifteen years, until the offices were removed to the New England Building, where the Board has been something like twelve years.

"Judge Thomas, the first Secretary and Attorney, held the office for a few months after his election, until May, 1888, when I was elected Secretary and Attorney of the Board. I held those offices until the year 1894 when, not desiring to do the work of the Secretary, I conceived the idea of having united the offices of Secretary and Treasurer. Brother Bryan, the Treasurer at that time, somewhat hesitated upon taking the office of Secretary but, upon my assurance that I would assist and advise him in the work, he did so and removed his office to the suite I was occupying in the Water Works Building. With my assistance and advice, as the members of this Board know who have been with the work, he conducted the office of Treasurer and Secretary in an eminently successful manner and has been worthily succeeded by Brother Gray. I have continued as Attorney of this Board since my election, something over thirty-one years.

"I would state that the members of this Board, all these years, have worked with eminent harmony. There have been little differences, but they were honest differences, where the respective parties had the welfare of the work at heart and spoke with the courage of their convictions. Such differences usually do not breed ill will or enmity, and I dare say there are no hard feelings existing between any of the persons who ever sat on this Board, but gracious good will.

"I have always taken a vital interest in this work, so much so that I heard once that some one said that I ran the Board. Of course that was an error and no such condition existed, unless to be an advisor to the Treasurer and Secretary when the Board was not in session. Brother Bryan, the former Secretary and Treasurer, never did anything of importance without consulting me. It was a daily occurrence and his successor, Brother Gray, I believe, will verify my statement that he has followed his footsteps. If that is running the Board, I have done it. I will admit, though, that I have had a strong influence in shaping the course of this work on conservative lines, which has built up a fund of from a few thousand to over a million and a half, and I would say that if this fund is to remain in its entirety and be increased and preserved henceforth, the same conservative policy must prevail, and I sincerely hope that such may be the case.

"It is somewhat touching, after over thirty-one years of association in one line of work, and for years with the same brethren, to say good-bye, but I do so with the greatest good will and with a God bless you and the work."

ROBERT H. ORR, A. I. A.
Consulting Church Architect
1301 Van Nuys Bldg. Los Angeles, Cal.

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The offering voices the Christmas spirit for our Veterans of the Cross. Two hundred and fifty-three homes expect you to "keep faith."

Last year 500 schools gave $15,000. This year we want your school to be one of 1,000 giving $30,000.

Prepare early so as to receive the largest benefit.

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Send White Gifts supplies for our school of_____ average attendance, with the understanding that an offering will be sent for Ministerial Relief.

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Office in School _____ Street or Route _____

Name of Church _____ State _____

BOARD OF MINISTERIAL RELIEF
Cooperating with United Christian Missionary Society
627 LEMCKE BUILDING INDIANAPOLIS, INDIANA

Report from Laoag, Philippine Islands

WORK on the girls' school and dormitory is going forward. All the cement and iron for reinforcement, sand, gravel and considerable lumber are on the ground. The foundation is all in, and a goodly force of laborers are at work constantly on the job. The contractor completed the requirements for the first payment of $10,000.

The baptisms for the month number seven. We sent one delegate to the World's Sunday School Convention in Tokyo, and are making up his expenses from various sources.

Medical statistics for the month are:

Total treatments	2,208
Minor surgical operations	81
Major surgical operations	3
Injections for tropical yaws	63
Obstetric case	1
Professional visits in Laoag	15
Visits to other towns	1
Nurses' calls	6
Institutional days	168
Patients admitted to hospital	81
Receipts from the work	$1,269.82
Expenditures	$1,461.62
Graduate nurses on salary	2
Student nurses	13
Consulting physician	1

Echoes from Everywhere

(Continued from page 49)

the unknown but many a man does that every day. There was a call and I answered it, not of my own free will, but because others pointed out to me that it was a call that I should answer. After all, it was not my going that released Dr. Shelton. God took care of that. All I could do was to help him back to his family and encourage him and be with him as far as the coast. Any other Christian worker would have done the same had it fallen to his lot. What I see is that I had one of the greatest experiences of my missionary career and an experience that will be an inspiration to me all through the years. This summer in Peitaiho, the people heard that I was there and asked me to tell them of my Yunnan trip. Instead, I told them of Shelton's experiences. There was nothing particularly unusual about mine unless it was the privilege of traveling with Frederick Smith, of being guarded by government troops, of traveling, eating, sleeping with Chinese officials and the eating of rice cakes and honey on the top of those mountains while I waited, on my birthday, for Dr. Shelton to round that rocky promontory.

I am trying to cut loose from all medical work and get back to my first love, the ministry. It is not easy to do. I am planning to go with Ko Luen-pu to various ones of the outstations this winter and hold special meetings for the deepening of the spiritual lives of the Christians and for winning others to Christ. Oh, China needs Christ, needs the contact of prayer with God, needs the power of the Holy Spirit!

Miss Edith Eberle Returns to the Homeland

A cable states that the Mission in the Philippine Islands has found it necessary to send Miss Eberle home on account of sickness. She has done remarkably good work and no one regrets the necessity of her coming home so much as Miss Eberle herself. It is hoped that after a period in the homeland she will be prepared to return to the Philippines to engage again in the work to which she has dedicated her life.

"What Will We Do When He Goes Home?"

Frank E. Harnar of Harda, India, writes: The schools are going very well this year. Plague broke out in the File so we had to close that school about six weeks ago. The other schools are having a good attendance. The high school has the largest attendance it has had for a number of years. In the first English class alone there are sixty-four boys. This year we have had to employ three new teachers. I feel that we have a pretty good staff now. We are wondering when the Society is going to give us an answer to the high school proposition. We have been waiting for that word for some time. We can't do anything until we hear. We have the contractor practically engaged. He is just waiting for the final word. I trust we won't have to wait much longer. In the meantime the people are asking if we are really intending to build and the government is keeping at us because of our inadequate plant and cramped quarters.

Dr. Drummond is very busy. Many days he attends to from one hundred and fifty to a hundred and eighty patients a day. A few days he has had as many as one hundred and ninety. Then he calls at the homes of the people. He is getting pretty well tired out, but perhaps he will not have such heavy work very much longer. This season of the year is always a time of much sickness. The people surely do appreciate what he does for them. Many, many times they stop and tell me what a wonderful man Dr. Drummond is and what a great work he is doing for them. Already they are saying, "What will we do when he goes home?"

Harnessing up World Call for Service

"In connection with our work at the College of Missions this year we wish to make special use of WORLD CALL. This will be done in the class in the Science of Missions, in which special efforts will be put forth to orient our students and future missionaries into the aims and activities of our own Board and brotherhood. It is our purpose to assign and require definite and systematic readings in each number of WORLD CALL throughout the year. To do this advantageously without loss of time, I wish we might have one dozen copies of WORLD CALL each month from now until June." CHARLES T. PAUL.

Some Interesting Experiences of a New Missionary

In a personal letter, Blanche A. Parker, who has just gone out to China to take up the work as business secretary for the Luchowfu hospital, writes of her trip across and of her first impressions after reaching Nanking where she, with the other new missionaries, will spend some time in the language school: Our voyage was a very comfortable one and we found the *Asia* a fine boat. We stopped in Japan for a little sightseeing and enjoyed so much our visit with the Tokyo folks. We went from Tokyo to Kobe by train and caught the boat again at Kobe.

Rose Garrett welcomed us at Shanghai and everyone who could possibly get away met us here in Nanking. If our work together here is as pleasant as our welcome we will be happy indeed. Our first impression is that we have the finest folks ever in Nanking and we are assured that they are a sample of the whole mission. Miss Whipple and I are beginning our life in China with Miss Kelly and I know that I shall be very happy in the fellowship and atmosphere of her home.

We have learned to get around a little by ourselves and, with the use of our hands and the limited use of Chinese, we can make ourselves fairly well understood. Language school opens on October first. We are so anxious to learn to talk.

We hope the offices are settled in St. Louis and that everyone connected with them will be happy there. We wish the very best of things for the United Society.

A Family Won for Christ

Miss Zona Smith, secretary of our South America Mission, writes us of the recent baptism of a father and mother and daughter. The daughter has been very active in helping our missionaries as they have gathered children for the Sunday school and women for the special meetings that are held for women.

A Recent Report from Edith Eberle, Laoag, Philippine Islands

I am very busy these days. Miss Adamson has gone to Japan for the World's Sunday School Convention. I find that I have a man-size task on hand, and how I do love it! I have fifty-four girls in my family and two others are here during the day. I enjoy it all, and how I would revel in the task if I only had the strength equal to my enthusiasm! But I can never catch up with my work. It is always piled up ahead and that troubles me. The only really trying or hard part of the whole proposition is the hours when I am off duty, just because I haven't the strength to keep going. But I intend to get there yet. Surely when I love it all so much, I will not have to give it up. I have greatly appreciated the kindly sympathy and the attitude of the people in the Home office.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of World Call, published monthly at Indianapolis, Indiana, for October 1, 1920.

State of Missouri, } ss:
County of St. Louis }

Before me, a notary public in and for the state and county aforesaid, personally appeared J. W. Allen, who, having been duly sworn according to law, deposes and says that he is the Business Manager of the World Call, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are:

Name of—

Publisher, Men and Millions Movement, Inc., Cincinnati, Ohio.
Editor, W. R. Warren, St. Louis, Mo.
Managing Editor, None; Associate Editor, Mrs. Esther Treudley Johnson, St. Louis, Mo.
Business Manager, J. W. Allen, St. Louis, Mo.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) Men and Millions Movement, Inc., Cincinnati, Ohio. This is a religious corporation not for profit and has no stockholders. A. McLean, St. Louis, Mo., Pres.; G. K. Lewis, St. Louis, Mo., Recording Secretary; A. E. Cory, New York, N. Y., General Secretary; J. W. Allen, St. Louis, Mo., Treasurer.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholders or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is ———— (This information is required from daily publications only.)

J. W. ALLEN.
(Signature of business manager.)

Sworn to and subscribed before me this 1st day of October, 1920.

Notary Public, City of St. Louis, Mo.
[SEAL] AMOS P. PARKER.
(My commission expires March 23rd, 1924.)

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Two Annuity Gifts Received Recently

Within the month two gifts have been received on the Annuity Plan; one for three thousand dollars and one for fifteen thousand dollars.

Pioneering in Tibet

At the request of many friends and admirers Dr. Shelton has written an account of his life and of his experiences as a missionary. He tells the story of his capture by Chinese bandits and his escape from them very much as he tells it on the platform. No missionary since the days of Livingstone has had such experiences as Dr. Shelton has had. At the St. Louis Convention when the audience was asked if they would be interested in such a work, three thousand hands were raised. This book is being published by the Fleming H. Revell Company and will be ready for delivery in a few weeks. The price has not yet been fixed. WORLD CALL will announce the price when the book is ready.

A Splendid Group Volunteers for Christian Service

In reporting the attendance at the state convention and the young people's training school for life service, F. S. Bartlett, Jr., our missionary pastor in the Minnehaha church, Minneapolis, writes that there were twenty-two decisions for life service and many of these were for foreign work. He says that of this number, one from the Minnehaha church volunteered for foreign service. He closes his message to the office by saying, "We are beginning our fall work with lots of hard work, faith, hope and good cheer. The harvest looks promising."

The Cleveland Children's Home at Work

September has been a busy month. The children who have been away for a vacation have returned and had to be gotten ready for school. One of our boys felt very proud because he had received the second prize in the school vegetable contest. He had taken good care of his garden. Two of our girls are in high school.

The children have been unusually well but the doctor has consented to re-examine them before very long. I have a chart for records of weights and heights and will make use of them each month.

We have as help in the home, one governess for the girls and one for the boys, a cook who gives us four or five days a week, a utility woman who, with her mother's help, does most of our cleaning and laundry work. Then we will have some office help from a young woman who is in the Library school through the day.

Two of our older girls are teaching in the Junior department of the Highland Avenue Christian Church and they are also attending the Teacher Training class which meets on Thursday evening. We have a number of boys in the Boy Scout organization. They were very happy to take part in the Legion of Honor parade recently given in Cleveland.

There are a number of things which ought to be provided in the home very soon. Our friends all seem to think that we look cozy and homelike and we like to hear this because we feel that this should be a home and not an institution. But do tell the friends that we are looking to them for a new building and that we have prayed that the way would be open to realize this before many months.

MRS. J. C. B. STIVERS.

A Correction—Another Living Link

Through a mistake in the preliminary printing of the Annual Report of the Christian Woman's Board of Missions, the church at Logansport, Indiana, of which E. Richard Edwards is the pastor, was omitted from the list of Living Link churches. This church has been a Living Link for several years, supporting E. T. Cornelius, now of Aguascalientes, Mexico.

Hard to Leave Even for Furlough

Mr. Andrew F. Hensey of Bolenge, Africa, writes: "We are at last thinking about going home. We hope to get away in December or in January at the latest. It seems good to have the Bargers back and Dr. Barger is already away for a short itineration.

"We have had an interesting trip up the Nbangi and Ngori rivers, baptizing 84, which makes a total of 255 thus far during the year.

"These last days are very busy ones and tinged with sadness, too. It is good to think of being at home again, but so hard to leave the work here."

What Does the "Quiet Hour" Mean to Me?

From one of our Africa missionaries comes this message: I wish you to know how much good the vacation you have given me has done me. Words cannot express my gratitude, for I could not realize beforehand what the trip to Ntondo would do for me. I spent twenty-two days at that point enjoying my mid-term vacation and learning all I could about the girls' work. This is one of the best stations for girls' work in Congo.

Up to the time I left Lotumbe I was getting stale in my spiritual life and didn't seem to know it. I did my work each day and liked to do it, but I was doing it without asking God whether I was doing it His way or not. I loved Him just the same, but was slipping away from His loving touch. My visit to Ntondo rested me and gave me time to be alone with God. Oh, that word "alone"! I wish you knew what it means to us. It is as one finding a diamond by the wayside. Being alone with my Savior I got back the joy I used to have at home but had lost in my hurry. At Bolenge I tried to find an hour with Him where there is no living soul to disturb. The people here are

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always wanting something or wanting to help, so that we never have an unoccupied moment. I use the hour now, before the first bell in the morning, to commune with God. Oh, the joy that is mine all day! It gives me strength to do the work plus the guiding of His hand and the peace of His presence again.

Thank you for the outing you gave me. I wish that every other person might receive a blessing equal to mine, when his vacation time arrives.

A New Church Organized in Oklahoma

J. G. Parsons, superintendent of the North West District of Oklahoma, reports a church organized during the month of September at Wheeless, Oklahoma, with thirty-seven members, seventeen of whom recently made the good confession and were baptized. There is also a union Sunday school in the town.

Greetings from Gretchen Garst, Akita, Japan

We are getting ready for a union Sunday school rally in preparation for the big convention next month. Several representatives of other missions are to be here and we shall be consulting about the part we missionaries should be taking in educating the church here along the lines of union! An ocean is between, but we are "on the same job," aren't we? Letters will be following as we can write them. With greetings and best wishes to all.

Another Church Omitted by Mistake From List of Living Link Churches

The Woman's Missionary Society and the church at Muskogee, Oklahoma, support, as their Living Link, Miss Ina Smith, who went to Mexico in September. John L. Brandt is the pastor of this church and, because of his own missionary spirit, he has had much to do in developing interest in the missionary cause among his church people. His name should have appeared in the Annual Report as pastor of this Living Link church.

A Church That Will Grow

Dear Publishers: I have inspected WORLD CALL very closely. I consider it a good assistant pastor and I am sure I can place it in enough homes of my church so every member shall have access to it. The following names constitute my first order for it. Other names will follow soon until the entire membership has access to the *greatest missionary paper* I ever saw. S. E. WILKIN,

Minister of Church of Christ, Prague, Oklahoma.

Splendid Prospects for the New Year's Work

From the Northwest the following comes from W. F. Reagor, pastor of the McKinley Park Church, Tacoma, Washington: During the month the pastor conducted a two weeks' meeting. Beside the visible result of thirteen additions, it gave the church a good start into the fall work. The whole work is well organized at this time. The meeting ended with a homecoming day which was also the annual business meeting. The report showed an increase consistent and permanent throughout the year. Our Christian Endeavor has grown to nearly 75; the Sunday evening audience has increased about 100 per cent. We are entering the New Year with a splendid outlook for success in every line.

Work Among Russians in Chicago Grows

John Johnson, our missionary pastor among the Russians in Chicago, writes: On Saturday, September 25, a special evangelistic meeting was held in Douglas Park section of the Russian colony. The meeting was a very successful one. Notwithstanding a hot weather wave, the hall was almost filled to its capacity and all were very much interested in the program. It is possible that we may be able to open a branch mission in that section of the city and our church is looking toward it.

New Testaments in Lonkundo for Africa

The last word received from W. R. Holder and family on their way back to Africa, is dated October 8. This note was written on board the steamer *Anversville*. Mr. Holder wrote:

"We have a very happy party. The Byerlees and Miss Allumbaugh are growing enthusiastic over Lonkundo and getting along very well indeed for the time we have been able to give to it. I called at the British and Foreign Bible Society in London and they assured me our Revised New Testament will be ready in six months; the Gospels and Acts, in two months."

"She Is Not Even Afraid of Cockroaches or Lizards."

Miss Florence Mills, who has been living alone for some time in the little house in Bayamon, Porto Rico, is delighted to think she again has companionship. Frances Carpenter, the elder daughter of Mr. and Mrs. V. C. Carpenter, is to stay with her and go to school in Bayamon and Miss Mills rejoices in the coming of the new missionary, Miss Fanny Carlton. She says: "Miss Carlton is fitting in well. I think I have never seen anyone 'accustom herself,' as the Spanish say, so readily. She is not even afraid of cockroaches or lizards." Miss Mills further says: "It surely was good to get the Carpenters back again, all looking well and enthusiastic over the future of the work. They are already deep into it."

The New Church Building in Kingsport, Tennessee, Progresses

H. L. Patterson, minister of the Kingsport, Tennessee, church, writes: Progress has been made on the construction of the new building. The roof is finished all but two squares which are uncovered because the tiling gave out and had to be shipped in. This has caused a delay and will keep us from finishing the work on schedule time. The plasterers will take charge in a few days and, after they are through, the finishing work will not take long. Half of the month was given to this work. I attended the state convention at Memphis and was given a place on the program to present the work at Kingsport. We have won many friends by this opportunity which will materially help in placing our church on a self-supporting basis.

Two New Missionaries Arrive; One in India, One in Africa

Word has come of the birth of a daughter, on October 5, 1920, to Mr. and Mrs. T. Newton Hill, of Bina, Central Provinces, India. They have named her Mary Lynne Hill.

A cable from Bolenge, Africa, says that a son was born, on October 26, to Dr. and Mrs. G. J. P. Bargeı.

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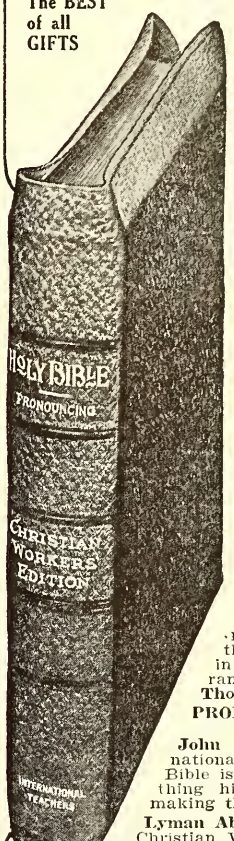

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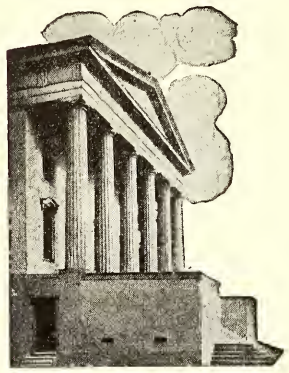

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Is This the "Best Circle in the United States"?

At the beginning of the Five-Year Campaign the Winchester, Kentucky, Mission Circle was accepting $50 a year as their aim. This past year (1920) they have paid $500 toward the scholarship and support of a young woman now in the College of Missions, who is preparing for service in India next year. Recently they sent in 14 Life Memberships and they report 33 WORLD CALL subscriptions among their membership. Next year they will undertake this young woman's support in India at $1,000 and they say that there is another girl in the Circle who desires to enter the College of Missions next year to prepare herself for Africa. The happy circle mother writes, "Now, isn't Kentucky's Winchester Circle the best in the United States?"

A Panther Terrorizes the District About Pendra Road, India

"Since taking up the work at Pendra Road," writes Mr. W. G. Menzies, "we have had twenty-seven baptisms and five added otherwise. The church has come forward greatly in her gifts and missionary zeal. Nearly all the Christian farmers have been helped with a loan for their seed grain out of a fund given by two of the Christians whom I helped in the early days of their discipleship. One of them I took just after he came out of the hands of the police and today he is the brightest student we have in the Bible College in Jubbulpore. Dr. Macdougall says he does not think the college ever had a finer student.

"Within the last two months a panther has been playing some of his tricks around Pendra Road. He went right into the village near the sanatorium and took a woman who was asleep in the house with her children and mauled her before she could utter a sound. He dragged her out of the village and helped himself until he was satisfied. A few nights later he took a man in another village and, since then, he took the old temple priest who has his little shrine by the roadside, between our bungalow and the Sanatorium bungalow. The panther left thirty-two wounds on the body of the priest besides helping himself to as much as he wished of the priest's body. The old fellow felt that being a Sadhu, or holy man, he was immune to tigers and panthers. The old lady Sadhu is an object of admiration these days. She knew nothing of what occurred until the next morning when the blood marks and the indications of a terrific struggle were evident at the wayside shrine. The panther had dragged the priest into the jungle about fifty yards away.

"We are making a trap to catch the panther. This is missionary service. If we can save the lives of men by catching and killing the panther, we will be doing a great service. The panther has killed four people and this morning wounded another."

Three Things More Important Than Eating

"One rainy afternoon a bright little woman, one of our near neighbors, came in for a call," writes Edna P. Dale, of Nanking, China. "As she began talking we realized that this was no ordinary visit but that she was deeply concerned over some problem and had come for help. She soon began to talk about two friends of hers who are Christians and deeply interested in personal work. 'The three of us and our husbands,' she said, 'have agreed that every day we will put soul-winning in the first place in our lives. There are three things that shall be more important than the eating of our three meals and, until we have done these three things, we will neither eat nor sleep. First, every morning for an hour, we will pray for our country to be brought to Christ. Secondly, we will give our money to the church. Before we buy our rice or touch a cent for ourselves we will put one-tenth into the Lord's treasury. Thirdly, we will speak about Christ to someone every day. We will not sleep at night until we have carried out this program. We know that the only hope of our country is the Christian religion and now we are going to act as though we believed this. Our first object will be to bring our friends and neighbors to Christ. I have been a Christian longer than either of my friends and, naturally, they come to me for help in understanding the Bible. But it has been a long time since I have studied: there are many things that I cannot explain. I need to be taught myself. If we are going to lead people to Christ we must know how to teach them. Would it be possible for all of us to come to the Bible Teachers' Training School and take some classes?' Our hearts thrilled in response to her earnestness and we knew that we must find a way. These women were not prepared to enter our regular classes, but we made a quick decision to arrange a special class and have one of our most capable students teach it."

What a School of Missions Means to One Tennessee Church

Lee E. Glass of Memphis writes under date of November 8 asking for twelve copies of the volume of Annual Reports of the societies composing the United Christian Missionary Society for the use of their teachers in a School of Missions in the near future at the McLemore Avenue Church. He adds: "Last year we had an enrollment of 156 in our School of Missions and we hope to have at least 200 this year. We attribute the increase in our missionary offering largely to the education received in the School of Missions."

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Winter Semester opens Tuesday, February 1, 1921

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OUR DEBT OF HONOR

TO BE PAID

December 12, 1920

By the direction of the Cincinnati Convention, our National Boards cooperated with the Interchurch World Movement and guaranteed its expenses to the extent of five per cent of the $12,000,000 they hoped to secure.

The financial failure of the Movement makes it necessary for us to pay our underwritings. The St. Louis Convention advised a special appeal to churches and individuals to pay the $600,000 required.

It should be kept clearly in mind that some of our boards which underwrote have no money with which to meet the obligations. Unless this appeal for special gifts is answered generously, they cannot pay. This means that not only is their very existence in jeopardy, but what is more important, the honor of our people is at stake. We must either pay or repudiate. In order to pay, the money must be given.

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1. A cash offering. The money is needed NOW.
2. A minimum of a day's income from all members. Large gifts from well-to-do people.
3. If this offering is included in the Budget, churches are asked to raise and pay this Debt of Honor portion of the Budget on December 12.
4. All previous pledges to the Interchurch campaign should be collected and forwarded on December 12. The demand for the money is urgent.

The Notes at the Bank Are Now Past Due

The last note was due November 8. The banks have extended the notes for a short time, with interest, with the understanding that they will be paid at an early date.

The Bonds Will Be Returned

Letter of November 6 from the bank—"When a Guarantor completes the payment of the principal amount named in its guaranty, with interest determined as above, the Guarantor will receive back its instrument of guaranty with a letter from the Trust Company stating that the Guarantor in question is released from further liability on the guaranty."

How to Send the Offering

Checks, drafts and post office money orders should be sent as follows:

Treasurer, Underwriting Fund,
1501 Locust Street,
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Florida First State United Society

Dear Brother Burnham:

The Florida Christian Missionary Society and the Florida Christian Woman's Board of Missions have united into one society as an auxiliary of the national United Christian Missionary Society.

There will be some little delay perhaps in getting our lines set so that there will not be friction in the work. I think it would be wise for you brethren to get to us as quickly as possible with directions, information and suggestions with regard to the work.

As I have retired from business and am in moderate circumstances, the convention thought it wise to elect me as President of our United Florida Society. Whether they have done a wise thing or not in this regard remains to be seen. I have accepted the position first of all because my heart is in the work and, secondly, because I was anxious that the State of Florida should be put on the map of our brotherhood. The indications are flattering for a year of advancement and development.

It is well to bear in mind that on account of the weakness of the churches in Florida as a whole, Florida is almost entirely a missionary state. The self-sustaining churches are very few. We have scattered disciples all over the state—people who have moved here from other sections, but we are credited with about 4,000 members in the largest state east of the Mississippi river.

We are going to give to the United Society the most loyal and enthusiastic support for the coming year.

Assuring you of my high personal regard and praying that the good Lord may bless you in the work you are trying to do in His Kingdom, I am.

Your brother in Christ,
RUFUS A. RUSSELL,
President Florida United Christian Missionary Society.

Crannell's Pocket Lessons for 1921

Contains all of the International Sunday School Lessons for 1921, with References, Daily Bible Readings, and Analyses. Vest pocket size. About two hundred pages clearly printed on good opaque paper. Size, 2¾ x 5¾ inches. Substantially bound in cloth. Just the thing for the busy teacher or scholar.

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THE JUDSON PRESS
1701 Chestnut St., Philadelphia, Pa.

Another Famine Imminent in India

Miss Mary Kingsbury of Bilaspur, who soon returns to America for her furlough, writes: I am looking forward with great pleasure to another visit in the homeland. All that are left of my family are in California, so I shall take the Pacific route for the first time. It will be fine to be in California for a while and especially to spend the winter in a mild climate. I am really in excellent health and have very much to be thankful for.

Famine is at our door again and our hearts are very heavy for the suffering that will be the portion of the millions of the poor of this country.

A Good Method for Working Up a Go-to-Church Campaign

From F. A. Poffenberger of Waynesboro, Pennsylvania, comes this report: Rally day was observed in the church school on Sunday, September 26, with an attendance of 181. Plans were made during the month of September for a Go-to-Church campaign for the month of October. Preliminary to the campaign, a visit was made in every home of the church membership and also in the home of every non-church member in Waynesboro. Literature was left in each home and an invitation was given to attend the services during the month. This visitation was made by a committee of thirty-five.

A Day of Prayer for Missions, February 18, 1921

The first United Day of Prayer for missions was observed last winter on the first Friday in Lent, the day set for its annual observance.

A joint committee from the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions is now preparing the program for February 18, 1921, when the Day of Prayer will occur this year. Reserve this date!

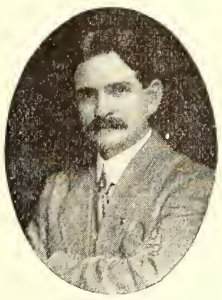
Local committees should begin preparation as soon as possible, not forgetting to include provision for definite preparatory prayer. The program will very soon be obtainable at the headquarters of the United Christian Missionary Society, Missouri State Life Builidng, St. Louis, Missouri.

The Best Month Yet

W. P. Bentley, located with the First Church, San Francisco, California, sends an encouraging word: This month of September is the best in our pastorate here of three and a half years. We had evangelistic services during the whole month, led by Mr. LeGrand. About forty came forward. Already thirty have been added to our church. Most of these are substantial members and add greatly to the strength of our congregation. Our Bible school is having a remarkable growth, from about 100 to nearly 200, and the Endeavor has taken on new life. Prospects are brighter than they have been for several years.

Children's Home in St. Louis Remembered

A brief letter received from Charles A. Roper, superintendent of the Sunday school in Republic, Missouri, says that a barrel of apples was sent to the children's home; that A. T. Day of the cooper shop and a member of the church in that place gave the barrel and the Sunday school paid the express. The wish was expressed that the children were enjoying them.



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For catalog and picture book write

Joseph A. Serena, President, Fulton, Mo.

"World Call in Every Home"

Report of the Committee on Recommendations of the St. Louis Convention

1. Concerning WORLD CALL, we offer the following:

WHEREAS, those who are most familiar with the facts of the various fields of missions, benevolence and education are most generous in their contributions both of service and money; and,

WHEREAS, the combining of five former publications in WORLD CALL has given us a magazine of extraordinary interest and merit, affording an indispensable medium of communication between the workers in all lands and all departments, and those who are supporting them;

THEREFORE, we recommend that in furtherance of the fine work that is being done by the Woman's Missionary Societies in securing subscriptions for the magazine, each church set as one of the chief goals of its year's work: WORLD CALL in every home, and that the minister and official board put this aim into the program of the church as a church.

This recommendation was adopted unanimously by the Convention.

A number of churches have already realized this aim. Some of them did so immediately after the separate magazines were united.

There are both country and city churches, large and small, newly organized and long established, in this group. All of them find the life and work of the church locally, as well as its fellowship in the world-wide advancement of the cause of Christ, greatly helped by the congregation's fuller acquaintance with the wonderful facts of modern missions, benevolence and Christian education.

What is the use of living in this new age and not availing ourselves of the advantages and blessings it puts within our reach? Why should a church that spurns tallow candles and split-log benches leave its members ignorant of the great brotherhood's supreme achievements?

In the whole range of present-day publications there is nothing beyond their local newspapers that will prove more interesting to your friends and neighbors.

Farmers, miners, merchants, mechanics and bankers, as well as teachers and ministers, testify to their actual fascination with WORLD CALL.

The final word of convincing proof as to the magazine's attractiveness comes from a great military school. A vigorous boy of sixteen remarked in a letter to his mother, "Jack is reading my WORLD CALL. The copy in the library is about worn out."

The American Boy magazine was guessing right when it decided to make a serial feature of the sort of material WORLD CALL is publishing all the time.

Solve Your Christmas Gift Problem by Sending World Call. Only $1.50 for a Whole Year!

WORLD CALL Missouri State Life Building ST. LOUIS, MO.

WANDERLAND WONDERLAND

A Strange Christmas Dinner

by Hazel A. Lewis

CHRISTMAS in a far-away Chinese town! Can you imagine what it would be like? And what would you have for dinner? Let me tell you of the wonderful dinner that an American family ate one Christmas day in a town in China, hundreds of miles from railroads, or the sea coast. Just a queer old Chinese town along the road that travelers used when they were on their way out of the country.

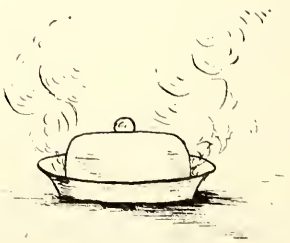
In this American family there were a father, mother and two girls. They were brave and happy, but there was no use trying to pretend that they were not hungry for a good Christmas dinner. The only thing of which there really was enough was rice, and that does not sound very promising for Christmas Day!

Mothers can nearly always find a way out of every difficulty, and this one did. She sent the father and the girls away and told them not to come back until dinner time, for she was going to be very busy. They went exploring in the queer streets of the town, wondering all the while what could possibly happen, or what mother could do to get a Christmas dinner for them in that strange place.

When they returned, she was waiting for them with the queerest smile on her face!

"Come in," she said, "the grapefruit is ready and waiting; but you must not be too long in eating it, for the soup must be hot.

"Grapefruit and soup! You would never have thought such a thing possible. And then Mother brought in the turkey, with oyster stuffing and cranberry sauce, and mashed potatoes, and the best gravy! She served it all with the merriest laugh, and every time she brought in a new dish the family applauded and ate all the more. She warned them to "save room for the dessert," but she wouldn't tell them what it was. Finally she brought it in, covered up tight and put it on the table.



"Plum pudding," she said, "for nothing else would do for such a Christmas dinner."

At last the dinner was over and the family voted it a great success. Would you like to know the secret, and just where the mother found that dinner? It is very easy—out of her head! Just the same place that fairies and castles come from. She had pretended it all! The only way that father and the girls knew it was grapefruit, or soup, or turkey, or plum pudding, was because Mother called it that! Each time she brought another dish they waited to hear what she said it was and then they enjoyed every bit of it. For you see, all of the dishes had in them the same thing—rice!

In the Arabian Nights you will read a story of a Barmecide Feast, which was all pretended. But I think this was a braver, happier feast than that. Would you like to know the names of those Americans who ate the strange Christmas dinner in a Chinese town? It was Dr. Shelton and Dorothy and Dorris, and the clever mother who thought about it was dear Mrs. Shelton—all of them brave, happy missionaries to far-away Tibet.

UNITED CHRISTIAN MISSIONARY SOCIETY

Substance of an Inaugural Statement by President Burnham in the St. Louis :: :: Convention :: ::

YESTERDAY you elected officers for the United Christian Missionary Society for the ensuing year. I think I can speak for my colleagues as well as for myself when I say that we have not sought these positions nor asked a living soul to use his influence on our behalf. We are not unmindful of the confidence you have reposed in us; but the offices of the United Christian Missionary Society are not prizes to be striven for, but responsibilities to be assumed with a sense of humility, with faith in God and with a willingness to spend and be spent in the service of Christ.

As regards the United Christian Missionary Society, we are trying by means of it to present unto our Lord an efficient instrument for the carrying of His gospel unto all the world. It is a human instrument, but it serves a divine purpose. We have reported to you the steps which have been taken thus far to bring the Society into effectual operation and these have had your approval. We do not overlook the fact that there is danger in the centralization of power. There is, however, no accumulation of authority in the United Christian Missionary Society. It is the unification of missionary and benevolent boards for the purposes of harmony, efficiency and economy. It is machinery which is thus centralized. The power is in your hands. We want no ecclesiasticism and we are determined to have none. The antidote for that toxin is democracy and the United Society is organized on a democratic basis. We shall all be on guard to keep it so. If there is any lurking ecclesiasticism in the United Christian Missionary Society microscopic inspection has failed to reveal it. It is yours and we, its officers, are your servants in the ministry of Christ.

It shall be our purpose to execute the will of the Convention as expressing the heart of our brotherhood. You have today declined to formulate a creed. You have refused to put any yoke upon the disciples other than His own easy yoke of loving loyalty and service and we rejoice in the liberty thus preserved for us all. The Society will faithfully carry out the spirit and purpose of the resolution just adopted (The Medbury Resolution). It will keep you informed of the life and work of the missionaries and other workers in all the fields. There shall be no withholding from them or from you any facts needful for mutual understanding or for harmonious labor and support. We shall welcome and use every true agency of publicity which will give aid to this helpful intercourse. But may I say, in all frankness, that if the Society and its officers are to be held responsible for the conduct and the service of its workers on the field then those workers, in turn, must bear a single responsibility, under Christ, to the Society and to it alone. Of course missionaries will be free to conduct their personal correspondence and to write to churches and to individuals of their work; but consideration of matters involving policies of the Society must be submitted only to the Executive Committee and the Board of Managers. There must be no tampering with the workers by overzealous partisans at home, no courting of missionaries to follow leadership which is not responsible to the Society or to the brotherhood. You will expect us to be impartially prompt to rebuke any such intermeddling whether it emanates from the right wing or from the left.

With due caution, born of experience, it shall be our aim to have the United Christian Missionary Society share in the great cooperative movements of the Christian forces of our times, so far as it may do so without any compromise of conviction or position or any surrender of our testimony on behalf of the plea we all love. We shall not be entangled in any alliances which will prevent our going anywhere we ought to go or doing anything we ought to do in the interest of the Kingdom of God.

Your executives purpose for themselves the highest personal loyalty to Jesus Christ, our Lord, and genuine devotion to the will of God as revealed in the New Testament scriptures and they will expect from every servant of the Society a corresponding purpose. We are constantly humbled by the devotion, the sacrifices and the utter abandon to the service of Christ on the part of our missionaries on the far outposts abroad and upon the frontiers in the home land. It shall be our endeavor to share their spirit and to help transmit an increasing measure of it to you and to the churches at home. In loving devotion to Christ we shall find our freedom, and in our loyalty to Him we shall maintain our unity of the Spirit in the bond of peace.

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

O LITTLE town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep the silent stars go by;
Yet in thy dark streets shineth the everlasting light;
The hopes and fears of all the years are met in thee tonight.

For Christ is born of Mary, and, gathered all above,
While mortals sleep, the angels keep their watch of wond'ring love.
O morning stars, together proclaim the holy birth!
And praises sing to God the King and peace to men on earth.

How silently, how silently the wondrous gift is given!
So God imparts to human hearts the blessings of His heaven.
No ear may hear His coming, but in this world of sin,
Where meek souls will receive Him still, the dear Christ enters in.

O holy Child of Bethlehem, descend to us, we pray;
Cast out our sin, and enter in; be born in us today.
We hear the Christmas angels the great glad tidings tell:
O, come to us, abide with us, our Lord Emmanuel!

—PHILLIPS BROOKS

CHURCH of the NATIVITY, BETHLEHEM

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